

THE



CHURCH-MISSIONARY

GLEANER



And Ruth said, Let me now go to the field, and glean.

And she went, and came, and gleaned in the field.

RUTH ii. 2, 3.

HE · THAT · REAPETH
RECEIVETH · WAGES
AND
GATHERETH · FRUIT
UNTO · LIFE · ETERNAL

VOLUME
XV.

1888.

"*And they took up of the fragments that remained twelve baskets full.*"—St. Matt. xiv. 20.

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THE CHURCH MISSIONARY GLEANER.

JANUARY, 1888.

EDITORIAL NOTES.



OURTEEN years have now elapsed since the CHURCH MISSIONARY GLEANER first appeared in its present shape. There had been a C.M. Gleaner some years before, but it had been dropped in 1870 as a separate publication, and incorporated into the *C.M. Record*, then an important periodical edited by General Lake. At the end of 1872 Henry Wright became Hon. Secretary, and he at once felt the need of a popular missionary paper. In 1873 he invited the present Editor to Salisbury Square, and together they planned the new GLEANER. The Editor looks back over those fourteen years with deep thankfulness to God. He can now see many imperfections in past work. The GLEANER might have been, and ought to have been, much better than it has been. Still, the Lord has been pleased to bless it, and make it the means of widely diffusing knowledge of His work and awakening interest in the promotion of His kingdom.

And now the fifteenth year opens with a new departure. The GLEANER expands from twenty-four columns to thirty-two, and dons a tinted cover. The object has been to gain more space. Other magazines, quite or nearly as large, are devoted to reporting the work of small societies, or Missions confined to one country. The GLEANER has a large part of the world to describe. Many missionaries and many stations rarely, if ever, get mentioned at all; and as work both at home and abroad grows, the difficulty of giving any clear idea of it becomes greater and greater. The present enlargement can only be a little help, but it is better than nothing.

We ask all our readers to take this opportunity of pushing the sale. For the last four or five years the GLEANER has paid its way and left a small profit to the Society. This is very unusual for a missionary magazine, because the circulation of most of them is mainly gratuitous. We have a gratuitous circulation too, but we sell 40,000 a month. The small profit, however, will be more than wiped away by the cost of the enlargement; so we must look to increased sales to restore the balance. Specimen copies of this number can be had on application.

So much for the GLEANER. It does not often speak of itself; and we will only now add an earnest request for the prayers of our readers that it may always be conducted with a single eye to the glory of God, and that it may be used of Him to help His holy cause.

The Society is entering on the New Year with a deep sense of the solemnity and urgency of the Call of God and the Cry of the Heathen, and of its own insufficiency and shortcomings; and it begins by summoning its members and friends to a whole day of solemn gatherings for humble and fervent supplication, confession, meditation, dedication, and praise, on Wednesday, January 11th, at Exeter Hall. We hope and expect to see the large hall filled three times on that day with praying people. Our London friends are far more than enough to fill it; but many will come from the country, too. See fuller particulars on page 15.

The Society is answering the critics, who have been praising Mohammedanism and disparaging Christian Missions, in the right way, by an appeal for fresh supplies of qualified and devoted men for its work among Mohammedans. If the men

come, the money will not be wanting; but, really, it would be easy for One Hundred clergymen with means to support themselves to come forward for this arduous enterprise. Dr. Bruce has called the attack on Islam a forlorn hope; yes, but the forlorn hope in a great siege is the band of picked men who rush forward to almost certain death, not to fail, but to succeed, by opening a way for the army to enter after them victoriously.

After all, notwithstanding our words last month, the Society did enter the lists against its assailants. In deference to the opinion of many friends, letters were sent to both the *Times* and the *St. James's Gazette* in reply to the attacks made upon it by the correspondents of those journals. The latter paper twice returned to the charge, but after a third reply had been sent, the Society was left in possession of the field. We are glad to say that many letters expressing thanks and satisfaction have been received, especially with regard to the reply in the *Times*.

It is a sign of the times that the Committee of the Wolverhampton Church Congress have devoted their financial surplus to Foreign Missions, dividing it between the S.P.G. and the C.M.S. The amount is small; but the fact is most significant and encouraging that, for the first time, the Evangelisation of the World is considered an object of primary interest to the Church. Whenever any such fund has been disposable before, it has gone to some local institution. That was quite natural, and no one could complain of it; but that Foreign Missions should even have been thought of at all is something quite new.

One of the most encouraging features of modern missionary work is that godly women are more and more engaging in it. The American Societies employ women almost as much as men; but the English societies have not cultivated this branch of the work largely. Recently the China Inland Mission has accepted and sent forth very many Christian women, some of them ladies with private means who cost the Mission nothing. The C.M.S. has been mostly dependent for its female work (apart from the valuable services of missionaries' wives) upon the three Zenana Societies, the C.E.Z.M.S., the I.F.N.S., and the F.E.S.; and the first-named especially has grown rapidly, and provided most valuable fellow-helpers for C.M.S. fields. The C.M.S. itself has always had some single ladies, though not many (twenty-two are named in the last Report); but it is now increasing their number. Eight ladies of some experience, and needing no training, have been accepted since last Anniversary, five of them being honorary missionaries, and a sixth partly so. This number seems small enough now; but never before have there been half so many in the same period. Of these eight, three are for Africa, three for China, and two for Palestine. The Society has now a Ladies' Committee for selecting lady candidates; and that Committee have two others under training, who are not yet officially accepted. Let us thank God for these Christian sisters, and ask that many more may be raised up.

Many inquiries are being made about Mr. Mackay. We do not know, at the time of going to press, whether he is coming home or not; but possibly we may know before our readers see these lines, as another mail is due on Dec. 19th.

The Special Winter Mission to India is now in full progress. The missionaries have been most warmly received. Continued prayer is earnestly requested.

THE GLEANERS' BIBLE STUDY.

N again meeting my fellow-Gleaners over the Word of God, it occurred to me to search out the QUESTIONS asked by the Lord Jesus; and I have chosen this subject for two reasons. One is that the idea of a question brings us into very definite contact with the one who asks. And this is what we want, that as fellow-workers with the Lord Jesus we should be in near communion with Him. May the Holy Spirit make each of us hear the living voice of Jesus Himself as He asks us a new question week by week! The other thought connected with questions is that they make us *think for ourselves*. A question wakes up our mind and sets us to consider what we should answer. Let us then remember that each question needs an answer, and that the One who asks it is near enough to receive it.

There are so many, that only a selection can be made; and we will seek to sort them as far as possible in the line our Church seasons give of His life, dividing them roughly into two general classes—the questions about Himself, and the questions about ourselves. Those about Himself will come first.

SOPHIA M. A. C. NUGENT.

Thursday, Jan. 5.

Read Matt. ii. 1—11.

Question: "Where is He that is born King?"

BEFORE we can hear any one asking a question, we must have *come within reach of his voice*. So we will consider the Epiphany question first: "Where is He that is born King of the Jews?" May this be indeed our determination as Gleaners at the opening of the New Year. We want to be welded together, and banded very firmly in one, in our efforts and hopes. And the way to get near together is to get close to the Lord Jesus. Then let this question be ours: "Where is He?" Let getting to Him, and rallying round Him, be our *first* object. Then we shall be near enough to hear Him ask us questions.

"Where is He that is born King?" Some while before this, the shepherds had visited Him. They were His own neighbours and countrymen, the Jews. But now He has another visit, from foreigners and heathen. Blessed picture of those afar off and those who are nigh (Eph. ii. 17), all being attracted to Him. It is the same Saviour for "all the ends of the earth" (Isa. xlvi. 22).

Then, for a personal thought, let us take the two visits in another aspect. The shepherds came to Him as SAVIOUR (see ii. 11); the wise men came to Him as KING. We also have to pay these two visits. First we see Him to be Saviour, and in coming to Him as Saviour we find Him very near, close at hand. The shepherds found Him beside them; it was He who came to them first. And they brought Him *nothing*. We have no effort to make in finding Him as Saviour; He is beside us, and receives us as we are.

But in coming to Him as King, we have often a long journey to make. It may be a long, long while before our *will* yields to Him, even after our guilt has been removed. *But they came!* And so shall we, surely. And they brought gifts, for the King demands surrender of all faculties to His service, though the Saviour accepts nothing as a gift.

Shall we then ask this question, "Where is He that is born KING?" and determine that nothing shall keep us back from full submission.

Thursday, Jan. 12.

Read Luke ii. 41—52.

Question: "How is it that ye sought Me? Wist ye not that I must be about My Father's business?"

ALL through the Epiphany Sundays there is some new manifestation of the Lord Jesus brought to our remembrance.

And here is His very first question. Of whom does He ask it? His first question is asked of His nearest. Are we in any such position to Him? Is He indeed familiar to us? Oh, how blessed if it is so! But notice that the ones who knew Him best *need His teaching*. He has a question for all of us who have known Him longest, as well as for the youngest child in His family.

"How is it that ye sought Me?" Do we hear Him say it to us? It is as though He asked, "Do you want My Presence only for your own

comfort?" How far could He ask *us* this? Which comes first in our minds—the personal enjoyment of Him, or the desire to know Him in order to let others hear more of His power? Personal knowledge of Him *must* come first, but after we possess Him, His glory is to be our aim. Let Him ask us this question, "How is it that ye sought Me?"

Its second part begins, "Wist ye not?" Didn't you know? You ought to have known. Oh, how often has He to say this to us, even to those who know our Bibles best!

"Wist ye not that I *must* be about My Father's business?" The words "My Father's business" include all concerning His Father—His glory, His Kingdom, His words, His interests. Just then the "business" was *learning* all He could of His Father's Word: it was probably His first visit to Jerusalem, and He would lose no opportunity of learning. How this appeals to us as Bible readers! Let us grasp at every opening of fresh knowledge of God's business, whether from His Word, or by reading all the missionary information. That is part of our business as Gleaners. Let us read it all as *His* business, for missionary work is truly our Father's business.

The only answer they could give to this question was, "They understood not." Does it look rather vague to you? Then do what Mary did, and keep this question in your heart all this week.

Thursday, Jan. 19.

Read Matt. xvi. 13—20.

Question: "Whom do ye say that I am?"

THIS passage is one that is given in three Gospels (Mark viii., Luke ix., carefully read them together). It begins with another question: "Whom do men say that I am?" "He needed not that any should testify of man"—then why did He ask what others said? (1) It was surely a proof of His wish that His disciples should unreservedly tell Him everything; that they should be led into the habit of being open with Him, and hold nothing back. Do we understand that this is what He wishes, and that He invites us to be quite free in speaking to Him? And (2) His asking them showed that He expected them to take notice of all words spoken about Himself; and as questions bring out the thinking powers, so He wanted them to realise what all this discussion of Him really pointed to.

When He receives the answer to this question, He goes on to another: "But whom do ye say that I am?" It is as if He said, "It is for *your* worship and love that I hunger. What you, My own disciples, think of Me is what I long to hear. I know, but I want to hear your voice saying it." As He now addresses it to *you*, what shall you answer?

(1) If Christ is not the "Christ of God," then He cannot be sufficient Saviour; His atonement is not of value enough for the sins of the whole world; and then (2) unless He is "the Christ of God" to us personally, our full allegiance is not given. We cannot yield spirit, soul, and body, and every faculty and affection, until we see that He has the right to claim it.

A week is not too long to keep the sound of this question in our ears. Let us see that we *answer* it, too—*really* answer it—by giving Him the full submission it demands from us. Pray for the Spirit to reveal its full inner meaning, that we may not only be convinced by "flesh and blood." And then we see that it is after owning Him as the Christ of God that He gives the Gospel charge. It is on the Godhead of Christ that the whole Gospel of forgiveness rests. And it is because we believe Him to be "Christ of God" that we claim the heathen lands for Him!

Thursday, Jan. 26.

Read Matt. xxi. 41—46.

Question: "What think ye of Christ?"

THIS is another very personal question. It is on the same line as the one asked of us last week. But this time it is not asked of disciples, but of the Pharisees. The other was asked more to bring out their own personal experience; this one is asked on the ground of the Scriptures. For we have to be convinced of His Godhead on both these grounds. We may have it very clear as a doctrine, and yet not carry out all it involves practically. On the other hand, we may know it personally, but yet never have expressed it in defined words to help others. And these two forms of this same question meet both head and heart.

"Christ" was only a theory to the Pharisees: the Anointed One, Prophet, Priest, and King. They knew He was Messiah, but they would not allow that He was there before them. We may not be Pharisees, in the sense of having only an outward religion, but yet let us not try to slip away from this question from the Master's lips, "What think ye of Christ?" Is He Prophet, Priest, and King to you *only in the future*, as was the case to them? That is to say, have you *present* gain in knowing Him as Christ—your Prophet, *now* teaching you; your Priest, *now* presenting Himself for you; your King, to whom you are *now* yielding?

BRIEF SKETCHES OF CHURCH MISSIONARY LABOURERS.

BY THE BISHOP OF OSSORY.

I—Ragland of Tinnevelly.

RN the dining-hall of Corpus Christi College, Cambridge, there hangs a picture of the man whose portrait is given on the next page. It was presented in 1860 by some friends and brother collegians of the Rev. Thomas Gajetan Ragland, who wished to perpetuate the memory of one who had been a distinguished ornament of his University, and who at the time of his death, in 1858, was a Senior Fellow of his College, and a devoted missionary in India.

Remarkable for his intellectual superiority, he was no less so for his deep and earnest piety. Even during his undergraduate course he was a power for good amongst his fellow-students; and I have heard it said by more than one of them that whatever they might think of other men, no one ever doubted Ragland's religious sincerity.

His father was an officer in the British army, and died six months before the subject of this sketch was born (26th April, 1815). Taught in his boyhood by a pious relative to know and love the Lord, he manifested from his earliest years that devotedness of heart and life for which he was afterwards so distinguished. His relatives intended him for a commercial life, and he spent some time in his guardian's office; but when an opportunity presented itself, he relinquished what seemed to be an advantageous position, and entered the University with the intention of devoting himself to the ministry.

Here he greatly distinguished himself by his diligence and punctuality. He was a thorough student, and it was a common saying at Cambridge that "You might set your watch by Ragland." He gained the first place of his year at the College examination of 1838, and received on that occasion the usual prize of a silver cup. He succeeded in gaining a similar distinction in each of the three following years. A very interesting destiny awaited the first of these cups. When he became a missionary he devoted it, with a paten presented by the Fellows of his College, to one of his Native congregations, to be used in their Communion Service.

All through his course he was distinguished for his mathematical attainments, and at its close he was placed fourth on the list of Wranglers. The spirit in which he received the news of his high academic distinction displayed the character of the man. "What an undeserved mercy!" was his exclamation when the news reached his home, and then he retired to his closet and shut his door, and prayed to his Father which was in secret.

Already, even during his studious undergraduate life at Cambridge, he had been at work for his Master. He taught every Sunday in Jesus Lane Sunday School, not even excepting the Sunday of the week in which he won his highest honours. He visited the neighbouring villages in order to circulate tracts, and gathered together some of the young men of his College every Saturday night for Bible reading and prayer. It was his great privilege and happiness at this time to enjoy the friendship of Mr. Carus, Mr. Perry (afterwards Bishop of Melbourne), and Professor Scholefield, whom he used to designate as "that teacher of teachers." It was under their judicious teaching that he was prepared for the ministry which awaited him.

Having been elected a Fellow of his College, he was ordained in 1841, and for four years exercised his clerical office in and about Cambridge. It was a ministry of influence

and not of display. His biographer has well described it as a thing of quiet power, and not of noisy energy—more like the screw which, though unseen, propels the vessel, than the splashing paddle-wheel which commands attention by its vigorous strokes. His one and only aim was that God might be glorified.

It was about this time that I first met him. He paid a visit with his brother-in-law, Dumergue, to the "sweet Vale of Avoca," where my lot was then cast as a young curate. We met by chance, and spent some interesting days together. One remembrance of him has never left me since. On a window-pane of the quiet hotel where he lodged, some one had written with a diamond the following lines:—

Lord! Thou shalt be my all.
I will not know a profit here below
But what reflects on Thee:
Thou shalt be all the beauty I will see
In anything the earth affords.

The words seemed to come to him as an echo to his own inmost thoughts, and you could see and feel that they were thoughts engraven on his very heart. They perfectly reflected the devout character of the man, and his appreciation of them showed that he not only realised their devout tone in that lovely spot, but that they were always and everywhere the expression of his heavenly mind.

It did not surprise me to hear soon afterwards that he had offered himself to the Church Missionary Society for foreign work. His first serious thoughts upon the subject were awakened by reading a letter from Henry Watson Fox, then a missionary in Southern India, and afterwards one of his dearest friends in that distant field. These feelings were deepened by two visits paid by the Rev. Henry Venn to Cambridge, in 1844. On the occasion of the second of these visits, two young men held the collecting plates at the door of the Town Hall, as the undergraduates streamed out from the missionary meeting. One of these was Ragland, and the other Allnutt. Before a year had passed away both of them had dedicated themselves to missionary work, and were soon working side by side in Tinnevelly.

The missionary call comes to men in different forms, and presents itself under different aspects. To Ragland the pressing thoughts were, first of all, "the want of labourers" in the great harvest-field; secondly, the conviction that "the work of Missions is the highest work the Church can do"; and lastly, that the question he had to answer was not "Why should I go?" but rather "Why should I not go?" There was, however, no romance either in his views or in his decision; it was the calm resolve of a well-balanced mind which had weighed all the difficulties as well as all the blessedness of the enterprise to which a consecrated heart would devote itself.

Soon we find him in Madras studying the sweet Tamil tongue, taking missionary tours through Tinnevelly and Travancore, making himself familiar with the habits and beliefs of the people, and writing home graphic accounts of all he saw and heard. It became necessary that for a time he should become the Corresponding Secretary of the Society; and although this involved him in a considerable amount of uncongenial work, he threw himself into it with all his heart, and won the favourable opinion of all by his soundness of judgment, his thorough business habits, and his official capacity.

As he gazed upon the vast masses of the heathen around him, the thought often recurred to him, "What more can be done for them?" And out of this anxious inquiry sprang up the great work of his life, namely, that work of Itinerating Missions with which his name will ever be associated. Not that we are to suppose that he was the originator of it, for

others had in part tried it before him; but he certainly was the first in India to reduce it to system, and to carry it out upon an extensive scale. Up to this time, by the very necessity of the case, the missionary was mostly confined to one place, and his very success, when vouchsafed by God, tied him down even more closely by pastoral duties to that locality. Ragland's plan was to have a special set of men devoted to this special work, who would go forth with their tents, and live for months together in the midst of the villages, travelling from place to place, evangelising as they went, and thus reaching the thousands who scarcely, if ever, had the opportunity of hearing or seeing a missionary.

The field which he selected was Northern Tinnevelly, where the people were of a different class and following different pursuits from those in the South. It comprised about 1,400 square miles, with a population of 270,000 scattered through nearly 1,400 villages, hamlets, and towns. His arrangements were laid down with marvellous prudence and forethought, and he threw himself into the work with ardour and enthusiasm. Early and late, "with his white face and Tamil tongue," we find him visiting the villages over a vastly-extended area, where the name of Jesus was scarcely known. Now on horseback, and now on foot, through mud and through water, through fen and through fever, coatless and cravatless betimes, he went upon his way, with his band of brother missionaries and catechists, sowing everywhere the seed of life, and watering it with constant, earnest prayer.

Indeed, this last feature was distinctly stamped upon all Ragland's work. Prayer was the very atmosphere which he breathed, and in it lay the secret of his power. He was by no means eloquent; his sermons always cost him infinite trouble; his skill was mathematical rather than linguistic but he lived in communion with Heaven. He prefaced and pervaded everything with prayer, and often, when he rose from his knees, he would sit down at his table and write out his prayers, so that he might continue at the Throne of Grace without attracting the attention of others. It was thus that he had power with God and man, and prevailed.

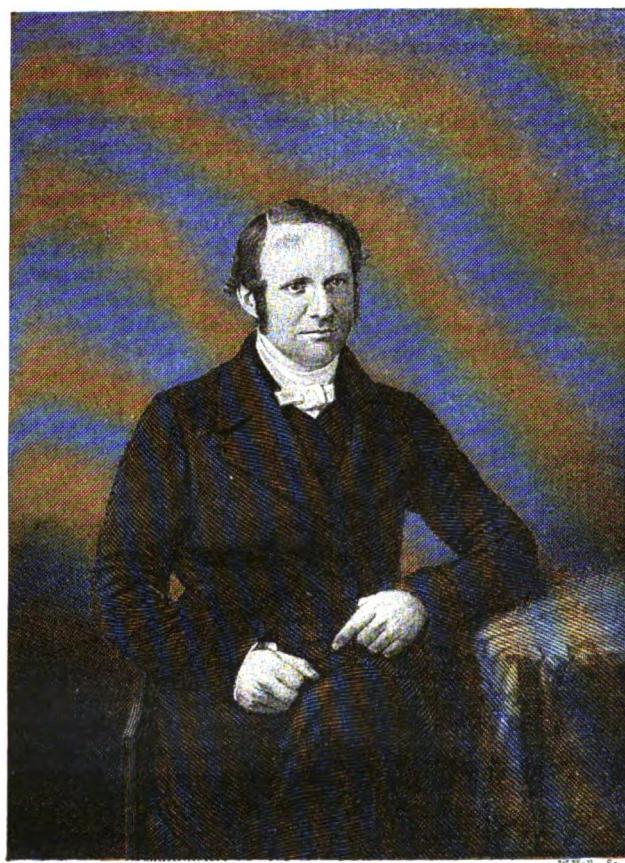
Another secret of his influence was his deep humility and his surpassing tenderness. He could not only take the lowest place, but be content with it. He could receive a correction with even more grace than he administered a reproof. He would give up his own bed to a sick catechist, and be gentle towards Native servants and provoking auditors. One friend writes of him: "It was a pleasure to sit and watch his love-beaming and intelligent face." Another writes: "The tone in which he spoke was in itself a sermon." While another truly says: "If Ragland never opened his lips, yet his presence here would be of the greatest help."

Like Schwartz, he was liberal almost to a fault. He would pay for his own outfit and passage to India. He spent the income of his Fellowship upon his Mission. He offered the only patrimony that he possessed to his nearest relatives, and when declined by them, he gave it anonymously as his contribution to the Church Missionary Jubilee Fund. He used to say, when speaking about the system of "putting aside for a rainy day," that umbrellas put in a corner, however bright and strong their patent leather covers might be, were apt to get moths in them." When he became Senior Fellow of his College, he had the option of retiring upon any living in its gift that might fall vacant, but he renounced that advantage in order to prosecute the work upon which his heart was set.

With the exception of one brief visit to England, rendered necessary by failing health, he continued at his work for thirteen years, and was busily engaged in it when the summons to "come up hither" reached him suddenly. He had been engaged that morning with his brother missionary, the Rev. David Fenn, in arranging the affairs of the Mission, and after having prayer together, he retired to his bath-room, but was soon heard calling for his companion. He had had a severe attack of haemorrhage, and after lying down upon the cot, exhausted by the loss of blood, he uttered the one precious word, "JESUS," and fell asleep in Him, on the 22nd October, 1858. Only a week before, he had written to the friend who was soon to become his biographer, "May it be unceasingly our desire only to finish our course with joy."

His body rests at Sivagasi, in the heart of that great territory through the length and breadth of which he preached the Gospel of Christ, and the first text engraved upon his tomb speaks at once the language of his faith and of his humility—"One that hath obtained mercy of the Lord to be faithful." Some himself was permitted to behold, but the fuller harvest of it was reserved for others. His work and his example still survive. "He being dead yet speaketh."

The chief lesson of his life stands connected with the happy union of intellectual power and heavenly-mindedness, and points to the blessedness of consecrating both to the service of God. Is it not a lesson which many of the noblest minds might well learn with regard to missionary work? Is it not one that appeals powerfully to those who, like dear Ragland, have had the training and discipline of an academic education? Who, then, will consecrate his service to the Lord, and rejoice to lay down all his honours, as he did, at the feet of JESUS?



T. G. RAGLAND, C.M.S. Missionary in Tinnerelly, 1845-1858.

GLEANINGS FROM MY WINTER NOTE-BOOK.

Three Days' Work in Punjab Villages.

Letter from the Rev. Rowland Bateman.

To the Editor of the C.M. GLEANER.

N the fertile plains of India there are two sowings and two reappings every year. Wheat, pulse, and rapeseed are grown in the winter, and are succeeded by crops of sugar, rice, maize, and cotton. Some of our missionaries have two sowing and two reaping seasons every year also. But the difference is that the Indian farmer sows different seed on the same soil at different times of the year, while the English missionary sows the same seed and looks for the same harvest twice a year in different parts of his field. The farmer has his hot-weather and cold-weather crop; the missionary has his hot-weather and cold-weather farm.

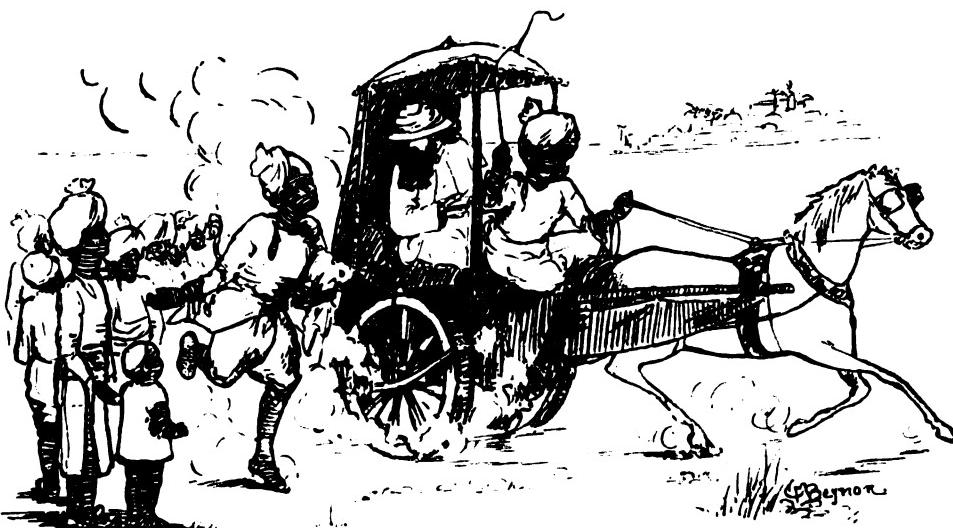
Last year I sent you some notes of summer sowings; I now offer some gleanings from my winter note-book.

Oct. 22 (1886).—Called a car. The driver has taken me several journeys during the last ten years. He could not tell me why I went about the country so unlike any other European, but supposed that I wanted to get a good name, and thought I had been successful in doing so. This

In the afternoon I hardened my heart and went off to close a village school five miles away. "Has it not been twice at the bottom of the list in half-yearly examinations?" I said to myself as I went along. "Does it not cost our poor Mission six rupees (10s.) a month? How nice it would be to save this! What is the teacher good for? Why don't the villagers send their boys? How many other villages are crying out for help?" Long before I reached the village my hardened heart had become fortified and toughened by my musings. The school, however, was in good order, and the boys anxious to be questioned. I was told that the late examination (which I had conducted myself) was not a fair one. The head men of the village came in a body and promised lots of ever-present-in-time boys, together with incessant vigilance on their own part, if I would only not close the school. All this and more, but without effect, for was I not toughened? Yes, but like a toughened tumbler my resolution went all to pieces when one or two of the boys answered questions on the Old Testament with such intelligence and zest that nobody could have said, "You cost too much; you shall learn no more—of the Bible, at any rate; be off with you to the nearest Government school." So, after many warnings on the one side had been met by promises on the other, a reprieve was granted.



A "never present-in-time-boy."



"THE JOLTING AND JINGLING OF THE CAR WERE AGAINST SUSTAINED CONVERSATION."

reminded me of an old pupil who, when I asked why missionaries came to preach the Gospel in India, replied, "Because a prophet is without honour in his own country!" Shame on me, thought I, that I had used my opportunities of teaching Jehu to so little purpose. Set to work at once, but the jolting and jingling of the car were against sustained conversation, especially as the vileness of the road called for effort and utterance on his part.

Six miles from destination found twenty small boys drawn up in line by roadside. The people want a village school there, and had heard that I was coming that way. This parade was meant to show what they would do if I would start a school in which the Bible was *not* taught. Did not come to terms. Dismissed car, and walked on through several villages, in one of which I found Mohammedans open to, and in another Hindus barred against, my message. In evening fifty men and six women gathered round a flickering hurricane lantern for prayer.

29th.—Morning prayer, forty present. Examined small school for Christians only. Then to the mission-school in the town, where, in spite of much opposition from the Arya Samaj,* about eighty boys were collected. Some of these passed a good examination in St. John's Gospel, while others showed a fair knowledge of Old Testament history.

* The Arya Samaj is a society for the defence of Hinduism against Christian missionaries, which has of late become a very active antagonist.

Before I got back it was dark, and I could discern neither the creed nor the caste of a man who joined me; but he knew me, and when I asked him the same question as I put to the car-driver yesterday he said, "You are preaching the Gospel of Christ." "Why," said I, "do I do that?" "Because it is your duty." "My duty to preach! then surely it must be your duty to hear." "Yes, and I do hear," said he; "and I know and believe the Gospel that Jesus is the Son of God. I am only



A "never present-in-time-boy."

a Mohammedan in name, for I should be turned out of my village if I confessed my real faith." Just then the first lights of the town revealed a knot of loungers. My companion passed away into the darkness, and I have never seen him since; but have found out his name and his village, and must wait for next winter's sowing season before I can meet him again.

Evening prayer, fifty-two present. Examined a candidate for baptism. His name is on the list of bad characters at the police station for an offence committed some years ago. It is admitted on all hands that he is, outwardly at least, reformed by his connection with Christians. Ought such a man to be received on his merits? or should he be requested to clear his character before he claims an interest in the Communion of Saints? An answer will oblige.

Oct. 24.—Morning prayer, forty present. Early start. Passed through a village where a year ago the Chuhras seemed anxious for instruction. They have since yielded to the threats of their masters, and won't listen to us now. This cloud will pass away, and next winter we will look for another chance of sowing the seed of life among them.*

In the next village we had very pleasant work among the weavers. One man asked for "a book." I gave him a sweet story by A. L. O. E. He began to read it aloud, and to ask questions. Another stopped him, saying, "Never mind that, you talk to us and tell us about Jesus." Had he known the authoress he would have had more patience, for the whole meaning of the book was to make the name of Jesus sweet. However, I humoured him. Last year I only noted that these people were friendly and civil, and glad to listen. Now they have got a stage further. Their willingness has turned to desire, and their desire is definite. They want to hear about Jesus. Thank God for such an experience, and for all the blessed hopes it rouses and sustains. After bathing and washing clothes, breakfasted on bread and milk, and a water melon, price 2*½*d., weight 15 lbs., which it took six men to demolish.

A barren tract of five miles breadth lay between the river and the next village we were to stop at. Here was a variety of experience. Though nobody asked me to sit down, everybody seemed glad when I took leave to do so. They were all afraid of one another; none of them afraid of us. A few were ready to listen, a few to oppose, but the majority desirous of a controversial treat. Nor were there wanting Aryas whose business as usual was first to vilify Christians, and then to depreciate the definite teaching of all creeds. In this case their champion told how that the recent baptism of a young Hindu which had attracted a good deal of attention had taken place in consequence of an advertisement by a leading Native Christian offering 1,000 rupees to any young man of good caste who was willing to marry his daughter! A good deal of interest was manifested, and books in several languages passed into reverent hands. A Mohammedan who had heard the Gospel in far-off Bunnoo, and was a friend of the poor persecuted Ghulam Khan there, came out of the village with me and confessed his faith in Christ, but saw nothing but ruin before him if he were to receive baptism. May God show him that there is something beyond. Very urgent were the requests that I would soon return. I hope to do so, and to bring Dr. Clark with me. Meanwhile my companion, a new convert, had been preaching his first Christian sermon just out of earshot of me. Being a Brahmin he is accustomed to teach, and having received the truth in the love of it he has a good deal to say about his Saviour. Several Chuhras came up after his sermon and said they wanted to be Christians, but I saw nothing [at the time; I do now] to make me think that they were "called to be saints." However, of course we shall follow them up as well as their more well-to-do neighbours.

The next river, the Ravi, had changed its course very much since last cold weather, and there were four streams instead of one to be crossed. This was puzzling. Night was coming on. No boats were in sight, and we were still five miles from our camp. In one channel we got all our clothes wet, though we were carrying them in our hands or on our heads; but so excellent is the climate at this time of year that we walked ourselves dry with a good conscience.

Your fellow-Servant,

ROWLAND BATEMAN.

* The Chuhras are a very low caste of labourers, who have lately shown great readiness to receive the Gospel. See *C.M. Intelligencer*, October, 1886, and May, 1887.

FOR THE NEW YEAR.

ONWARD! UPWARD! HEAVENWARD! HOMEWARD!

"Looking unto Jesus."



NWARD! Although thy path seems dark and drear,
Thou'ret not alone—thine own dear Lord is near;
He who hath loved and led thee through the past,
Will love, and lead, and keep thee to the last;
So Onward press.

Upward! Although the steps seem rough and steep,
Toil on, brave heart, thy faithful Lord will keep
Thy tired feet; only look up to Him,
And, looking, faith and hope shall ne'er grow dim;
So Upward press.

Heavenward! This earth is not thy place of rest,
Thou'r't but a pilgrim marching through in quest
Of home; and as thou passest day by day,
Bring others with thee on the upward way;
So Heavenward press.

Homeward! For what is home? Oh, word most sweet!
Is it not resting at thy Saviour's feet?
Is it not basking in thy Father's smile?
Is it not meeting loved ones lost awhile?

Then, Homeward press.

Yes! Onward, Upward, Heavenward, Homeward press!
Looking to Him, the Lord our Righteousness!

A. E. J.

ANDREW, WHOM THE LORD HID.

O you remember Andrew Chow, of the Choochee district in the Mid-China Mission? From time to time his name has appeared in reports of the work sent home by missionaries at Hang-Chow.

Some years ago, when persecution was raging, Andrew was one who suffered much for the Lord's sake. It was in 1877 that the Choochee magistrate found it necessary to visit Great Valley, where Andrew lived, that he might see the damage done to the property of the Christians by the heathen. The heathen heard the magistrate was coming, and went out in a body to prevent his visiting their village; they waited for him at a place about three miles off, and when he came told him there was no occasion for him to visit their village, they knew all about the damage that had been done. The magistrate listened to what they had to say, and then asked, "Is there any one here who belongs to this foreign religion?" Young Andrew immediately stepped forward and confessed that he was a Christian. Then he knelt in the road before the magistrate, and in answer to questions confessed his faith in the Lord Jesus Christ. When his examination was over he was allowed to depart. He went home thoroughly tired out, and threw himself on a bed in a room close to the door, drew the coverlet over his head, and went fast asleep. The heathen having persuaded the magistrate to return, then turned their attention to Andrew. They followed him to his house, determined to punish him severely for daring to speak as he had before the magistrate. What would have happened to poor Andrew had they found him it is impossible to say, but they could not. They searched the house all through, but the bed in the room near the door, doubtless because it was in such a public position, they never thought of examining. The heathen left the house, declaring Andrew was not there. Young Andrew, quite unconscious of his danger, had slept soundly all the time, and awoke to find all the heathen had gone.

When, some years afterwards, conversing with Andrew by the very bed on which he had slept, I asked him how it was the heathen had not found him, with a smiling face the answer was given, "The Lord hid me." Preserved by the Lord, and therefore safe. The heathen might do their utmost to seek, but how could they find one whom the Lord had hidden? In the Church book at the Great Valley there are three entries on three successive Sundays. On the first, Andrew's name is among those who received the Holy Communion at the hands of Bishop Moule. On the second, his name is down as having led the Christians at their service. The third Sunday there is note that on that day Andrew went home to heaven; so the event is entered in the book. Now, far, far up on the lovely Choochee hills he rests, and quietly awaits the resurrection morn. A few weeks ago, standing by young Andrew's grave, I thought that if this only were the result of the work, it was worth all that it had cost—yes, a soul saved, another one added to the company of the redeemed. Happy Andrew! hidden once for a time by the Lord on earth, and now hidden for ever in the Saviour's presence in the glory.

HANG-CHOW, March, 1887.

ARTHUR ELWIN.

CURIOSITIES COLLECTED FROM THE CONTRIBUTION COLUMNS OF THE ANNUAL REPORT.

BY THE REV. JOHN P. HOBSON, *Vicar of Stanstead Abbotts.*

THE Contribution columns of the Church Missionary Society's Annual Report give a list of some of the gifts made for the great cause of proclaiming the Gospel to the heathen; but perforce they must omit the record of many a self-denial, which is too often largely overlooked in estimating what is given to Missions.

"Are you a contributor to the Society?" was asked of a lady seeking admission to a meeting for members only. "No, I am not," was her reply as she turned away—"but stay," she exclaimed, "yes, I have contributed my only son." The list can contain no record of only sons given for God's service; of brilliant careers wasted in heathen lands, as the world would say (oh, blessed waste!), of life-long labour, of shattered health, of lives cut short in doing God's work.

It can tell nothing of time spent in working at home in the weary details of organisation, in making up accounts which will not come right. It takes no note of hours spent in the train, of miles travelled to preach or speak, for the cause of Missions. It cannot measure hospitality, shown without grudging to deputations, though, by the way, *that* receives a very immediate reward, for those who have entertained strangers have oftentimes entertained angels unawares, and reaped a hundredfold in strengthened faith, and renewed courage, and quickened interest.

And many more contributions to God's work there are which these lists cannot record—which must take their place with the cups of cold water and the unconscious prison visits, which, though they cannot be registered in Salisbury Square, are not forgotten in heaven.

And yet those lists afford wonderful evidences of earnest, diligent work, of true self-denial, of holy ingenuity; and a careful study of them will amply repay any one who is willing to take it up. Let us look at some of the ways in which ingenious and generous brains find grist for the missionary mill.

What would our year be if Christmas was blotted out? And what would the children do without the Christmas tree? And with their Christmas tree some remembered God's work. Fourteen Christmas and Missionary trees, and one Easter tree, bore fruit to the value of £265 3s. Talking of trees takes us into the garden, and a missionary apple-tree yielded 15s., while seventeen sales of plants, flowers, and fruit gave forth £100 10s. 8d. But no flowers without seeds; and so one thoughtful friend sold seeds, which sprung up in £6 3s. for the C.M.S. Flowers again need raffia, and balls of raffia may be made to produce £6 10s. Lavender is not only fragrant but valuable, and may be sold for £1 10s. From four different gardens bees gather no less than £5 1s. 7d. Two cucumber frames give 17s. Dessert is not forgotten, for walnuts realise £1 15s. A pear-tree and a pig do not seem to go well together, and yet they unitedly produce £1, while from another sty, pig No. 1 is sold for 18s., but No. 2 only gives 15s. We have now reached the farm-yard, and poultry produces £2, while in four cases hens lay their eggs on Sunday to the value of £4 0s. 7d., one association even having a "Sunday Eggs Society." The rabbit-hutch yields £1; a calf gives £2. Dogs are not left out, for terrier-pups fetch £1 1s.; and even a dog-show, of all places, is not unproductive ground, for a collection made at one sends in 17s. 8d. A horse-show, too, gives 10s. in a prize gained thereat; nor is the patient donkey overlooked, for one at the Rectory runs up to £1. Skim milk is sold for £1 9s. From milk to kittens is an easy transition—Persian kittens realising

£2 8s. 6d. Kittens and canaries are not far apart, these latter, in two cases, giving £3, while birds generally mount up to 12s. 6d.

Five thrifty housewives save in odds and ends, odds-bags and by means of a "Waste-not Society," no less than £12 16s. 1d., putting a Twig Society, whose exact meaning is not easy to understand, in this category; while one person saves in sugar and wine £4 2s.; another by not smoking £5; a third gives, "instead of beer," £1 7s. While "lent savings" amount to £2 4s., total abstinence savings £3, and a Total Abstinence Society Association gives £26 9s. 3d., an Early Rising Society raises its amount to £1 5s. Waste paper is sold by fifteen persons for £11 7s. 6d., envelopes cover £9 17s. 8d., Bible albums £2 17s., hymn-books 18s. 11d., leaflets 18s. 6d. The game of "figure patience" is so popular that its sale produced £7 2s. 5d. The loan of newspapers yield £2 2s., and magazines £3 19s. 6d., and a lending library 12s. 10d. Photos mount up to £45 9s. 10d., while the paint-brush is not idle, for painting stands at the figure of £77 8s. 10d., the contents apparently of seven portfolios. Jewellery is valued at £107 6s. 10d., but much more comes in other ways. A doll's sale realises £3. Oriental rugs are laid under contribution for £6 18s. Curiosities from the Niger bring in £1, while ostrich feathers from Mpwapwa are valued at 13s. 10d. A new hat (whether gentleman's or lady's is not stated) is given as £1 2s. 6d. Before we pass out of the House we notice that even a mangle is turned to account for £2. The voice raises the sum of £44 12s. 10d. in eighteen services of song, concerts, Church singers, carol singing, missionary minstrelsy, consecrated voice, juvenile cantata. From the Church comes not only the ordinary offertory, but Churching, Marriage, Baptismal, Sacramental fees are given to the value of £15 7s. 2d. The store of first-fruits reaches £17 8s. A birthday present to the Vicar amounted to £20. Some subscribers were foolish enough to pay £1 19s. 1d. too much Income Tax, and were wise enough when they recovered it to give it to God's service. Conscience money amounted to £5. Railways are not forgotten, railway shares yielding £6 13s. 6d., and Brighton Railway men give £32 18s. 8d. Even politics are not excluded from this curious list, for a Conservative Working Man gives £5 on April 8, 1886, and the sale of primroses to the value of £1 0s. 10d. looks suspiciously like having something to do with Primrose Day. A May garland carries with it 19s. 1d. Whit Monday dips bring up £1 8s. 7d., and inmates of almshouse club together to give £2 8s. 7d., and "Nobody" gives £1 1s.

Under the special heading of Thank-offerings, grateful hearts give the sum of £2,169 16s. 4d. On page 190 is a remarkable list—a "Thank-offering Fund," contributed by at least a hundred persons in connection with the F.S.M., amounting in all to £1,045. Many of the reasons assigned for thank-offerings are very touching—"continued health," "continued mercies," "recovery," "travelling mercies," "relief of anxiety," find a substantial record here. One short list is particularly instructive—"All well in the farm-yard; God's great mercies; no great trouble; preservation from sickness; New Year." "An artizan" gives 10s. under this heading, so does "a servant," and others remember "a silver wedding," and "a 90th birthday," in thanksgiving.

(To be concluded in our next.)

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WE hope many of our friends who wish to make presents will buy the GLEANER PICTORIAL ALBUM. It is a handsome drawing-room book, reproducing a large number of the best pictures in the GLEANER, with explanatory letterpress. It will be issued in three Parts: Part I. containing illustrations of Africa, Palestine, Persia, &c.; Part II. of India; and Part III. of China, Japan, New Zealand, and N. W. America. Each Part is 5s., handsomely bound in cloth gilt. The whole will also be published in one volume. Part I. is already issued, and the others will follow quickly. Each Part makes an attractive gift-book.



IN A MOSLEM CITY: THE MUEZZIN'S CALL TO PRAYER.



THE REV. IMAD-UD-DIN, D.D.



MR. ABDULLAH ATHIM.



THE REV. IMAM SHAH.

THREE EMINENT CONVERTS FROM MOHAMMEDANISM.

ISLAM AND THE GOSPEL.

A Call to the Church of Christ.

ISLAM is the proper name of the religion which we know as Mohammedanism. The word means "surrender," and indicates that the "true believer" is to be entirely "surrendered" to the will and service of God. It would therefore be a very good name for Christianity.

Much has been said lately about the progress of Islam. Its progress has been much over-stated; but still it is progressing, especially in Africa. Much has been said also of its good influence; and according to some writers, Christian Missions to Mohammedans are not only useless, but needless. Now, even if all were true that is said of the benefits of Islam, it would make no difference to us. We believe that all men need Christ. We believe that none can be saved without Christ. And our Master told us to preach the Gospel, not to every idolater, but to every creature—to "all nations"—

which includes Mohammedans. But, besides this, we do not admit the good influence of Islam. And we submit to the readers of the GLEANER the following brief extracts from the highest authorities on the subject, which it might be well for them to get by heart and have ready for use:—

Sir William Muir, one of the greatest living authorities on Mohammedanism, says, "The sword of Mohammed and the Koran are the most stubborn enemies of civilisation, liberty, and truth which the world has yet known."

M. Mage, an eminent French traveller in West Africa, says, "Islam is at the bottom of the weight of ills under which Africa is suffering."

Dr. Schweinfurth, the distinguished German traveller through the very heart of Africa, says, "The banner of Islam is a banner of blood."

Livingstone says, "Heathen Africans are much superior to the Mohammedans, who are the most worthless one can have" [as travelling attendants].

Mr. W. G. Palgrave, the great Arabian traveller, says, "Results are the test of systems; and narrowness of mind, frightful corruption, or rather extinction of morality, cruel or desolating war on the frontiers; within, endless discord in all its forms, family, social, and civil; convulsive fanaticism, alternating with lethargic torpor; transient vigour,



A MOHAMMEDAN MUFTI.



A MUFTI ARGUING WITH A CHRISTIAN CONVERT FROM MOHAMMEDANISM.



A MOHAMMEDAN FAKIE.

followed by long and irremediable decay. Such is the general history of Mohammedan governments and races." Again : "When the Koran and Mecca shall have disappeared from Arabia, then, and then only, can we seriously expect to see the Arabs assume that place in the rank of civilisation from which Mohammed and his book have more than any other individual cause long held them back."

Now, what has the Church of Christ done to carry the Gospel to the Mohammedan World? Very little indeed. There have never been any Missions to Mohammedans that could be compared with those in Pagan Africa, in South India, in China and Japan, in the South Seas. We cannot count our converts from Islam by tens of thousands, for we have scarcely tried to get them. The C.M.S. has done more than any other society, but it has done very little. It meets Islam in West and East Africa, but its work in those fields is mainly among the heathen. In Egypt it has one missionary; in Arabia, nominally one, who is at home sick; in Palestine, eight or ten; at Baghdad, two; in Persia, three, of whom one is at home. In India it does more. At Calcutta, Madras, and Bombay, there are missionaries told off specially for Mohammedan work; in the Krishnagar district there have been many conversions of Moslem villagers. Lucknow and Agra are to a large extent Mohammedan cities, and fruit has been gathered at both; while the Punjab Mission deals very largely with Moslems, especially on the Afghan frontier; and here Islam has furnished many trophies to Divine grace. There is also some work among Mohammedans in Travancore and in Ceylon.

Some of our most eminent Native Christians are converts from Mohammedanism. We may particularly mention the Rev. Jani Alli, B.A.; the Rev. Imad-ud-din, D.D.; the Rev. Imam Shah; the Rev. Mian Sadiq; the Rev. Yakub Ali; Maulavi Saifdar Ali, a high Government official; Abdulla Athim, also a high official, now retired, and an honorary lay evangelist.

Still, though God has blessed our efforts, the efforts have been very feeble. Shall they continue so? Let us all say, in the name of the Lord, No! Let our answer to the newspaper writers who have been extolling Islam and decrying Christian Missions be—One Hundred Missionaries for the Mohammedan World! And let our prayer be that which is offered in the form of prayer always used in opening the C.M.S. General Committee: "Deliver all Mohammedans from the delusions of the False Prophet: O Thou True Prophet of Thy Church, enlighten them by Thy Holy Spirit, and bow them down at the foot of Thy Cross!"



THE EDITOR'S LETTERS FROM THE FRONT.

Shanghai: Trials of Converts.

From the VEN. ARCHDEACON MOULE, Shanghai.

WE are passing through a period of well-nigh unprecedented trial and anxiety in this part of China from a serious outbreak of cholera [see last GLEANER]. We meet to-day for special prayer with fasting, to ask God in His mercy speedily to remove the cloud from Ningpo; and to comfort us here also, and add largely to our sadly diminished numbers.

My special object in writing now, however, is to mention two or three incidents connected with this state of things which may, I hope, move the sympathy and the prayers of our friends at home, as showing them some of the trials to which inquirers and Christians are exposed.

(1) I have been much interested for many weeks past in a young bookbinder, who, after hearing of the Gospel in other places, attached himself as an earnest learner and inquirer to our new Mission Home (the Thorne Memorial Chapel) in Hong-Mew, the name of the Shanghai American settlement. He was most intelligent; and both in his conviction of personal sin, and apprehension of the great truths of the Gospel, he gave us the greatest encouragement. After a while I missed him; and on inquiring, the catechist told me that he too was surprised

at his absence. Then we heard suddenly that he was dead and buried. The particulars came through a friend (himself also an inquirer), who gathered them from the heathen in whose unsympathising and heartless company the poor fellow died.

It appears that about a fortnight ago he was in our chapel reading and conversing with the catechist, and diligently preparing for baptism, which he was to have formally applied for that week. He left at about 4.30 P.M. At 6 P.M. he was taken ill, and he died at 8 P.M.; so fearfully rapid is the course sometimes of this disease.

When he was struck down, he begged the people with whom he was lodging to run to the chapel and call Mr. Dzing [the Rev. Dzing Ts-sing]. "I want to tell him," he said, "that I do firmly believe; but I want to know whether God will be displeased at my not yet receiving baptism." "No," they said, "we know what *that* place is, we won't call any one from that religion of Jesus to help you." "Well, then," cried the now dying man, "just help me to rise: I want to kneel in prayer to God." No! not one would move a finger to help the Christian in his last agony. So he departed, alone, in sadness and perplexity. Nay! not alone. Without doubt the loving Saviour did *not* break that bruised reed, nor quench that smoking flax; and sad as we are at the loss of a hopeful catechumen, the Church above is, I believe, the gainer.

(2) The second case is that of a poor Christian woman who immigrated here with her husband and children from Ningpo a year ago in search of work. The man died a fortnight ago, from exhaustion consequent on a choleraic attack; a genuine Christian I trust, though not a very bright one. When I urged his poor widow to return to her home and to her people near Ningpo (as she is now quite penniless and with four children to support), "I would go," she replied, "had I the slightest hope of help or sympathy; but we have long ago been abandoned by our friends as adherents of a false and foreign religion, and have been told to look elsewhere for help; and I have no answer at all to my letter telling them of my husband's death." It is not such a simple and advantageous thing as some imagine to embrace Christianity in China.

(3) Amidst our sadness we had one most unexpected gleam of light from a strange quarter, perhaps hardly worth recording with all the "great world's news"—our great world-wide C.M.S. reports—which stir your souls at home. An old woman named Zias, who was baptised last spring, and confirmed by my brother on his arrival in the early summer, has been ever since persecuted almost fiercely by her daughter-in-law; her son, an amiable youth, sometimes joining in from fear of his wife. A few weeks ago a heathen relative from Ningpo arrived on a visit, and finding discomfort and disagreement in the family, he asked the cause; and when he heard of the old woman's Christianity, "Oh!" he said to the young people, "you are doing very wrong. Why, your mother is taking the best possible steps to secure happiness for the other world. I know something about Christianity, and I mean soon to be a Christian myself." When the son escorted this relative to the Ningpo steamer on his return journey, he received another earnest exhortation on the subject of Christianity; and on his arrival at home he told his mother that he would never wrong her again, and that he thought he too must turn Christian. Alas! since then the daughter-in-law has been worse than ever; and the old woman has been obliged to leave her son's house and go to relatives near Ningpo. But I trust that this heathen testimony to the excellence of Christianity will ere long bear fruit; at any rate, it did much to cheer our much-saddened spirits.

SHANGHAI, September 23rd, 1887.

ARTHUR E. MOULE.

A Lady's Daily Work in East Africa.

From Miss HARVEY, Frere Town.

(In response to a request for an account of "a Day's Work." It should be noted that this was written five months ago, before Miss C. Fitch reached Frere Town.)

IT is somewhat difficult to describe "a day's work," because the six are not all the same, but I will choose Tuesday—and Friday is like it. My house being close to the bell, which also serves as a clock, I wake up at 5.30 A.M. easily and get up, so having a little quiet time before church at 6.30 A.M. That is looked upon as an institution, and rigorously to be adhered to; I like the people in my house to come with me, and they do. The half-hour is an unspeakable comfort; it brings, or at least should bring, us all into communion with God before the work of the day commences.

At 7 A.M., or a little after we are home, I attend to household things, ordering dinner, &c., and get a half-hour for Bible reading, or more if possible. I have always since I left England carried out this habit of taking my quiet time, as our Mildmay folks call it, early in the morning. I can't get on without it, the day is never the same unless I am up at 5.30, and since my hospital life I have learned to dress quickly.

Breakfast 8, school bell 8.30; but as my head teacher calls over the children's names I need not leave till 8.45. Work till 12 A.M., a quarter

of an hour recess in between ; at noon a prayer meeting for ten minutes ; we go in from school to Mr. Shaw's or home, sometimes to sleep, to read, to sell clothes, to see women or others who may be waiting, endless little things arise. I do not sleep often now in the middle of the day ; in the hot season I need it.

Lunch at 1, to be ready for sewing class at 2 P.M., having to consider whether needles, cotton, and all et ceteras are ready, nothing forgotten that ought to be done that day. The sewing consists of various things, making and mending boys' jackets, real patches oftentimes, but I do not hear any grumbling from the owners ; perhaps dusters, or other things for my fellow-workers. We like to help one another, and sewing is my department ; patchwork for the little ones. Miss Allen tells me she gets that ready-tacked from England—wonderful forethought from the friends of the University Mission. I cannot tell you all the ways I am proud to say my girls help in the Mission work : they sew so willingly, and oftentimes will take work home to finish, and will sew on half-holidays also. I have encouraged them in every way to mend their own clothes at home.

We leave off at 4 P.M. with a hymn and prayer. Now comes my teacher for Swahili till 5 P.M. Then a walk is the rule, with exceptions, going to the dormitory and staying all the time playing with the little ones, or having a talk with the women who live in a house close by, or discussing things with the matron, sick ones to see, and woe to the child whose clothes are lying about : I seize and retain for a few days. Then I have the wanderers from school to look up, or the women who have not come to sew ; and sometimes I garden. I enjoy a walk and a little visiting very much. I try to make it a rule never to go for a walk without at least speaking to one woman about her soul, perhaps a stranger in the road. Or my visiting time is 6.30. Tuesday evening is set apart for Sunday-school teachers' preparation lesson ; Friday I give to my own Sunday-school lessons ; family prayers at 8 P.M.

Shall I tell you some of the variations ? Monday afternoon is rest from 2 to 4, absolutely free I mean, I make it recreation ; at 4, Swahili ; 7.30 P.M., prayer meeting at Mr. Shaw's. Wednesday, 2.30 P.M., teachers come for Sunday-school lessons ; 4, Swahili. Thursday, sewing at 2 till 3.30, church 4, prayer meeting with dormitory children at 7.15, and prayers with them all at 8. Saturday morning, delightful time for letters and personal inspection generally of household matters, &c. ; at 3 P.M. women come to sew till 5 P.M. Sunday, school at 9.30, service 11, school 2.30, service 4, hymn-singing at 7.30 P.M. at Mr. Shaw's.

Life is full and happy ; still there are many things I leave undone, things which ought to come in my day's work are often on my mind. Taking prayers more often in the dormitory, visiting the hospital regularly, reading the Bible to sick people in the village : this is woman's work, surely. I have had nice times in the hospital on Sunday after church, but my little ones usually look for me to be with them on the beach—all the girls go, it is a rule ; sometimes I take a few on to the cliffs, and they like that very much. In ways like this I get to know their individuality, and I try to bring personal influence into their lives, and I never realised till I took charge of the school the splendid opportunities of a teacher.

FRERE TOWN, July, 1887.

META W. HARVEY.

"IN IMMANUEL'S LAND."

 HIS is the title of a very edifying biography. In the GLEANER of August, 1885, there was an extremely touching article by Dr. R. N. Cust, "In Memoriam" of Sophia Mary Frances Wood, daughter of the Rev. Alan Cheales, Vicar of Brockham, Surrey. Her mother (sister of the Dowager Lady Dynevor, whose letter about Archdeacon Cowley appeared in the December GLEANER) has prepared this Memoir of her sweet young daughter, and it will reveal to its readers a very bright and attractive Christian character. We must not enlarge upon it : but we must just mention her devotion to the missionary cause, and particularly to C.M.S. Again and again in these pages we come across her accounts of C.M.S. meetings, both at Exeter Hall and at Brockham. Again and again are there references in her journals to her own earnest desire to be a missionary ; and when she was engaged to be married, she fully intended and believed that she was to be a missionary's wife. Her letters to relatives and friends are full of bright thoughts of her Lord and His cause. One letter specially interests us. It is to an undergraduate cousin at Oxford, appealing to him to yield himself to Christ. That was in 1881. Two years later there is an entry in her journal—"Letter from H—, saying he had been converted at Moody's first meeting at Oxford, and was now rejoicing in Christ. It is so delightful that prayer for him is answered." That very cousin, in 1887, has been accepted by the Church Missionary Society for work in China.

[The book can be obtained from Mrs. Cheales, Brockham Vicarage, Betchworth, Surrey ; Mr. R. J. Clark, High Street, Dorking ; and Mr. A. Holness, 14, Paternoster Row, E.C.]

THE MISSION FIELD.

WEST AFRICA.

THE news from the Niger is generally encouraging. Bishop Crowther writes from Bonny that the congregations at St. Stephen's continue large, and even those chiefs who have most opposed the Mission are now favourable towards it. At Juju Town, the converts and inquirers have erected a prayer-house, where they meet together for simple worship and instruction ; and among them are two leading Juju priests, who have cast aside their idols, and left the idol-houses to fall into ruin.

From the Upper Niger, Archdeacon Henry Johnson writes particularly of progress at Obotshi, and of the reoccupation of Asaba by Mr. H. S. Macaulay, the grandson of Bishop Crowther, who is known to many in England.

EASTERN EQUATORIAL AFRICA.

WE regret much to say that the Rev. A. Downes Shaw has been invalidated home. This is a serious loss to Frere Town.

BISHOP PARKER, accompanied by the Rev. J. Blackburn, reached Uyui, 550 miles from the coast, on September 16th. They were going forward in a few days to Msalala, where Mr. Mackay was awaiting them. The Revs. R. P. Ashe and R. H. Walker, and Mr. D. Deekes, were following ; and the two former had reached Mpwapwa. There was no news of Mr. Gordon in U-Ganda. Another mail from East Africa is due December 19th, but the GLEANER has to go to press before that.

Mr. MACKAY's journal of his last two months in U-Ganda is printed in this month's *C.M. Intelligencer*.

PALESTINE.

WE are sorry to say that the Turkish authorities are becoming more and more hostile and oppressive towards the Mission, and serious difficulties have to be encountered. It is better not to give details ; but we ask for the earnest prayers of our friends.

INDIA: THE WINTER MISSION.

THE Rev. G. C. Grubb and Colonel Oldham reached Bombay safely on November 14th, and were at once plunged into active evangelistic work, special services, prayer meetings, &c. The Bishop of Bombay was most heartily working with the Mission, and had invited Mr. Grubb to preach every night for a week in the Cathedral. All denominations of Protestant Christians were joining, and taking a deep interest in the proceedings.

The *Khedire*, which took the rest of the missionaries and the ladies, reached Madras and Calcutta a few days later ; but accounts from the party are not yet to hand at the early date when we are writing. This steamer took no less than fifty missionaries out, including the "missionaries" for India. Of these, twenty-two were C.M.S.

TRAVANCORE AND COCHIN.

On September 25th, Bishop Speechley admitted three Natives, Mr. M. C. Thoma, Mr. A. E. David, and Mr. M. C. Chakko, to deacon's orders, and the Rev. T. K. Joseph to priest's orders. All four are "matriculates" of Madras University, and have purchased to themselves a good degree by earnest and efficient service. Three of them had gained, in different years, the Greek Testament prize given annually by the Bishop of Madras. The Ven. Koshi Koshi, Archdeacon of Mavcikara, presented the candidates to the Bishop, and preached the ordination sermon from Isa. xxi. 11, 12.

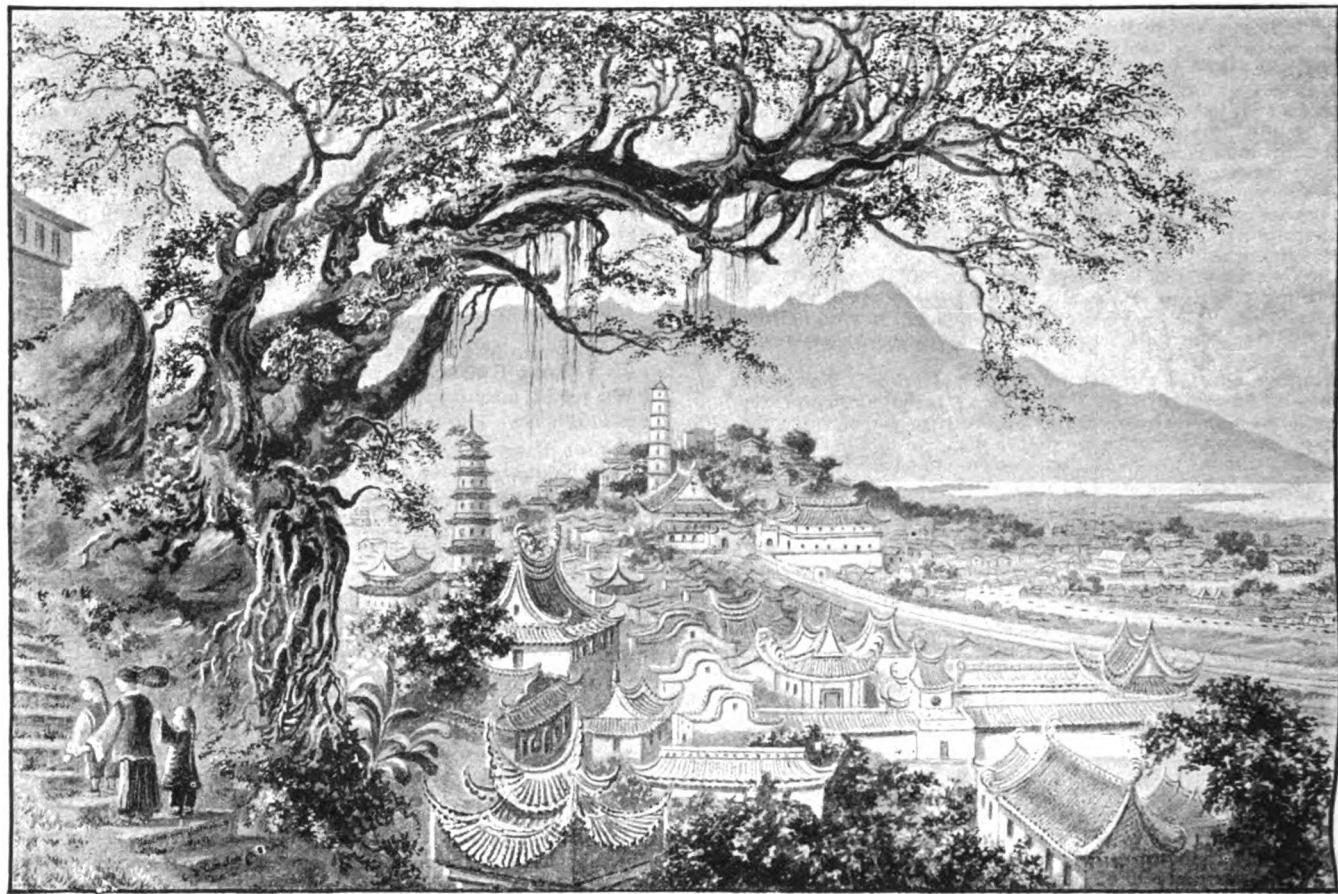
CHINA.

THE GLEANER went to press just too soon last month to report later news from Archdeacon Moule about the cholera epidemic. We much regret to say that a week after his letter which we mentioned was sent off, namely, on September 30th, his own little boy was taken from him ; and three days before that, the Rev. J. Bates, of Ningpo, lost a little daughter.

WE regret that by inadvertence we have omitted before to mention that Bishop Burdon, of Victoria, Hong-Kong, has appointed the Rev. J. R. Wolfe Archdeacon of Fuh-Chow. No missionary on the Society's roll has more abundantly earned any honour that can be conferred on him.

NORTH-WEST AMERICA.

INTERESTING letters have been received from the remote Dioceses of Moosonee and Mackenzie River. We hope to give extracts hereafter.



THE CITY OF FUH-CHOW. (*From a Sketch by Miss C. F. Gordon-Cumming.*)

TRINITY COLLEGE (DUBLIN) FUH-CHOW MISSION.

JUST two years ago it was my privilege to take part in writing an account of the special meetings held in our University in the month of November, 1885. Want of space prevents me from describing here, as I hope to do in the *C.M. Intelligencer*, the result of those meetings, and the work to which they led, expanding into the definite formation of a "Trinity College Fuh-Kien Mission," under the presidency of the Archbishop of Dublin, and with the hearty approval of the Provost and Senior Fellows of Trinity College. And still further, I rejoice to say that our Mission is an accomplished fact, for on Monday, November 14th, was held in the front hall, Trinity College, Dublin, the valedictory meeting of our first missionary, the Rev. J. S. Collins, a graduate of the University. In spite of extremely unpropitious weather the room was full. The Provost took the chair, and there was a strong muster of fellows, graduates, and undergraduates. A resolution commending missionary work to the support of the students was proposed by Dr. Salmon (Regius Professor of Divinity), and seconded by the Rev. W. H. Collison, a missionary home from the North Pacific. In putting the motion the Provost spoke most strongly of the necessity every one is under of being an influence either for God or Satan in this world.

The valedictory address was delivered by the Rev. Dr. Gwynn. Mr. Collins' farewell went home to the hearts of all present, especially his own old college chums. A commendatory prayer, beautiful in its heartfelt earnestness, was offered by the Rev. W. E. Burroughs. Mr. Collins is to be assistant to our friend and brother in Christ, the Rev. R. W. Stewart, Principal of Fuh-Chow Theological College.

I trust this rough and imperfect sketch may come under the notice of many old Trinity men, who as yet know little or nothing of our work, and lead them to help us by their prayers and subscriptions; and who will, I hope, be sufficiently interested by this to read the fuller account of the work and meeting in the *Intelligencer*. R. D. O.

THE CITY OF FUH-CHOW.—A very striking view of Fuh-Chow, from a sketch by Miss C. F. Gordon-Cumming, is given in the C.M.S. Sheet Almanack for this year. The above is a different view of the city, and the two should be looked at together.

AN INDIAN OFFICER'S TESTIMONY.

MY DEAR SIR,—I have been reading your very interesting letter to the Editor of the *Times*. I am struck with the paragraph referring to Indian officers.

If we Indians set no value on Missions would we—I and my *confrères* in Bombay—for years attend the C.M.S. Corresponding Committee after a hard and exhaustive day's office work in a climate like Bombay? I have over and over again, after eight hours' office work in connection with either Afghan or Soudan matters, adjourned straight from my office to the C.M.S. House, and there we have deliberated for a long time on C.M.S. matters, not getting home for dinner till nearly 9 o'clock or 8.30.

I have just returned from C.M.S. deputations in the wilds of Buckinghamshire, having traversed bad roads to the extent of fifty miles, held nine meetings in the last week, besides rail journeys and weary waitings at junction stations, and speaking at each meeting on an average an hour and a quarter, nearly always in well-filled, hot schoolrooms.

Last month I had the privilege of speaking at sixteen meetings in Norfolk in eleven days, sometimes being driven home nearly five or six miles in rain, cold, and darkness.

God gives me the desire and strength to leave my comfortable home and snug fireside, after thirty-four years nearly of Indian service, the last few of hard, anxious toil. Would I do all this if I thought Missions were a myth? I feel rather done up, but I am off again tomorrow. I want *Him* to have all the praise.

H. VAN HEYTHUYSEN, Major-General.
19, Victoria Square, Reading, 1st December, 1887.

C.M.S. READING UNION.

This Union has been established now for a year, and 47 members belong to it, but Miss Fry is anxious that others should join. Several members have said how much more they know about Missions and Missionaries since they have adopted this plan of systematic reading, and how their love for and interest in Christ's work has increased. Intending members are requested to send their names and addresses to Miss Fry, 55, Chepstow Place, Bayswater, W., when a copy of the Rules will be sent. Only one hour's reading a week about the Foreign Mission Field is required; Miss Fry will supply a list of books suitable, and lend some to those who are unable to procure them. She also lends the *Church Missionary Intelligencer* to any members who wish for it. No subscription is required.



A HAPPY NEW YEAR to all our Gleaners! Do they know how to be happy, and prosperous, and flourishing, and successful?

In John Wycliffe's version of the Bible there is a very significant rendering of Gen. xxxix. 2—"The Lord was with Joseph, and he was a *luckie felowe*" ("prosperous man" in the A.V.). A "lucky fellow"—one who has the Lord with him! So in this sense we may say to all our Gleaners, "We wish you good luck in the name of the Lord."

Our arrangements for the GLEANERS' UNION pages this year are nearly the same as before. But the Bible Readings, which have been so much valued, are put in another part of the magazine for convenience in arranging the matter, and now have a page to themselves. Gleaners will heartily welcome Miss Nugent again as their exhorter and instructor; and they will observe that there is now to be a short *weekly reading*, in accordance with the plan suggested by Dr. Hoernle, of Persia, in our June number. We propose Thursday as the day on which these should be read, and on which all Gleaners should pray for one another and for the UNION.

Another new feature is the *Bible Questions*. There is nothing of a specially missionary character about these; but they are taken from a missionary magazine, *The Missionary*, published at Melbourne, and edited by the Rev. H. B. Macartney. We have long thought the Bible Questions in that periodical the best we have ever seen. Most of them require real Scripture knowledge or study to answer; and even where the answers are obvious, they suggest fresh and unexpected thoughts. So we are going to copy them for our Gleaners, with grateful acknowledgments to Mr. Macartney. We shall give no key and no prizes; and we do not ask for answers to be sent in. They are simply meant to promote Bible study. (P.S.—To begin next month. No room now.)

We must now say a word on the proposal that the GLEANERS' UNION should have its "Own Missionary." We are surprised at the widespread interest this suggestion has aroused. Our first thought was that it was neither possible nor desirable. But we have received such numerous requests that it may be carried out, and so many willing contributions, that we have carefully considered the matter with the other Secretaries, and have resolved to accept these unsought and gladly-offered shillings. But of course it is not certain that we shall receive enough. Proposals of this sort may be heartily taken up by many, but there are always many others who do not trouble to respond, or even fail to notice it at all. For this and for other reasons, no particular missionary can be set apart as the GLEANERS' UNION missionary. Members' contributions will go towards the support of "an additional missionary." We must add that we do not think it would be well for the interest of our Gleaners to be concentrated on one man. A Local Union, or a town or congregation, might specially support an individual missionary in whom there is a local personal interest: that would be reasonable. But the GLEANERS' UNION embraces all the Society in its sympathies, and all the missionaries should be equally regarded

as its missionaries. Indeed, as the UNION has done so much to link together and encourage scattered and obscure workers at home, its members might well seek to take a peculiar interest in the less prominent Missions and missionaries abroad! But nothing has given us more pleasure in the numerous letters that come in daily from members in all parts than to notice how much their sympathies are being enlarged by the use of the Cycle of Prayer, and their knowledge increased by the study of the Annual Report along with it. Let each one who desires to make a freewill offering for "an additional missionary" send in his shilling, or a larger sum if he likes; but let us not, as a body, care for one Mission more than another.

We would again ask for information regarding the branches of the GLEANERS' UNION. There are about two hundred bands of Gleaners that have a regular correspondent through whom we communicate with the members; but not all of these are regularly organised branches. We beg that we may be informed of every regular branch that exists, stating number of members, name of correspondent or secretary (or whatever the moving spirit may be called), whether there are members' meetings, &c. We wish to build up a complete list of all such branches.

We print again, at the beginning of another year, the rules for our Monthly Gleaner Examination. It will be seen that members can begin at any time, and that their marks are added up whenever they have completed twelve months. During the past year, the number of papers sent in has never been under One Hundred. The marks have been most skilfully and carefully allotted by a committee of *four sisters* (Gleaners, of course). As the answers to the questions on the December number can be sent in up to Feb. 1st, we cannot give the result of the first adjudication until our March number.

The Text Cards and Manuals for 1888 have been going out all through the month of December. In the heavy work of sending them out, valuable help has been rendered by several London Gleaners (ladies), who have come and worked hard for many hours on several days at the Church Missionary House. If any Gleaner should not have received his packet before New Year's Day, will he apply either to his local correspondent or secretary, or to head-quarters?

But much heavier has been the work of opening and sorting and entering the *replies* from members. These have come in by hundreds daily. Almost all have contained, not only the twopence asked for, but gifts for "our own missionary," or for the expenses of the UNION, or for some C.M.S. object, or in payment for publications ordered. If members have to wait for answers (where answers are needed), they must kindly have patience.

Letters from Gleaners.

Our Own Missionary.

I am delighted at the suggestion of one of our number (GLEANERS' UNION) with regard to the members of the Union having a missionary of their own.

Surely in this coming year there is something that each of us can give up, something or another that can be dispensed with for Christ, some little self-denial exercised, and the money thus saved given to the fund for "our own missionary."

I am only a young working-man, and cannot do much, but to make a special effort I will do this: I am taking in a monthly periodical which costs me 6s. per annum. I will give this up and hand the 6s. over to the fund, and if I as a working-man can do this, surely my more well-to-do fellow-members can do likewise. Should the scheme fall through, I shall have much pleasure in placing the 6s. at your disposal every year for the expenses of the GLEANERS' UNION, or anything else as you may think fit, as a "special" offering from a humble follower of the Lord Jesus.

A YOUNG WORKING-MAN.

This suggestion is well worth the consideration of the entire Union—admirable because of its simplicity, thoroughly practical, and calculated

to be a very interesting bond of fellowship among the members, giving them all a personal association with the work abroad and the missionary life. I would suggest, however, that the missionary to be selected in this connection should not be any one already in the field, but one who may offer himself with this idea before him, and, being himself a Gleaner, may become their representative from the commencement of his missionary career.

Let the idea be made a special subject of prayer, and be added to all the other well-known objects for which the organisation was instituted.

W. E. LIGHT,
Late Vicar of St. James's, Dover.

From a New Vicar.

You will be pleased to hear that, as the outcome of our first C.M.S. meeting since my appointment here as Vicar, we have made a good start in promoting the great and good cause. More than a dozen have joined our Young Men's C.M.S. Union for Prayer, acquiring and imparting information, canvassing for subscribers to the *Gleaner*, and for box-holders. We meet monthly, every third meeting being for Gleaners. I enclose a list of Gleaners who have joined the GLEANERS' UNION. Please enrol them, and send them their cards direct. I want them to feel that they are "part of the concern," and in direct contact with Salisbury Square. Our total number of Gleaners is 60. We have already 52 boxes out in the parish.

JOHN R. EYRE,

Vicar of St. Helen's, Lancashire.

Raffling at Missionary Sales.

In reply to the disconsolate Gleaner, whose "tree" was left unstripped because she would have no lottery tickets, I should like to give my experience. Every other year we had a sale of work in the village school-room for the C.M.S., which is very near our hearts. Raffling for the large articles was deemed a necessity; but we felt it was not right even for a good cause, so decided to altogether change our plan. We now have a tent in the Vicarage garden, throw open the house, have tea. Everybody comes (the weather always smiles upon us), and enjoys the afternoon, and the idea that there is no fun without the excitement of a raffle is exploded for ever. Nor does the Society suffer.

[We have received many letters to the same effect, and not one on the other side. We heartily agree with our correspondents.]

The Gleaners' Bee.

Since I last wrote we have worked away steadily. Every week more members have come in, and there is a spirit and go about the meeting that is absolutely delightful. We meet at the —— Mission-room from 3 to 4. We are in the room devoted to the Mothers' Meetings and adult Sunday Bible-class, and various objects which cause the room to be brightly decorated with simple pictures. I have had a Cycle Card with nations neatly framed, and it takes its place on the wall amongst the other indications of the use made of the room. On the table are placed little books and periodicals (rather ancient, I fear), and sewing, with reels of cotton, needles, and thimbles. She who presides begins punctually at 3 with one of the prayers in the Annual Report, or the one printed on the Ladies' Union Card. We then talk upon the work of that day mentioned in the Cycle, read a letter, look up places on the maps, or towards the end of the month we get upon people more or less mentioned in the *Gleaner*. We have agreed that we only talk "missionary" till 4. At 4 we finish with a hymn and a few words of prayer, and then tea and cake are handed round and the company start a more general gossip. We all talk and interchange our missionary ideas, and have established instead an especial missionary-box labelled "Africa." We beg ladies' cast-off clothing, and the members (under the guidance of Miss ——, who is partly caretaker and partly superintendent of the poor people's work-room at the Mission-room) mend and patch, and then these garments are sold at a fractional sum to the *very poor*, who in that way will hear of Missions and help instead of feeling they are receiving charity. We have already 5s. in the box. We do not allow the members to take much work home with them—just a little to feel they are doing something and that every little helps. I am also establishing a simple little library, putting some covered books on the table that they can take away for the week.

A young shop-girl found her way to see Miss ——, who persuaded her to stay to the meeting. The girl was so happy we could not get rid of her. At the very last she sat and walked about as we were putting the place in order, and I said if she thought she could bring some young friends I would willingly give up an evening. She had said how sorry she was her holiday was over, and she would be at work the next Wednesday; and as she liked the idea I said I would be there next Tuesday evening at 8.30, and see if it met a want. Four came, and the two meetings since were attended by six and six, so I shall always keep that going, and precisely in the same way as the other, only adapting it to younger minds. The girls are allowed to finger the books on the table and ask questions upon them (they are old *Gleaners*, and bound copies) till 9 o'clock, and then we touch on the Cycle of the day and have prayer and a cup of coffee and a couple of biscuits. I have quite to hustle them off, but they must not stop out late.

You see a great work is going on, not only visibly, but in people's minds, to make them come so easily week after week just to know what is going on in the Mission field. And it is all due to the *Gleaner*, and that most delightful of all institutions the GLEANERS' UNION, which draws so many grades and interests round one common centre.

Requests for Prayer.

For a Missionary Working Party lately started at West Hampstead.

Monthly Gleaner Examination.

Questions on December Gleaner.

1. N.W. AMERICA.—(a) Notice the two first Native missionaries and where they began to work. (b) Sketch briefly, in order of time, the development of the Dioceses, and mention those specially connected with C.M.S. (c) Name the Tribes East and those West of the Rocky Mountains, now reached by the Gospel.

2. Describe the early and later career of Archdeacon Cowley.
3. Notice the position of Peshawar, the languages spoken, and the races who live in or frequent the place.
4. Explain "Gurkhatri," "Anjuman," and "Hujrah."
5. Who are Imam Shah, Futtah Khan, Te Matete, Hazrat Ali, and Te Paonta?

6. Gleaners' Annual Meeting:

- (1) What does the Editor believe to be the key to our position?
- (2) What lessons were the following stories meant to illustrate?
(a) The man rescued from the wreck; (b) A great farmers' conference;
(c) A visit to a prison; (d) A praying youth.

Rules.

1. Only members of the GLEANERS' UNION can compete.
2. Competitors will have a month in which to answer the Questions. Answers must be sent in by the end of the month; but if they reach Salisbury Square by the first post on the 1st of the following month (or the 2nd if the 1st is a Sunday), they will be admitted; but not after that. For example, the Answers to the Questions in the January number will be received up to February 1st.

3. Competitors are at liberty to refer to the *Gleaner* freely, and to search in it for the Answers to the Questions. The Competition is intended not as a test of memory, but as an incentive to study.

4. Answers to be as short as possible, consistently with full accuracy. Competitors copying whole sentences or paragraphs from the *Gleaner* will suffer in marks. No answer to occupy more than one page of foolscap. Very few should occupy nearly so much.

5. Every competitor must write his name, address, and GLEANERS' UNION number on the first page of each set of Answers.

6. Each competitor will have the marks gained by him each month credited to him. At the end of twelve months the marks will be added up. A competitor can begin his twelve months at any time.

7. All Answers to be addressed to the Editorial Secretary, Church Missionary House, Salisbury Square, London, E.C.

8. Each competitor must pay one shilling a year, to be remitted along with his first set of Answers.

Texts for Bible-Searchers.

Contributed by Mrs. J. G. HOARE, Canterbury.

WORKERS.

"That the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 17.

God needs trained servants, not such as have failed under other masters and now seek to satisfy themselves through offering to God their inefficient and half-hearted service. They who would be competent servants of God must enter Christ's Infant School, and begin in the lowest class. They must first learn these four essentials:

I. Confession of Sin.	III. Desire for Holiness.
II. Desire for Pardon.	IV. Desire for Service.
I.—CONFESSION OF SIN.	
1. Repent . . . and be converted, that your sins may be blotted out . . .	
2. Hate the evil, and love the good . . .	
3. If I have done iniquity, I will do no more . . .	
4. Make confession unto the Lord God . . . and do His pleasure . . .	
5. With the mouth confession is made unto salvation . . .	
6. They shall come with weeping, and with supplications will I lead them . . .	
♦♦♦	

Gleaners' Union Roll Call.

"They rest from their labours."

Miss Isabella Ashton, of Chester, No. 2,158, Nov. 4th, aged 18.

Mrs. Baker, of Dover, No. 5,062, Nov. 22nd, aged 83.

Miss Janie Beaumont, of Troutbeck, Ambleside, No. 4,112, Nov. 25th.

Mrs. Spearman, of Handsworth, No. 1,309.

Miss Lucy Mabel Hankey, of Chester, No. 1,939.

HOW TO BECOME A GLEANER.

Send your name and address to the Editor of the "Church Missionary Gleaner," Salisbury Square, London, E.C.

Remit One Penny for a Card of "Gleanership."

Also remit One Shilling and Sixpence if you wish the "C.M. Gleaner" posted to you monthly; Sixpence, if you wish the "Quarterly Paper" ("Gleanings from the Gleaner") posted to you quarterly; One Penny for a Cycle of Prayer on a wall-sheet or on a stout card. (N.B.—Those who do not order a Cycle of Prayer in this form will receive it in the smaller form.)

P.O. Orders payable to General George Hutchinson, Lay Secretary.

SUNDAY SCHOOL TEACHERS' COLUMN.

EDITED BY MISS EMILY DIBBIN.

Read—St. Mark iv. 26—29. *Learn*—St. James v. 7, 8, 10.

A little girl had a large chrysalis given her. It was hidden in a box of earth, and she was eager to see what it would turn into; but days, weeks, months passed and it was cold, still, dead. Friends said, "Throw it away, no butterfly will come now." Yet the child waited and watched in hope. One day a beautiful green moth with rose and black stripes was quivering its wings in the box. Her patience rewarded. This month hear of a Mission where the labourers needed "long patience."

I. THE HUSBANDMAN AT WORK.

Great city of Fuh-Chow. Thronged streets, processions carrying idols; Chinese students crowding to be examined; fruit and cake-sellers, tinkers, shoemakers, &c., all doing business in open air. See that Englishman standing on low wall speaking to group around him, and showing book! It is the missionary. Listen in this wine-shop to the stammering tongue of a foreigner! It is the missionary. See that man with hair all over his head hurrying along by the side of a little pig-tailed Chinese boy who has been sent to fetch him to one who has taken opium and is dying! It is the missionary.

II. HIS LONG PATIENCE.

In 1850 the Rev. W. Welton went to Fuh-Chow. He worked as described above. The tiles of his roof and door of his garden were carried away at night, and a crowd of worshippers at an idol festival broke in and destroyed or stole his furniture; still he went on preaching, doctoring, giving books, till 1855, when two more clergymen, the Revs. F. M'Caw and M. Fearnley, came. In 1856 Mr. Welton went home to die; Mr. M'Caw died of fever in 1857; Mr. Fearnley's wife was so ill that he was obliged to leave China in 1859. The Rev. G. Smith, who had joined him, laboured on alone, though no convert had yet been made. In 1860 the C.M.S. thought of withdrawing missionary, but Mr. Smith begged to stay, and died in 1863, but not before he had seen—

III. FRUIT AT LAST.

In 1861, after 11 years, 4 converts were baptized. In 1862 the Rev. J. R. Wolfe reached Fuh-Chow. In 1864 a persecution arose. Chapel and schools were destroyed. Patience still needed. The riot brought Christians into notice, and when chapel rebuilt crowds came to hear the new doctrine. Converts increased rapidly, and in 1868 a Native of Fuh-Chow—Wong Kiu-taik—was ordained. Now there are 6,000 Native Christians, 4 Native clergy, and many village churches around. So the seed has not only sprung up, but is dropping seed again.

Let us learn from Fuh-Chow not to be weary in well-doing, but to "run with patience the race set before us."

Note.—The teacher is referred to the *Story of the Fuh-Kien Mission* (C.M.S.), where a full account of the labours and sufferings of the earlier missionaries may be found.

Aneodotes and Illustrations.

A WORD FITLY SPOKEN IS LIKE APPLES OF GOLD IN PICTURES OF SILVER.—When Bishop Bowen of Sierra Leone died there was great mourning throughout the mission stations in his diocese. The Native Christians wept aloud when they heard the news, but many tried to comfort the missionaries. One young woman who was not baptized, but was being prepared, came and laid her hand on the shoulder of a missionary's wife who was sad and dejected, and said, with tears, "Yes, it is true that the fathers pass away. They go, but God is still here: He will never go away."

IT IS GOD THAT WORKETH BOTH TO WILL AND TO DO OF HIS GOOD PLEASURE.—A little boy, about eight years old, went to a missionary in Africa and asked to be baptized. The clergyman thought he was too young to make up his mind whom he would serve, and told him he had better wait till he was older. The boy went to his guardian, himself a convert, saying, "You must take me to the white man, and beg for me, and tell him I am not too young to serve God; I will not serve the devil. I want to follow Jesus, and to be baptized now." He told his grandmother of his intention, and she was very angry. Then he told her all he knew about Jesus, how He suffered and died for us. She was not at all moved, and the boy burst out crying, and said, "How can it be possible for people to hear such good words and not believe?" He had his wish, and was baptized by the name of Samuel.

THE FIVE PENNIES. At a missionary meeting the children were asked to give a penny each. Five sorts of pennies were given. One boy thought they ought not to have collections at a missionary meeting, but he must give, he supposed, as he was asked: his penny was an iron penny, from a hard, iron heart. Another said, "A penny! What's a penny? Of course I've put a penny in"; that was a tin penny. Another, when he came to the plate, looked round to see if his teacher was near, and waited till he was looking at him, and then dropped his penny in with a loud thump: that was a brass penny. Another said, "I am very sorry for these poor heathen; of course I will give a penny, I should like to give more": that was a silver penny. Another said, "I love my dear Saviour: He wants these poor heathen to know about Him. I will give a penny; indeed I would give all I have to bring about His wish": that was a golden penny.
—Rev. E. A. Stuart.

HOME NOTES.



WHOLE Day of Devotional Meetings for the members and friends of the Society is being arranged for Wednesday, January 11th. Meetings will be held at Exeter Hall at 11 A.M., 3 P.M., and 7 P.M. Among the speakers will be, it is hoped, the President (Sir J. Kennaway), Sir Arthur Blackwood, Archdeacon Richardson, Canon Hoare, and the Revs. C. A. Fox, E. H. Hopkins, H. C. G. Moule, and H. W. Webb-Peploe. Full particulars will be announced.

ON the Day of Intercession, St. Andrew's Eve, November 29th, the Communion Service for the C.M.S. Committee took place as usual at St. Dunstan's, Fleet Street. The Rev. Walter Abbott preached a very striking sermon, which is printed in the *C.M. Intelligencer*. In the afternoon a special Devotional Meeting for the Committee was held at the C.M. House. Bishop Alford presided; short addresses were given by the Revs. R. L. Roxby and J. Barton and General Touch; and the Rev. H. W. Webb-Peploe, Mr. H. Morris, and others also took part.

ANOTHER of the ladies who offered for missionary service at Keswick last July, Miss Eliza Armstrong, of Manchester, has been accepted by the Society, and appointed to East Africa. She is a daughter of the late Rev. J. Armstrong, who was a C.M.S. missionary in British Guiana from 1827 to 1836. She will be in part an honorary missionary.

A YOUNG schoolmaster, Mr. R. F. Ardell, has been accepted, and appointed to assist the Rev. H. Schaffter in the Tinnevelly College.

THE C.M.S. Committee lately had an interesting interview with Colonel Euan Smith, who has been appointed Her Majesty's Consul-General at Zanzibar, in succession to Sir John Kirk. Colonel Euan Smith was for a short time Acting Consul there in 1875, and much assisted the Rev. W. S. Price in establishing the C.M.S. station at Frere Town. To the Committee he expressed in the warmest terms his interest in the missionary cause, and said the Society would always have in him a friend in East Africa.

WE much regret to announce the death of Mrs. Maher, who was so well known as the general manager of the Missionary Leaves Association. Through the energy of herself and her son, the secretary, that Association has become a most useful handmaid of the Church Missionary Society; and their kindness has endeared them to many of the missionaries, who will feel personally bereaved by the death of our excellent friend.

The London Unions.

THE LAY WORKERS' UNION has had a busy quarter. On Monday, October 3rd, their annual meeting was held. A large number of members attended to greet the Rev. F. E. Wigram and Mr. E. F. E. Wigram, who in short but happy speeches acknowledged an address of welcome which was presented to them. The report, noting that "distinct advance had been made in every item of the Union's work," was read and adopted, and the officers re-elected. A discussion was then commenced, and continued on a subsequent evening, on the "Formation of Branches of the Union in the Parishes and Districts of London." The other engagements of the Union for the quarter were a "Practical Lecture on the use of the Magic Lantern," by Mr. Mantle; addresses from Mr. J. Burness, of the Niger Mission, and Mr. J. Roscoe, of Mamboia; two classes on Mohammedan Missions, conducted by the Revs. W. J. Smith and Dr. Bruce; two devotional meetings (one on the Day of Intercession); and a special address from Maj.-Gen. G. Hutchinson, making altogether ten meetings for the quarter.

We have before us a long list of addresses given to Sunday-school scholars during November, arranged and delivered to a large extent by members of the Unions. On Nov. 13th the Paddington branch had fifteen addresses for eleven schools. On Nov. 27th, Advent Sunday, the South London (Clapham and district) branch had addresses for thirty-two schools. On the same day, Islington had thirty-eight addresses, and sermons for thirty-four schools, Kensington twenty addresses, and Clerkenwell three. Thus a total of over ninety addresses are recorded as being given in various parts of London on one Sunday alone.

The South London or Clapham and district branch has, for its more effective working, been divided into five divisions, each with its own secretaries, who are in future to arrange the half-yearly missionary addresses for their respective districts. The following are the divisions:—No. 1, Clapham, Balham, Tooting, Wandsworth, and South Lambeth; No. 2, Brixton, Kennington, Streatham, Camberwell, New Cross, and

Peckham; No. 3, Norwood, Penge, Dulwich, and Anerley; No. 4, Lambeth, Newington, and Southwark; No. 5, Bermondsey, Deptford, Rotherhithe, and Greenwich.

LADIES' UNION.—The Annual Meeting was held on October 20th. Mrs. Barlow, one of the hon. secs., read the Annual Report, a very stirring and encouraging one. One thousand members had been enrolled. The Rev. H. W. Webb-Peploe gave an address on "Women under the Gospel." On November 10th, a Training Lesson to a Sunday-school class, on Missions, was given by Miss Annie Rose before a large number of members. On November 17th, the Rev. Dr. Bruce spoke on the Persia Mission. On November 24th, December 1st and 8th, three very interesting and masterly lectures were given by Miss Mary L. G. Petrie, B.A., on "English Missions," the first on "England Evangelised," the second on "England Evangelising," the third a comparison between the two, under the title "Then and Now." On December 15th, Archdeacon Hamilton, spoke on "Work amongst Women in West Africa."

The ladies of the Union are doing excellent work in many ways in all parts of London. Working parties, prayer meetings, &c., &c., have been established by them. The Society is greatly indebted to Mrs. Fry, the other hon. sec. of the Union, for her untiring labours.

JUNIOR CLERGY UNION.—The Annual Meeting was held on October 17th, when the report was read by the hon. sec., the Rev. W. Ostle, and an address was given by the Rev. Gordon Calthrop. On November 21st there was an interesting discussion on "Ways of Promoting the Missionary Cause," opened by the Revs. W. H. Coates, G. A. Ormsby, and E. J. Palmer.



The C.M.S. Weekly Prayer Meeting.

The Thursday Prayer Meeting is held regularly, week by week, from 4 to 5 P.M. Opportunity is taken to mention any matters of current interest, either news from the Mission-field or doings at home, and to lay them before the Lord in intercessory prayer. Requests for prayer can be sent to the Secretaries. Tea is provided at 5 o'clock. All members and friends are heartily welcome.



Topics for Thanksgiving and Prayer.

Thanksgiving for another year of great and rich blessing. Prayer for more zeal and love in the Lord's cause at home and abroad.

Thanksgiving for the progress of the Gleaners' Union, and the manifest blessing attending its influence. Prayer for all who take any leading part in it and its branches.

Thanksgiving for the completion of fourteen years of the life of the C.M. GLEANER in its present form. Prayer for a blessing on its enlargement.

Special prayer for a blessing on all missionary work among Mohammedans, and for its development and extension (p. 9).

Prayer for the village work in the Punjab (p. 5); for Shanghai (p. 10); for the Dublin Fuh-Chow Mission (p. 12); for the newly ordained clergy in Travancore (p. 11); for Bishop Parker and the other missionaries in Africa, especially Mr. Gordon in U-Ganda.

Prayer for the Devotional Gatherings on January 11th.



Forthcoming Sales of Work.

Miss E. Longley, Norton House, Henfield, Sussex. Sale and Christmas Tree early in January.

Articles suitable for Sales of Work will be thankfully received by the Rev. J. J. Brownhill, of St. James's, Bermondsey. Address, 149, Jamaica Road, S.E. Sale, February 13th and 14th.



Contributions received by the Editor.

To December 5th only.

(We are sorry not to specify separately all the small gifts, for one penny given for Christ's sake is as acceptable to Him as £100. But the number of them is so great, that we are compelled to save space by clubbing together all under 5s.)

For specimen copies of the GLEANER, £1.

For Gleaners' Union expenses: Jubilee Gift (anonymous), £5; Miss Agar, 10s. 6d.; M. L., 10s.; Mr. R. Peachey, 5s.; Miss Hungerford, 5s.; sums under five shillings, £2 16s. 2d.

For Our Own Missionary: H. C., £30; Miss Manby, £20; Miss Edwards, 10s.; sums under five shillings, £3 18s. 2d.

For C.M.S.: "A Tenth part of a Tithe," £1; Miss Pidgeon (contents of collecting card), 10s.

For the Bishop Hannington Memorial Church: Miss Bush, £2; Two Liverpool Gleaners, 10s.; Miss Bubb, 10s.; Miss Engström, 10s.; Miss Hillyer, 10s.; Miss Litton, 10s.; Miss Snelling, 10s.; sums under five shillings, 14s. 6d.

For the U-Ganda Mission: Miss Snelling, 6s.



Special Notice.

All letters, notices of sales of work, or other communications for the next following number of the GLEANER, must be sent in by the 10th of the month, at latest. The magazine is often completely filled up before that date. No notice is taken of anonymous communications.

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The Subscription for the GLEANER direct from the Church Missionary House, post free, will be as follows:

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THE CHURCH MISSIONARY GLEANER.

FEBRUARY, 1888.

EDITORIAL NOTES.



N another page we give a very brief notice of the remarkable "Whole Day Devotional Gatherings" at Exeter Hall on January 11th. No meetings quite like these have ever before been held by the Church Missionary Society; but Canon Hoare justly deprecated their being called a "new departure," or a "departure" at all, only, he said, a "new enlargement." We know that many prayers were offered that the meetings might be attended by a rich blessing, and we do not doubt that the Spirit of God spoke to many hearts, and that in days and years to come He will show us abundant fruit.

Although thirteen University men, besides others, were accepted by the Society between May and December, the need of such men is still most pressing, especially of clergymen of two or three years' experience in ministerial work. The donor of a recent contribution of £5,500 desired that, in allotting it, special regard should be had to the wants of the Punjab and Japan. We have sent three new clergymen to the Punjab lately, and two are just sailing for Japan; but what are these compared to the numbers asked for? Bishop E. Bickersteth writes that in Japan it may be "now or never." In the Punjab it certainly is "now." Then Bengal and Travancore have urgent demands too; and Persia is in great need of at least one man of force of character and mental power, to deal with Mohammedans and help in the revision of the Persian Bible.

But East Africa must not be forgotten. Bishop Parker writes most earnestly for more labourers; and if there is a missionary leader on the face of the earth who ought to be supported to the utmost, it is Bishop Parker. His Mission is a grand field for vigorous and whole-hearted men, who can endure hardness and win the degraded African tribes by patient love. At Frere Town, bereaved of Mr. Shaw, there is a less hard post (physically), but one of the greatest importance, waiting the coming of a wise and experienced head. And let it not be forgotten that our appeal last spring for only three or four ladies to go out to Frere Town and Rabai has as yet resulted in only one having gone. Others indeed have offered, but were either not qualified or were rejected by the doctors. Who will come forward now?

And then, how many picked men are we to have specifically for Mohammedan work? Is Canon Taylor's challenge to remain unaccepted? He himself needs no further thought. He has been proved utterly inaccurate and unreliable. But the challenge to the Church holds good. Is the strong man of Islam, armed, to keep his goods in peace? We find that Dr. Bruce's words which we mentioned last month had been reported inaccurately. He did not say that the attack on Islam was a forlorn hope, but the contrary. We rejoice to have such an opinion from such a man. His letter to us on the subject is printed in the *C.M. Intelligencer*.

We earnestly ask for definite and persevering prayer that men may be raised up for all these half-manned Missions; that many may go forth taking nothing from the Society's hardly collected funds; and that for those whom we must maintain God will give sufficient means.

And, with regard to means, our readers ought to know that *Legacies* are £10,000 short this year, which means the crippling of our work to that extent, unless *living friends* come forward and make up the amount before March 31st.

The Society has no truer friend, or one who has done more practical service, than the preacher chosen for the Anniversary Sermon next May, the Bishop of Exeter. In the years of retrenchment, 1878-80, it was, on two occasions, a letter from Mr. Bickersteth that elicited large gifts to meet the deficiencies. It was Mr. Bickersteth who suggested the "Half as much again," which did raise the income, though not to the extent hoped for. It was Mr. Bickersteth whose liberality founded the Bheel Mission. It was Mr. Bickersteth who first suggested "Missionary Mission Weeks," in which suggestion lay the germ of the F.S.M. And all the time he was stimulating his own congregation at Hampstead to missionary interest and self-denying gifts. Now he is a Bishop, and as this year it is the turn for a Bishop to preach the sermon, the choice was a very easy one.

"More than we have asked or thought!" is our exclamation as we read the letters now coming in week after week from the different parts of India where the Special Winter Mission to Native Christians is being held. Much prayer has been offered, and prayer is being most graciously answered. We give some brief notes on another page; but we must refer our readers for further particulars to the *C.M. Intelligencer*.

The Valedictory Dismissal of January 3rd was specially interesting for several reasons. For one thing, of the seven new missionaries, four had an hereditary connection with the Society. Miss Wright is a daughter of our beloved and lamented Hon. Secretary; Miss Vidal, of the first Bishop of Sierra Leone; Miss Armstrong, of an old C.M.S. missionary; Mr. Walter Moule's father and uncle are missionary Bishop and missionary Archdeacon, while one of his grandfathers was a C.M.S. missionary (Rev. J. H. Bernau), and the other a devoted and life-long friend (Rev. H. Moule). For another thing, all three ladies go at their own charges, two entirely and one mainly. For another thing, three at least (two ladies and one clergyman) owe their missionary impetus to the Keswick Convention.

Our missionary deputations on their journeys at home need our prayers as well as our missionaries abroad. The late Rev. T. Sandys, after labouring forty years in India, died of injuries received in a carriage accident while travelling in Lincolnshire in the Society's service. And now our valued Association Secretary in the Midlands, and former Telugu missionary, the Rev. T. Y. Darling, is thrown out of a trap and narrowly escapes with his life. Thank God he has been spared!

While we write, the Society's Association Secretaries from all parts of the country are gathered in their Annual Conference in Salisbury Square. There is much in their reports to encourage us; but thousands of parishes are still fast asleep, so far as any real and living interest in the Evangelisation of the World is concerned..

The Indian "girl-graduate," Miss Sorabji, who recently took a brilliant degree at the Bombay University, is a Christian. She is a daughter of the Rev. Sorabji Kharsedi, of Poona, an honorary C.M.S. missionary. Her mother, who was lately in England and won many friends, conducts the Victoria High School at Poona, and is on the staff of the Indian Female Normal School Society.

We cannot at the time of writing say anything about the reported massacre of Chinese Christians in Fuh-Kien. God grant it is exaggerated.

THE GLEANERS' BIBLE STUDY.

BY SOPHIA M. A. C. NUGENT.

Thursday, Feb. 2.

Read John i. 29—39.

Question: "What seek ye?"

THIS question was spoken to two of John the Baptist's disciples. They had heard John say of Jesus, "Behold the Lamb of God, which taketh away the sin of the world"; and then they heard him repeat it next day, and they felt, "This is what we want: we want the assurance of our sins being taken away"; and so they turned away from John, and began to follow Jesus. They were behind Him, so like what we felt when we first began to seek Him. It seemed as if our's was all the longing, and that we were pursuing after Him. But it came next, "Jesus turned, and saw them following." Oh, how blessed! Then even when it seems as if He were in front, with His back to us, He knows who are after Him, and He turns to ask, "What seek ye?" Have you answered yet, "Where dwellest Thou"? That is all we want, to be with Thee, Lamb of God!

No one of us can be true workers for Him until we have come up with Him as the Lamb of God, who taketh away our sin. His great work of reconciliation must be wrought upon us personally before we can work for Him. It is obvious that to be Gleaners we must be *in the field* in relationship with the owner, so that the contact with Jesus which this question implies stands in the very forefront of our power to serve Him acceptably. Have we met Him as the Lamb of God, every one of us? This was Andrew's first contact with Jesus as the Saviour, and then, later on, he had his call to service from the Master (Matt. iv. 18—20).

Thursday, Feb. 9.

Read Matt. ix. 1—8; Mark ii. 1—12; Luke v. 17—26.

Question: "Whether is it easier to say, Thy sins be forgiven thee; or to say, Arise and walk?"

THIS passage is repeated in three Gospels; sure sign of its marked importance in the eyes of God. Will all our Gleaners carefully study and compare the three accounts?

This question follows aptly upon the one of last week. It also brings forward the very first essential in the true worker, that he should be a *forgiven one*, and that he should know it. How else can we freely tell of *forgiveness* to others, while in doubt about our own? And, besides, it is when we have the sense upon us of being "forgiven," that we are really tender with others, as Eph. iv. 32 says.

But this question links in with *forgiveness* of the past, the power to walk uprightly in the present. Now do let us allow the force of it to fasten upon us. The Divine Questioner means to prove to us, irresistibly, that the *forgiveness* and the *upright walk* are both "divinely easy" to Him. And then He shows that the outward walk is the *proof* of the *forgiveness* in those most sublime words: "But that ye may know that the Son of Man hath power on earth to forgive sins: then saith He to the sick of the palsy, Arise, take up thy couch, and go unto thine house. And immediately he rose up before them!"

There is so much suggested by this deeply interesting miracle; but the question must suffice now. Let Him press it on you, and then how shall we answer it? Simply by holding ourselves ready before Him for Him to work the answer upon us.

So shall all our Gleaners be not only *forgiven ones*, but *upright walkers*, and obedient ones to His words.

Thursday, Feb. 16.

Read Matt. ix. 14—17; Mark ii. 18—22; Luke v. 33—39.

Question: "Can the children of the bridechamber fast, as long as the Bridegroom is with them?"

THIS strikes me as a most touching question, and as we have just entered upon Lent, it is a beautiful exposition of what true fasting is. Read it. "Can the children of the bridechamber fast, as long as the Bridegroom is with them?" It tells us *what value He sets upon His own Presence*. "Can they fast?" How many of us treasure His Presence like this! He promises His unbroken Presence, "Lo, I am with you alway. I will never leave thee, nor forsake thee." Do we accept it and live in it?

Is it real fasting when you have no sense of His Presence, or does it

not matter very much? The more we know of His Presence, the more we shall feel His absence, and it will be real fasting. St. Luke says, "Can ye make them fast?" as if to say that no outward trials can touch the inner deep joy of the soul which is satisfied with Him.

What we call fasting.—self-denial of all sorts, is altogether secondary to this. And if we are living in the consciousness of the Bridegroom's Presence, then this outward fasting will come easily and freely. We shall really feel, "It is nothing to me what I give up, if only my Lord is with me." Self does retreat, if He is the prominent one. And God's description of fasting in Isaiah lviii. becomes possible while we enjoy His Presence.

"Children of the bridechamber": that is our beautiful name, thronging round the Bridegroom, seeing Him as the centre, a name of joy, and a name too of hope, and watching for His fulness of joy when the cry goes forth, "The marriage of the Lamb is come," and the whole united Church of every land sits down with Him. Oh, let us value His Presence at His estimate of it, and feel it is fasting to miss it even for one hour.

Thursday, Feb. 23.

Read John viii. 33—59.

Question: "Which of you convinceth Me of sin?"

DURING these next weeks, let us think of ourselves as travelling with the Lord Jesus on His way to the Cross, and gather different questions which He asked as He went. To-day's is an all-important one. Two things were essential if He were to be the Atonement for the sins of the whole world: one that He must be God as well as Man, the other that He must be absolutely spotless.

Our first questions have given His challenge as to the first, and now this one gives His challenge as to the second. It was not made at the beginning of His ministry, when He was unknown, but after His life had been lived for at least two years (perhaps more) before the country, and it was not made to His friends, but to His enemies, to those to whom He had to speak those solemnly awful words of vv. 38, 41, 44. (It is well to study such words from the lips of the tender Saviour, in view of the theories which bring up His pitifulness, and leave out His justice.) And He had challenged them in the same chapter, v. 7, "He that is without sin among you, let him cast a stone." And they shrank under it, and went out.

His challenge about Himself also remained unanswered, "Which of you convinceth Me of sin?" Oh, glory to God that it did! On His absolute stainlessness rests our hope. One little spot, and He could not have atoned. Let us be glad and rejoice in His purity. "Tempted in all points, yet without sin," and therefore able to stone first, and now to sympathise and intercede. Search out the seven times repeated testimony to His innocence by His enemies round His Cross, and then give fresh glory and triumph for your perfect Saviour.

Thursday, March 1.

Read Mark ix. 30—37; Luke ix. 43—48.

Question: "What was it that ye disputed among yourselves by the way?"

OH, how strange that such a question should have to be asked of His nearest and dearest! They had just seen His wonderful power in restoring the child; they had seen His Transfiguration; and it seems as if this had all turned their hopes to an earthly kingdom in which they should have chief parts. If we look at Luke ix. 43 we shall see that the keen insight of the Lord Jesus recognised this, and His tender foresight warned them, by His telling them of His coming death. Picture the circumstances, and how He trusted them for the first time with His suffering. And then picture how they ignored this, and began to dispute which of them should be the greatest! Oh, how His heart must have been wounded.

And then, further, see His way of treating it. Grieved silence might have been kept, or He might have passed it over; but He is too true a Saviour for that, and He brings out their sin to themselves. He had walked on, apparently alone, and then, as they get into the house, and not till then, He asks them, "What was it that ye disputed among yourselves by the way?" They could not answer, and then He tenderly "sits down" and takes such trouble with even those disappointing followers, and explains to them that the little child who simply does as he is bid, without thinking of himself, is the really great one.

We are all banded together for the advance of His kingdom. We know it is coming, and we glory in it. But, oh, let us take heed lest Satan should poison our very glorying by thoughts of our own greatness! Let Him say to us this searching question, so that all selfish aims hitherto unrecognised may be revealed, and then cleared away in the face of His Cross, who passed by humiliation to His glory.

BRIEF SKETCHES OF CHURCH MISSIONARY LABOURERS.

BY THE BISHOP OF OSSORY.

II.—Fox of Masulipatam.

MN speaking of Ragland in our last number, it was stated that his first attraction towards missionary work was caused by a letter from Henry Watson Fox, then labouring in India. We now propose to give some particulars concerning the life and labours of this devoted man.

Fox was born at Westoe, in the Palatinate of Durham, and was a younger brother of the late Rev. George Townshend Fox, so long and so well known as a generous supporter of the Church Missionary Society. At an early age Henry became a favourite pupil of Dr. Arnold at Rugby, where the school sermons of that eminent teacher had a powerful influence on his young mind. He had been brought up in a pious family, and this, together with the continued influence of a devoted sister, who was his life-long correspondent, led to his entire consecration to God. This soon became apparent in his earnest endeavours to win his schoolfellows to Christ, and in the character of his favourite books. A pocket edition of the New Testament was his constant companion, and the works that he loved and remembered best through life were those he read in these schoolboy days—*Richmond's Annals of the Poor*, *Baxter's Saints' Rest*, *Newton's Cardiphonia*, and though last not least, *The Life of Henry Martyn*.

He went to Oxford at nineteen, and entered at Wadham. He could not be called an earnest student. He gave himself rather much to boating and other athletic exercises, which interfered for a time both with his religious and student life; but all through his undergraduate course his morals were irreproachable, and he showed his interest in Christian work by teaching in St. Ebbe's Sunday School.

He had been intended for the bar, but while at Rugby he had come to the resolution of being a clergyman. In process of time this resolve deepened into the desire of being a missionary. He had read something, as we have seen, of missionary biography; he had heard the cause of Missions pleaded at Rugby, and although it was a cause which in those days was "at freezing point" amongst the students at Oxford, there were not a few amongst the Fellows and Tutors who furthered it, notably the head of his own college, Dr. Symons, who, with his excellent wife, was ever ready to open their door to missionary deputations.

Fox took his degree in 1839, and was ordained and married in the following year. Before many months expired he was on his way to India, with the full consent of loving parents. His own strong words will best express the intensity of his feelings on the subject: "I see not what other answer I can give than this, 'I must be a missionary.'" Again, "I hear the call, for indeed God has brought it before me on every side, and go I must." We ought to mention that in order to form a fair estimate of the relative claims of home and foreign work, he had betaken himself to the slums of London, but came back convinced that the demands of foreign heathendom outweighed those of heathendom at home, and in this estimate he was supported by Dr. Arnold, for whose opinion he always entertained the deepest respect.

Just about this time Mr. Tucker (C.M.S. Secretary at Madras) had been urging the claims of the Telugu country upon the Society. It was a vast district 300 miles to the north of Madras, with a population numbering ten millions, who had been for eighty years under British rule, but to whom the Church of England had never sent a missionary. To this region the attention of Fox had been specially directed, and, by a remarkable providence, a young Canta-

brigan, Robert Noble, of Sidney Sussex College, had been led to think of the same field of labour, and so, without any communication with each other, these two young men offered their services, and were accepted. They sailed together for India on the 8th March, 1841.

Noble devoted himself mainly to educational work, and the school which he founded at Masulipatam has a missionary history of its own. Fox's work was more directly evangelistic, though very multifarious. He had first to master the language, and this, though Telugu is called "the Italian of the East," was no easy task. Then he had to be preacher, teacher, translator, and superintendent all at the same time. But he soon found that the real trial of a missionary's life consists neither in the surrender of home and friends and country, nor in the labour attaching to the position, but in finding one's self in the very midst of Satan's kingdom, with all the abominations of heathenism surging around, with idolatry and vice infecting the very air, and with scorn or blasphemy poured forth upon the Name that is dearer to his heart than all other names beside. All this Fox had to encounter, and to encounter for the most part alone; and yet he went bravely on his way, and, to use his own expressive words, which sound like the motto of his life, "counted the day a lost one," if he did not get "either morning or evening a distinct preaching of Christ to some poor souls."

Other trials awaited him. His health began to suffer, and he had to remove for a while to the Nilgherry hills; but even here he was not idle, and during the two years that he spent at Ootacamund, he laboured earnestly, and not without success. One precious fruit of his labours was a heathen girl, who, as Mary Patterson, became a most beautiful Christian character. Her story is in itself the story of a Mission, and would be a recompense for any amount of service.

Returning to Masulipatam, he had not long resumed his work when his wife's health gave way, and he was advised to accompany her to England. Just as they embarked she died. A few days afterwards one of his three children died at sea, and he had to proceed on his desolate voyage without one friend on board to whom he could open his heart. But with a true missionary spirit he ministered to those on board, and not without success.

He stayed only six months in England, and spent them in diffusing his own missionary spirit, and seeking to obtain fresh labourers for the field. He visited his old school at Rugby, and addressed the boys on the one subject nearest to his heart. He spoke at the C.M.S. Anniversary in London, and those who heard that speech describe it as "singularly effective in simplicity and ability." His heart, however, was in India; so, leaving his little ones behind, he sailed again for Masulipatam, was nearly wrecked on the voyage, and soon found himself in the desolate home which no longer echoed to a wife's love, or to his children's voices.

But he had come to work for Christ, and not to ruminant on his own sorrows. Forthwith we find him preaching in the streets and in the bazaars; addressing crowds at the great festivals, and distributing tracts beside the idol cars; discussing knotty questions with haughty Brahmins, and discoursing divine simplicity to outcast Pariahs; going out betimes on itinerating visits through the villages; using every gentle art to win attention to his message, and doing this alone in the midst of the dense surrounding darkness.

He knew full well that, after all, his was only preparatory work, and that others would reap the harvest. And yet even for him it was not without results. Fox gathered the first fruits of the land for his Master, and could rejoice over souls whom he had won to Christ. He had naturally a good constitution, but under the climate of India, coupled with an ardent spirit and with many trials, it could not hold out long

such intense and incessant labour; and finally his failing health obliged him, sadly against his will, to return to England in 1847; and even then he gave up the one short year during which he was spared to further the cause he had at heart. The Jubilee of the Church Missionary Society was approaching, and he threw his whole soul into the preparation for it. He wrote, he spoke, he preached with reference to it; and he composed a special hymn for the occasion which displayed no mean poetic power. We give the opening verse as a specimen:

"I hear ten thousand voices singing
Their praises to the Lord on high:
Far distant shores and hills are ringing
With anthems of their nation's joy:
Praise ye the Lord! for He hath given,
To lands in darkness hid, His light;
As morning rays light up the heaven,
His word has chased away our night!"

But he did not live to share in the C.M. Jubilee, for his own blessed Jubilee was at hand, prefaced by a few weeks of utter weakness and exhaustion. Occasionally, when his mind wandered, in delirium, his thoughts and words were still about the heathen; and when he was calm and conscious he would say, "One thing God has showed me more of in this illness—the wonderful love of Christ to sinners." Then in a low soft tone, with closed eyes, and a solemn pause between each word, he would repeat, "Love! Love! Love!"

A day or two before he died his mother asked him whether he had repented of having given his life to missionary work, and his emphatic answer was, "No, never! If I had to live over again I would do the same." The last thought to which he gave expression was the secret of it all—"Jesus must be first in the heart." And when he had said this he fell asleep, on the 14th October, 1848, at the early age of thirty-one, and after seven brief years of missionary labour.

But such lives are not to be measured by their length, but by their intensity. Fox achieved a work and exercised an influence to which few lengthened lives attain, and both his work and his influence have survived him. His work in India has expanded and been blessed. In connection with his old school at Rugby exists "the Fox Memorial," founded in 1848 in order to carry out his earnest wish that the school should be interested in Christian Missions. The sermon of that year was preached by the Head Master, Dr. Tait, afterwards Archbishop of Canterbury, and in each successive year some eminent divine has spoken on the glorious theme. It is interesting to note that in 1872 his only surviving son, Henry Elliott Fox, preached his father's memorial sermon in the school chapel, and that at this present time he is one of that devoted band who have gone out on the "Winter Mission to India," his own allotted part being to visit and stir up the congregations that have been won over to the faith of

Christ in the very region where his father was the first to preach it. The only other surviving child is now the wife of the Rev. Edward Lombe, so long the honorary and indefatigable C.M.S. Secretary for Norfolk.

Nearly £10,000 has been contributed to the "Fox Memorial Fund"; and, better still, Rugby has sent forth some of her own best sons to evangelise the heathen, and one of them, at least, to that portion of the Mission field in which her choicest pupil devoted his life to God. May many more from Rugby, and from other schools throughout the kingdom, be found to follow in his steps.

N.B.—The Committee of the Rugby-Fox Memorial Fund consists of only sixteen members, all of them connected in one way or another with Rugby School. Among them are the present Archbishop of Canterbury and Bishops of London, Dover, Calcutta, Madras, and Riverina; Bishop French, late of Lahore; the Deans of Norwich and Westminster; and the late and present Head-Masters. The Secretaries are the Rev. F. Bowden-Smith, Rugby, and the Rev. J. Sharp, formerly Principal of the Noble High School at Masulipatam, and now Secretary of the Bible Society. The Fund raises over £300 a year to support a missionary at the Noble School, and is paid over annually to the Church Missionary Society.



HENRY WATSON FOX. C.M.S. Missionary 1841—1848.

"HE HATH REDEEMED THEE."

THE far-off years the record keep
Of God's great love to me;
His voice spoke to my longing soul,
"I have redeemed thee."
And freed from doubt and sin's dark
load,

To Him I made my prayer.
That I the saving message sweet
To other souls might bear.

Would I could speak with other
tongues,
Make known beyond the sea,
Beneath the starry Southern Cross,
The Cross of Calvary.
It may not be! I can but say
To those who dwell with me,
Or meet me in my quiet path,
"He hath redeemed thee."

But He can bless the humblest work
Which to His feet we bring;
I may not go, but I may win
A servant for my King.
And each may bear the message on,
Till myriads o'er the sea
Shall swell the song the ransomed
sing—
"He hath redeemed me."

E. G. STUART.

CONSECRATED MERCHANDISE.

ON Friday, December 16th, was concluded, at Cottingham, our little miniature missionary bazaar. Only about three months ago the members of our congregation and of the Bible-classes, as well as the children of our schools, were lovingly invited to work willingly with their hands, and to do what they could to meet the cry that comes to our beloved Society from so many lands for more missionaries. Choice women, not a few, so heartily responded to the call, that on Friday was realised for the C.M.S. by the sale of what they made, the sum of fifty pounds and upwards. With a few fancy articles the staple of our little sale consisted chiefly of warm and suitable winter clothing for the poor. Surely a little enterprise such as this brings with it a *double* blessing; it blesses the worker; it blesses and encourages the Society at home; it blesses and sustains the messengers of the churches abroad among the heathen. Happy the day when it shall be said of this great mercantile country of ours: "Her merchandise and her hire shall be holiness to the Lord: it shall not be treasured nor laid up: for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing."—Isaiah xxiii. 18.

C. OVERTON, Rector of Cottingham.

MOOSONEE VIEWS.

NOTES BY BISHOP HORDEN.

I.—Moose Factory.

MN front of Bishop's Court a small plain extends to the river 400 yards distant, but it is intersected by a small creek, which, when the water is high, makes the outer part of the plain an island. The great guns, signalling the commencement of the break up, were fired at five o'clock, May 8th, and soon afterwards the water began to rise, and the ice very gradually broke up, the operation occupying two or three days, there being an occasional push, when the ice would rise, break, and move forward, followed by perfect quiet, continuing for many hours. The plain in front of Bishop's Court became a heavily ice-burdened lake, which threatened destruction to the buildings on its banks; but we did not feel much alarm, neither did we leave our house, having often seen things as bad and worse without sustaining damage. It certainly looked dangerous enough to see such immense ice blocks floating about, and carried swiftly along by the water, and that within a few feet of one's house. The water came to the path in front of the garden, the ice not quite as far. The photograph gives a view of the scene when the water had somewhat subsided. The whole plain is covered with ice, and there seemed a probability of our being incommoded with it for a considerable time. Happily we had a few days of very warm weather after the break up, and already there is scarcely a particle to be seen; the place has almost assumed its summer appearance, the grass is getting green, the cattle are feeding in the meadow, the woods are musical with the song of birds, most of the Indians have come in, and all well. The plain alluded to above ceases just below the church, and the houses below the church are all on the river's bank.

REFERENCES TO PICTURE.—1, Bishop's Court. 2, School-house. 3, Cottage (residence of a good helper). 4, Cottage (residence of catechist). 5, Stores. 6, Church. 7, Residence of Chief Factor. 8, Residence of Officers. 9, Large Store and Sale Shop. 10, Cattle Byres. 11, Pontypool, a mile below the Church.

II.—Albany.

The second station in South Moosonee is Albany, situated a little way up the Albany River, and a hundred miles north of Moose. It is the centre of a large fur trade, and to it are brought all the furs collected at the interior trading ports. Here we have a flourishing Mission under the charge of Archdeacon Vincent, who has the superintendence of the large Albany district. It is very liable to inundation in the spring, on the breaking up of the river, which sometimes inflicts frightful damage. Many years ago the place was almost swept away, and all the cattle drowned, and but a few years since the ice came over the place with such force that five houses were entirely destroyed, while of one or two, the solid logs of which the walls were composed were literally ground into matches. It is noted too for



MOOSE FACTORY, CAPITAL OF THE DIOCESE OF MOOSONEE.

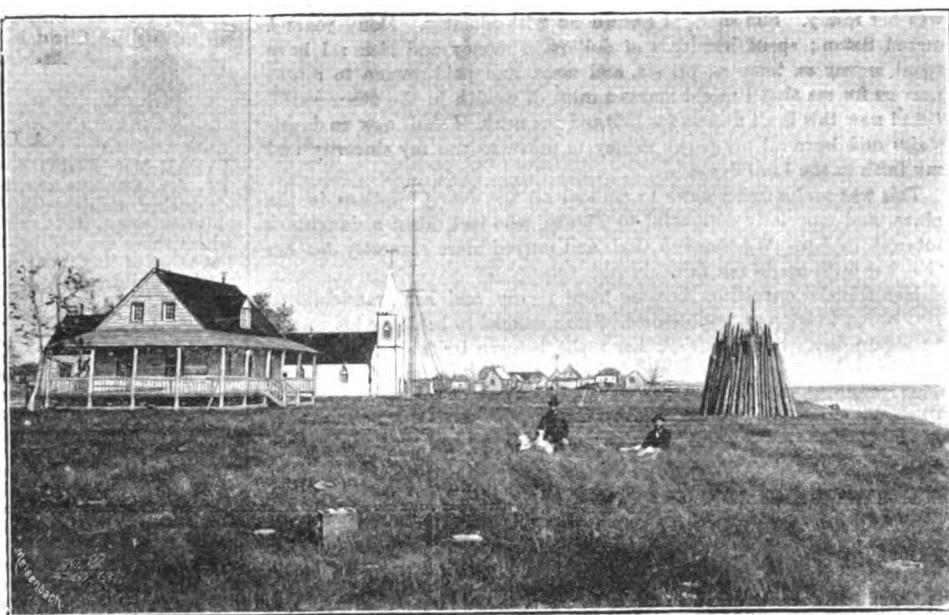
its goose hunt, in some years as many as thirty thousand geese being killed and salted for consumption at Moose and Albany.

The Indians, a very quiet race, are a religious people. As to faith, they are divided, about a half being Romanists, the rest forming the Archdeacon's parishioners. These are all baptized; all the adults are confirmed. There is a large number of communicants; almost all who are grown up can read. The English-speaking community, all connected with the Honourable Hudson's Bay Company, are under the Archdeacon's charge, and form a good congregation, for whom the English service in its entirety is used every Sunday. My friend Dr. Bell was at both Albany and Osnaburgh last summer, and kindly sent me the beautiful photographs taken by him of the two places.

May 18th, 1887.

JOHN MOOSONEE.

[The picture of Osnaburgh will be given in a future number.]



ALBANY, HUDSON'S BAY, DIOCESE OF MOOSONEE.

THE STORY OF MRS. YIANG.

BY THE LATE MRS. RUSSELL, Ningpo.

 FIRST saw Mrs. Yang in August, 1886, when she came to worship the god of thunder, in conformity to the custom of this country, at his temple close by. On her return she was invited into my house to listen to the Bible-women and other Christian workers, who took their turns all day long to speak to any who could come:

For about a month crowds pass the gate on their way to and from the temple. On the 15th and 16th of the sixth month there is a ceaseless stream from morning till night. Seats are provided for them, also tea in the lower verandah, where the Christian women sit and talk to any who will listen.

Mrs. Yang came to where I was sitting, and we had some conversation on the subject of Christianity. She said the subject was not new to her. She had already heard something of it from a lady who had visited at or near her home. She said, "The words you speak sound true, they must be true! they appeal to my reason and heart," but yet she seemed afraid to show too much interest on account of her friends.

Her next visit was in October, when she brought a friend who, like her, was a devotee. They spent Sunday with us, but refused to touch food offered to them for fear of contamination! Mrs. Yang particularly enjoyed the singing, and both listened to all that was read or spoken at our prayer-meeting. Mrs. Yang even knelt during prayer, which her companion would not do.

From this time her visits were most regular. Sunday after Sunday she came alone, and one day appeared at our Thursday prayer-meeting. It was on this occasion she spoke to me of her two adopted granddaughters, whom she would like to have taught. "Let them come," was my reply, and the next day both came as day scholars. The distance being great for one of her age (sixty-three), she begged to be allowed to occupy a room on my premises, for which she would pay rent. After prayerful deliberation, and at the urgent request of Phoebe, one of the Bible-women, I reluctantly consented. In December she and her two girls took up their abode here.

For a time things went on quietly and smoothly until it was known to her numerous friends that she wanted to become a Christian. They came daily to talk to her, to persuade her to leave me, or at any rate give up all idea of entering "the foreign religion." Her answer was, "My mind is made up. I believe the religion to be true, and I want to become a Christian."

This went on for some weeks. One day she came upstairs to my sitting-room with something in her hand, which she brought to me. It was her rosary. She said, "I have done with idolatry. Many years I served Satan; spent hundreds of dollars in money and time; I have spent money on temples, priests, and nuns, and paid women to repeat prayers for me that I might amass a mint of wealth in the other world. I find now this is all useless for this and the next. I shall now go downstairs and burn all my paper money to prove to you my sincerity and my faith in the Lord Jesus."

This was soul-stirring news to me and all the dear Christians in the place, and especially delightful to Phoebe, who had taken a daughter's interest in her. We thanked God, and prayed more earnestly for her that her faith might not fail.

Her friends' opposition became more trying, and her grandchildren also began to be very troublesome. Satan seemed to be doing his utmost to regain her. Sleep forsook her; she became irritable at the least thing; spoke of leaving me, and indeed was like one out of her mind. This condition, painful to all of us, continued some weeks. Some dear Christian women from the Lake District came on a visit. They spoke to her, prayed with and for her, and at last appointed a day for fasting and prayer, saying, "This kind can come forth by nothing but by prayer and fasting." They asked me to join, which I gladly did. When Mrs. Yang was told of it, she said, "Good! help me. You have my gratitude; I, too, will fast and pray." I am told that her grandchildren also fasted, and knelt down to pray for the old lady.

After this a marked change was observed in her. She was calmer, more devout, was able to sleep, and peace was restored to her troubled mind, which greatly strengthened her faith in God and the Saviour. I was absent in Z-Ky'i. Hearing that Phoebe's two children were to be

baptized on Whit Sunday, she said, "I, too, must be baptized on that day." She at once applied to Mr. Wong, the Native clergyman [Rev. Wong Yiu-Kwong], who saw her two or three times, and being satisfied with her general knowledge and her faith in the Lord Jesus, arranged to baptize her. She was admitted to the Church last Sunday, taking the name of Anna.

NINGPO. June 1st, 1887.

"BEHIND" AND "BEFORE."

Hymn written for "India's Women," and sung at recent C.M.S. and C.E.Z.M.S. Valedictory Dismissals.

[Tune—"Vox Dilecta," or "Castle Rising."]



HE tender light of home behind,
Dark heathen gloom before;
The servants of the Lord go forth
To many a foreign shore:
But the true light that cannot pale
Streams on them from above,
A Light Divine, that shall not fail—
The smile of Him they love.

The sheltering nest of home behind,
The battle-field before;
They gird their heavenly armour on,
And seek the foreign shore;
But Christ, their Captain, with them goes;
He leads them in the way:
With Him they face the mightiest foes,
With Him they win the day.

The peaceful joys of home behind,
Danger and death before:
Right cheerfully they set their face
To seek the foreign shore.
For Christ has called, and His dear word
Brings bliss, whate'er betide:
'Tis not alone—'tis with their Lord
They seek the "other side."

A wealth of love and prayer behind,
Far-reaching hope before:
The servants of the Lord go forth
To seek the foreign shore:
And whereso'er their footsteps move,
That hope makes sweet the air;
And all the path is paved with love,
And canopied with prayer.

Christ in the fondly-loved "behind,"
Christ in the bright "before";
Oh blest are they who start with Him
To seek the foreign shore!
Christ is their fair, unfading Light,
Christ is their Shield and Sword,
Christ is their Keeper, day and night,
And Christ their rich Reward!

SARAH GERALDINA STOCK.

A Children's Sale of Work.

DEAR MR. EDITOR.—As I am forwarding to your Treasurer a cheque for £30, the result of a Sale of Children's Work, it may not be altogether uninteresting to your many Gleaners to know how these dear children reap. It is another testimony to how much can be accomplished where there are willing hearts, heads, and hands, even though they are but those of tiny folk.

This Children's Working Party has been in existence in this village now for three years. The children number fifteen, and range from the ages of four to fourteen. The party meet in this house once a fortnight, on Wednesday afternoon, from 3 till 5. While the children work, one of the ladies reads some interesting book about missionaries and their work. Besides the work made at the Working Party, a great deal is done on the quiet by the dear children in odd spare moments. This work goes by the name of "Surprise Work," and only makes its appearance just before the sale.

The sale takes place once a year, and is held in our splendid and useful Village Hall, a gift of the Vicar and his wife to this village. The sale is a grand day for the children, as they, as far as they can, assist in the selling. There are no raffles; everything is got rid of by fair sale. A sweetmeat stall is presided over by some of the children, and always brings in a good profit. Some kind friends provide a refreshment stall, which also proves very profitable. The children's work has always been more or less supplemented by gifts from friends, but these are sold separately, so that every one may know exactly what the children have done. The results have increased each year. In the first year the amount realised was £20, in the second year £24, and in this year £30.

W. A. MOORE.

Sou'gate.

GAZA: STORY OF A BRIDE.

BY THE LATE MRS. ELLIOTT.

[This narrative, sent by the Rev. R. Elliott, M.A., M.D., C.M.S. Medical Missionary at Gaza, illustrates the influence of our Palestine Mission on members of the Greek Church. Gaza is a Moslem city, and our work there is to make the Gospel known to Moslems; but if through our means the true light shines into the dark hearts of Greek Christians, who will not rejoice? Since Mrs. Elliott wrote this, she has been called away to the presence of her Lord.]



FEW years ago a young girl, a native of Gaza, was being educated in an English school. While there she decided to serve the Lord Jesus. When her friends heard of it they were very angry, and tried to make Miriam change her mind, but in vain. She was left alone for a little time, and then they came again and took her away from school, much to the sorrow of the kind lady superintendent, who was very sorry to part with her.

She has been living with her mother and sister and two brothers in the house of a cousin, and his family, who are most bigoted Greek Christians. When Miriam read her Bible and knelt down to pray, they used to send the children up to her room to shout and scream, and say "Come and see Miriam," and try to annoy her, but they soon wearied of this. One day the Greek priest came to see her, and began to argue with her, asked her all sorts of questions, said we were quite wrong to pray to Jesus Christ, that we should ask of the Virgin Mary, and she would ask of Jesus; but Miriam asked him did he never read in his Bible that there was only one Mediator between God and man, the Man Christ Jesus, and the priest was silent.

After living some time in this way, her cousin came and told her that she was to be married very soon, and the engagement would shortly take place. Miriam could not say anything against their decision, as it is the custom here to marry the young girls without consulting them, so poor Miriam was engaged to a Greek Christian. The Sunday following, the relations of the bride and bridegroom assembled in the bride's house, and Miriam was covered with a thick veil, so that the bridegroom could not see her face; then the priest came and read a service, and the bridegroom gave the bride a large gold coin, and two thin veils to cover her face, these being a token of the engagement. When I went to see her she cried at the prospect of leaving her mother, but I told her that she might be the means of bringing her husband to a knowledge of the truth. I went to see her the day before her wedding, and read to her. The following Sunday was the wedding day. As we have an English service in the afternoon it was late before I could go to her, and the wedding was over, and she had seen her husband for the first time. When I reached the bridegroom's house Miriam was surrounded by women and children in a small, close room, and each one was crowding around her, laughing and shouting, and the poor girl was very nearly fainting. I turned many of them out of the room, and so she obtained a little rest. The ceremony would not be finished until the morning, for all through the night Miriam was, according to custom, required to walk back and forwards before the bridegroom, who is seated on a divan at one end of the room, and each time she faced him she was to make him an obeisance, and every quarter of an hour she had to change her dress, so as to show how many dresses she had brought with her as part of her dowry. One part of the ornamentation, which is considered beautiful, is to colour the bride's hands and feet and mark the eyebrows. It is very ugly, but Miriam bore all patiently, indeed it was of no use to resist, they would have beaten her had she objected. It is very hard for her, as she has been brought up in so different a way, and of course she is obliged to go with her husband to the Greek Church in Gaza, where there is no solemnity and no order, where the women meet for gossip and to eat sweets. Miriam told me, when she first went there, the women laughed and made fun of her because she sat quiet in a corner reading her Bible; so it may be that her behaviour in church may have an effect on them for good.

Will not the readers of the GLEANER remember the Palestine Mission before the Throne of Grace? The Mission in Gaza is very young, and the Moslems are very bitter, opposing it in all manner of ways. Let us hope and pray that the opposition may be the awakening of a people who need the Gospel of Jesus Christ in all its simplicity. The Medical Mission here, in charge of Dr. Elliott, is almost the only way in which the Gospel can reach the ears of these Moslems, who, when sick and in need of medicine, come to the dispensary, and there the Bible is read to them and the seed is sown, of which God says, "My Word shall not return unto Me void, but shall accomplish that which I please."

THE DEVOTIONAL GATHERING OF JAN. 11.

January 11th, 11 p.m.

ANY have gone home through the dense Fog tonight with thankful hearts, and we trust many also with hearts freshly awakened to their "spiritual shortcomings" and their "spiritual possibilities," and freshly consecrated to "spiritual determinations." Externally, the great feature of the day has been the Fog. All London has lain in thick damp darkness. Many hundreds have been prevented from coming to Exeter Hall, and the only wonder is that so many came at all. All travelling was perilous; all trains were late; carriages starting from distant suburbs to fetch their owners home were obliged to turn back and leave them to get home as they could. Certainly the meetings were entirely deprived of that electric sympathy so often generated in a crowd. But so much the more were those who were gathered together (some two thousand at one or more of the meetings) thrown back upon spiritual influences only; and those assuredly we had, through God's good blessing.

In the morning, Sir John Keunaway presided; and the subject, "Spiritual Shortcomings," was treated by Archdeacon Richardson and the Rev. H. C. G. Moule. The Archdeacon laid a deep foundation, dwelling on the personal shortcomings of Christians with searching faithfulness. Mr. Moule on that foundation built up practical counsels on such details as the conduct of missionary meetings, the methods of raising funds (particularly referring to sales of work), the study of missionary literature, the use of the Cycle of Prayer, &c. In the afternoon, Canon Hoare was in the chair, and opened the appointed subject, "Spiritual Possibilities," by dwelling on the possibilities of missionary results if only the power of the Holy Ghost were manifested. The Rev. H. W. Webb-Peploe gave one of his wonderful "Bible readings" (if a rapid and powerful speech can be so called) on the manifestation of "the glory of God," especially as set forth in Ezekiel; and the Rev. C. A. Fox enlarged on the baptism of the Spirit needed by all workers for Christ. In the evening, Mr. Webb-Peploe was chairman; the subject, "Spiritual Determinations"; and the speakers, Sir S. A. Blackwood and the Rev. Evan H. Hopkins. Sir Arthur took the word "Ready" as his text, as expressing the Christian worker's true attitude; and Mr. Hopkins spoke on God's claims upon us and His undertakings for us. Mr. Webb-Peploe closed with a powerful appeal based on Haggai i.

The devotional part of the meetings was taken by the Revs. Herbert James, Canon Stewart, W. A. Bathurst, C. C. Fenn, W. Gray, and F. E. Wigram; Lord Radstock, Sir Douglas Fox, Generals Field and Touch, and Messrs. F. A. Bevan, E. Stock, and G. Williams. The hymns sung were, "Come to our poor nature's night," "Gracious Spirit, love divine," "I am Thine, O Lord," "I hear Thy welcome voice," "Jesus calls us o'er the tumult," "Jesu, Lover of my soul," "Lord, Thy ransomed Church is waking," "Man of sorrows! what a name," "My Saviour, I love Thee," "O Jesus, I have promised," "Oh to be nothing, nothing," "Oh, where are the reapers," "Peace, perfect peace," "Revive Thy work, O Lord," and "Who is on the Lord's side?"

At the morning meeting there were three or four hundred clergymen, forming perhaps a third of the whole number present. The afternoon gathering was the largest, and the ladies predominated. In the evening appeared young men, in addition to not a few clergymen, laymen, and ladies, who had stayed all day. Those who did stay were fervent in their expressions of thankfulness as they left the Hall.

But what is to come of it all? How many consecrated lives laid on the missionary altar? How many consecrated offerings to the Lord's treasury? That will be the test.



No. 9.

No. 4.

No. 5.

No. 2.

No. 7.

SOME CONVERTS AT HAKODATE.

SOME CONVERTS AT HAKODATE.

SEVERAL times the GLEANER has told the story of God's work at Hakodate, in the northern island of Yezo, Japan. It is from this place that the Mission to the Aino aborigines, described in our November number, is carried on; but in Hakodate itself it is the Japanese who are reached. The Rev. Walter Andrews, who is now in England, gives us the following notes on the group photographed above:—

(1) The Rev. D. Terata, one of the first three ordained Natives in connection with the C.M.S. work in Japan.—He was converted by hearing a missionary preach upon the house built on the rock and the house built on the sand. He was for several years a catechist at Hakodate, and then studied in the Osaka College for three years. He was ordained by Bishop Bickersteth last spring, and has now the charge of the congregation at Hakodate; he is a popular preacher and very zealous.

(2) Rev. Terata's wife.—She is a great help to her husband, and plays the harmonium at the services, conducts the Sunday-school, and has classes for women.

(3) Mr. Murai is a doctor; he has been a Christian for five years. Some four years ago he was dangerously ill, and we can trace from that time a decided change in his spiritual nature; he has become more zealous, and is a regular attendant at the services, and reads the lessons.

(4) Mr. Aoyama is one of our most interesting Christians. For years he searched for the true God. He was led to give up worshipping the sun from reading a Chinese work on Romans i. 20, and a few years later on he was led to accept Christianity by hearing a missionary preach in his village about Jesus the True God. The child on his lap is "Obaru."

His wife (No. 5) sits next to him and has Benjamin on her lap.

Nos. 6, and 7 are also his children.

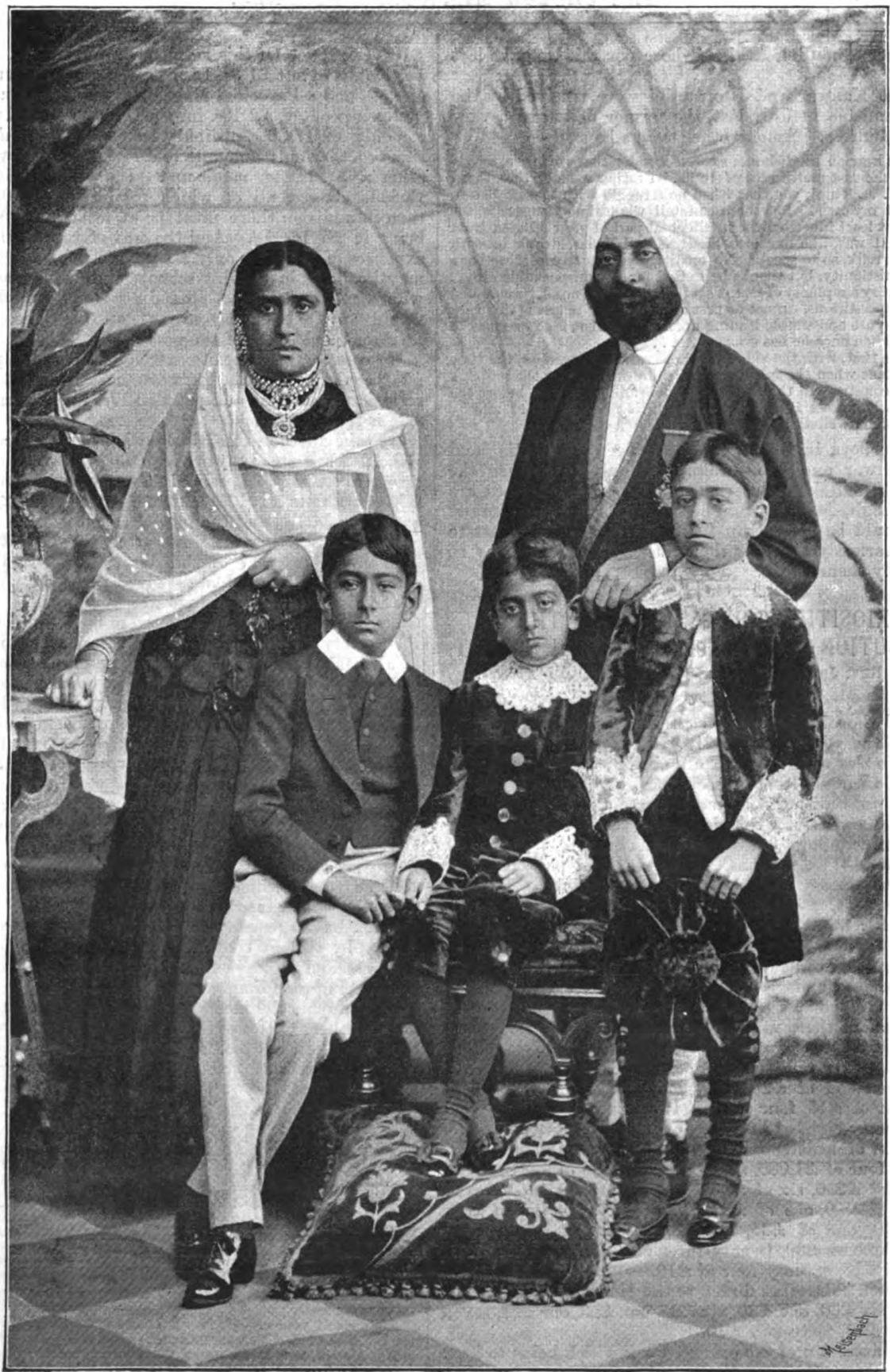
Nos. 8 and 9, husband and wife, converts from Nagasaki, were baptized by Mr. Maundrell eleven years ago.

WALTER ANDREWS.

THE CHRISTIAN PRINCE AND PRINCESS FROM INDIA.

N the opposite page we give an interesting group—the Kanwar (Prince) Harnám Singh, of Kaparthála, and his wife the Kanwaráni (Princess), with three of their children. They were among the distinguished visitors from India who came to England for the celebration of the Queen's Jubilee; but, unlike the others, they are Christians. At the great Jubilee service at Westminster Abbey, the Kanwaráni sat in the Dean's own stall.

The Kanwar is the second son of Randhir Singh, late Rajah of Kaparthála, which is one of the semi-independent protected states in North India. Randhir Singh was an inquirer regarding Christianity, but was never baptized; but this son, Harnám Singh, came out boldly for Christ, and was baptized at the American Presbyterian Mission in 1873. The present Rajah is the latter's nephew. In 1875 the Kanwar Harnám Singh married the daughter of the Rev. Golak Nath of Jalandhar, an eminent Native minister of the American Presbyterian Mission. She was at one time connected with the Zenana Society. When the Prince of Wales visited India in 1875—76, Harnám Singh was one of the three distinguished Native Christians who presented an address to him at Amritsar in the name of the Churches of the Punjab; the other two being Professor Ram Chander and Extra Assistant-



THE KANWAR AND KANWARANI OF KAPARTHALA, AND THEIR THREE BOYS.

Commissioner Abdullah Athim (whose portrait we gave last month).

When the Kanwar and Kanwaráni were received by the C.M.S. Committee in July last, the former delivered a very interesting address. Among other things he said—

" You often hear an Englishman express wonder that so few are converted out of the vast multitudes of India. I rather wonder that there are so many. . . . Think you that I had no struggle with myself before I made Christ my own? Few here can tell what that struggle is, for you all have at least inherited the intellectual part of your religion from your birth. It was, like our own Shastras and Vedas, drunk in with your mother's milk, so to speak. No credit to you, or to me, if we have embraced Christianity, but thanks be to God for His unspeakable gift. . . .

" It is the very simplicity of Christ's religion that the mind, trammelled with many superstitions, cannot at first comprehend; but it is this very doctrine, this pure and simple leaning upon Christ, that is so precious to the believer when once he has grasped it. . . .

" I feel sure that, with the aid of all these valuable societies, the time is not far distant when the full light will shine in India as the mid-day sun, and my country will throw away its idols and bow itself before the unseen God, who makes Himself known in His revealed Word, and by His Spirit which dwelleth in man."

The three boys in the picture have been left in England by the Kanwar and Kanwaráni, for education, under the charge of a suitable Christian family. Their names are Rughbir Singh, Maharaj Singh, Shumshere Singh. Many prayers should be offered up for them, that the witness to Christ so fearlessly borne by their father and mother may be continued by them also.



CURIOSITIES COLLECTED FROM THE CONTRIBUTION COLUMNS OF THE ANNUAL REPORT.

BY THE REV. JOHN P. HOBSON, Vicar of Stanstead Abbotts.

(Continued from page 7.)



F the whole amount contributed to the Society in the year 1886-7, £219,470 (exclusive of interest, sales of property, &c.), about £144,000 was paid through local Associations, and £75,000 direct to Salisbury Square. Looking at the general analysis made yearly, we find that in the Associations the returns were as follows:—Collections in churches, £30,504; at meetings, £7,431; donations, £8,795; annual subscriptions, £37,129; missionary boxes, £16,293; juvenile ditto, £9,617; other collections, £7,790; sales of work, £13,618; juvenile ditto, £1,010; other juvenile contributions, £3,206; &c., &c.

Of the £75,000 paid direct, £34,599 was from legacies; the rest consisted of donations, &c., to the General Fund, and various Special Funds.

Picking out some of the details, we gather that through the Associations there was one contribution of £1,000, one of £300, one of £250, one of £157, one of £150, twenty of £100, one of £60, thirty-nine of £50, one of £42, four of £40, eight of £30, fourteen of £25, fifty-eight of £20, three of £18, twenty-four of £15, four of £12, two hundred and forty-six of £10, twenty-eight of £6, seven hundred and thirteen of £5.

In the list of benefactions paid direct to the House are one of £2,000, four of £1,000, seven of £500, one of £350, one of £300, one of £250, six of £200, one of £150, thirty-nine of £100, one of £90, one of £82 10s., one of £80, two of £60, one of £40, one of £35, one of £34, one of £33, two of £31 10s., three of £30, twenty-three of £25, twenty-eight of £20, six of £15, seventy-four of £10.

One person subscribes direct to the House £250 annually, two £100, six £50, one £30, six £25, one £23, one £21, seven £20, three £15, forty-two £10.

As an illustration of the earnest work which helps to keep up the funds at the figure which, by God's blessing, they have reached, take the following:—Here is a huge and poor town parish with over 16,000 people; the total remitted is

£134 12s. 10d. Of this, sermons are only £9 0s. 11d., a meeting brings in but £1 3s. 1d., a sale of work adds the good sum of £40, and a Parochial Magazine (the GLEANER by the way) yields a profit of £2 10s. for the C.M.S.; annual subscriptions are only £2 17s. 6d., ordinary boxes £15 10s. 7d., and yet all this together only amounts to £71 1s. 7d. How, then, is the other £63 11s. 3d. made up? It is by forty-two boxes in various classes, all of which produce over 10s. each; and then in addition there must be at least sixteen more which bring in £7 16s. 1d. And the cost of raising this, including expenses of sale, was only £1 2s. 3d. Moral—(1) how much may be done in Sunday-schools and Bible-classes; (2) for what cause other than spreading God's kingdom could or would any one endeavour to get this large sum in the farthings and pence of the poor?

Go now to the opposite extreme, a country parish of but 450 people. Here the sermons, meeting, and annual subscriptions are small, and yet £53 17s. 11d. is sent up; of this, £38 is from work sold.

Or take another, this time with a population of only 309. Behold what steady work can do! A missionary basket brings in £26 13s. 9d., sale of flowers no less than £42 17s. 8d., sale of walnuts £1 15s., a mangle produces £2, and a May garland, 19s. 1d., and the total reached is £126 12s. 8d.

Examine another, as illustrating the benefit of having a layman as secretary of the Association. In this parish a change of clergyman had deprived the Society of sermons in the Parish Church, a refuge was sought in a neighbouring Church, where two collections were made for the C.M.S., but the Society was turned out of this; and yet, with no sermon at all, and the clergyman not in sympathy, the return is as large as ever, as much as £147 18s. 8d. being sent up. The lay secretary has a meeting at his own house, which produced last year £22 6s. 2d. A missionary basket gives the substantial addition of £68 16s. 3d., and the rest is made up in subscriptions and donations, boxes, collections, and collectors and juvenile associations.

In contrast to this take another parish, which contributed in 1878-79, £135 7s. 2d., and now through the advent of a clergyman who does not sympathise with the C.M.S., not one penny appears under the heading of that parish; while a London parish which, two years ago, gave £603, has fallen from the same cause to £126.

Thus by large contributions and small (as we estimate them), by patient continuance in well-doing, in the midst of coldness and opposition, by self-denying labour of love, by persevering plodding work at Salisbury Square, and all over the country, is the income of the Church Missionary Society got together. Look at it as representing hard work, and it is a noble result, but look at it as representing the value Evangelical Churchmen put upon the command of a risen and ascended Lord, and it is a sight to make us ashamed. The great work of the Church is to carry news of her Lord all over the world, and yet an income of a quarter of a million has not been reached as yet. Brother and sister, let us work on more earnestly than ever, it is for the Lord that bought us.

♦♦♦

Thank You.

WITH grateful thankfulness I desire, through the GLEANER, to acknowledge a kind donation of £40, the first instalment of £100 promised by one who desires only to be known as H. E., for the purpose of teaching the girls in the Kanean Province in Ceylon. May the Lord reward this donor a hundred-fold, and dispose the hearts of others to endeavour to meet this urgent need.

Are none of your readers free to offer to undertake this pioneer work in the loveliest of Her Majesty's Crown Colonies?

Mr. Aleck, now in charge of the district, writes:—" In education and morals the Kanean women are a hundred years behind the Singhalese of the Mauritius Provinces." Here is a glorious opening for women's work! Who, then, will consecrate her services this day unto the Lord? *January 2nd.*

J. G. GARRETT.

THE MISSION FIELD.

WEST AFRICA.

AT the Annie Walsh School at Sierra Leone, Miss Henderson and Miss Bisset are now actively at work, the former having taken the principalship in succession to Miss Ansell, who has come home after a period of valuable service. Miss Henderson thinks that Sierra Leone is so beautiful as to deserve to have a new name—no longer the White Man's Grave, but the White Man's Garden.

EASTERN EQUATORIAL AFRICA.

BEFORE leaving U-Ganda, Mr. Mackay held meetings of the Church Council of Native Christians, discussed with them the future of the Mission, and arranged the disposal of the money contributed in Tinnevelly the Christmas before last, and of other money sent from Canada. It is to form a fund to redeem Christians who are arrested; but some of it was voted at once for the relief of poor converts. Mr. Mackay printed at his little press 160 copies of St. Matthew in Luganda (the language of U-Ganda), all of which were immediately bought up by the Christians. "I have revised the whole," he says, "with a company of our best hands at translation, and a new edition can now easily be printed in England." He adds:—

"Of late we have been reading in the evenings several of the most difficult Epistles right through [i.e., in the Swahili language; they are not yet in Luganda]. To-night (June 19th) we had the 7th, 8th, and 9th chapters of Romans with a good class. The argument they seem quite to comprehend. Where, then, is Thomson, with his feeble scheme of Islam for Africa? or Reichard, with his charge of extreme poverty of mental power in the Negro?"

THE mail received on Dec. 19th brought news of serious difficulties at three of our East Africa Stations. At Taita, Mr. Wray and the Rev. W. Morris had been attacked by hostile Natives, and were only rescued by the timely arrival of friendly neighbours. They are supposed to have bewitched the country, and to be responsible for the lack of rain: hence the hostility. The stations at Uyui (in U-Nyamwezi) and Msalala (at the south end of the Victoria Nyanza) have been temporarily abandoned owing to the rapacity of the chiefs, who were constantly demanding presents, and threatening attack if refused. But other stations were to be established at no great distance, under more friendly chiefs. Bishop Parker, Mr. Blackburn, and Mr. Douglas Hooper were at Uyui, and Mr. Mackay and Mr. Wise at Msalala. The *Eleanor* had not yet returned from U-Ganda, so there was no news of Mr. Gordon. The GLEANER cannot wait for the next mail, due Jan. 16th.

INDIA: THE WINTER MISSION.

LETTERS both from the Missionaries and from the missionaries on the spot, are most encouraging. The *Bombay* Mission was finished by Dec. 1st. In addition to numerous services at the C.M.S. Mission Church, and meetings at other places, the Cathedral was "filled every evening with people of all classes of the community, a thing never before witnessed in Bombay." "Government officials, officers, and the 'upper ten' of Bombay present." "The Native Christians have attended as no one has ever seen them before, and the Non-Christian English-speaking Natives [both Heathen and Mohammedan] have also heard the plain Gospel message in considerable numbers." "Mr. Grubb received over sixty letters with requests for thanksgiving for blessing received. Many young men, European and Eurasian, have been converted to God." Mr. Grubb and Colonel Oldham then went on to Poona and other places; and the accounts continue very encouraging.

In *Calcutta*, much active work has been carried on at three centres by the Rev. F. Sullivan and Mr. E. Clifford, and also by Miss Bromley and Miss MacInnes. The Bishop was most cordial; and although there was coldness in some quarters, the sympathy shown was very general. Chaplains, Oxford Mission men, Baptists, American Episcopal Methodists, &c., &c., have attended the services. The ladies had large gatherings of European and Native women, including special drawing-room gatherings at the Bishop's Palace. Mr. Clifford had an interesting service with magic lantern at the Lepers' Asylum. He writes: "The Mission has indeed been a most blessed time, far exceeding our expectations." The Localised Edition of the GLEANER, published at Calcutta, gives full and deeply interesting accounts of the work.

At *Madras* the Rev. H. E. Fox and Mr. Swann Hurrell conducted the

Mission, the services being held chiefly in Zion Church (Rev. W. T. Satthianadhan's) and the C.M.S. Chapel in Black Town. Mr. Fox writes warmly and gratefully of the sympathy and help accorded them by the Bishop and other friends. After finishing at Madras, they went on to the Telugu country.

The Revs. G. Karney and B. Baring-Gould have *Tiravancore* and *Tinnerelly*.

We hope to print some interesting letters next month. Meanwhile full accounts will be found in the *C.M. Intelligencer*.

NORTH INDIA.

THE Indian Female Normal School and Instruction Society's lady missionaries work alongside C.M.S., and assist its work in Bombay, Lahore, Benares, Lucknow, &c., just as the C.E.Z.M.S. ladies do at other places. There are two at Benares who carry on the C.M.S. Sigra Normal School under the superintendence of the Rev. A. H. Wright. In this important school are trained a hundred Christian girls from many parts of North India, most of whom engaged afterwards in missionary work as school teachers, or as the wives of catechists, &c. It is one of those little-noticed though valuable agencies of which the Society has so many, and it deserves the sympathy of all readers of the GLEANER. The two I.F.N.S. ladies in the school, Miss Kimmins and Miss Scott, are true missionaries, and no work can be more important than theirs; for while evangelising the heathen, we must not forget the Native Christian population. If the Native Christians were filled with the Spirit of God, India would soon be evangelised.

THE Rev. Jani Alli, B.A., of Corpus Christi College, Cambridge, who was a convert from Mohammedanism from Robert Noble's High School at Masulipatam, is the Society's missionary to Mohammedans at Calcutta. He has two important schools, besides much other work. One of the schools, opened a year and a half ago, is in the quarter of the city where the late ex-King of Oudh and his retainers lived. On Nov. 12th the first prize-giving took place, an unprecedented event in that quarter. Several Mohammedan princes and nobles were present, including the late king's son and nephew, and the ex-prime minister. The chair was taken by Colonel Prideaux, who, as Government agent, is arranging the affairs of the late King of Oudh. A congratulatory speech was made by the ex-prime minister. The boys recited in Persian, Arabic, Hindustani, and English. The Rev. Jani Alli read the report. There are seventy-seven boys (seventy-six Moslems and one Christian). The Bible and the Koran are read side by side on purpose to show the contrast between them.

ON Dec. 18th, at St. Paul's Cathedral, Calcutta, the Bishop of Calcutta admitted Mr. Jacob Biswas, tutor at the C.M.S. Divinity School, to deacon's orders, and three C.M.S. missionaries to priest's orders, viz., the Revs. T. Carmichael, A. E. Bowby, and E. P. Herbert.

PUNJAB.

THREE officers of the Church Army have arrived at Amritsar to work in the villages under the C.M.S. missionaries, the Rev. R. Bateman and Mr. H. E. Perkins.

CEYLON.

THE Bishop of Calcutta, as Metropolitan of India, visited Ceylon in October. He spent Oct. 27th in seeing the C.M.S. Missions at Colombo and Cotta. He addressed the Native pastors and catechists at Cotta by interpretation, met the local friends and supporters of the Society at the Mission House at Colombo, and preached at a special service held in Galle Face Church. While at Kandy, also, Bishop Johnson preached by interpretation to the C.M.S. Singhalese congregation in Trinity Church.

NORTH-WEST AMERICA.

THE Rev. T. H. Canham, of the Diocese of Mackenzie River, whose head-quarters are at Rampart House, on the Porcupine River, within the Arctic Circle, and on the borders of Alaska, made a journey of nearly 2,000 miles down the mighty Youcon, the great river of Alaska, in the summer before last, the account of which has only been received lately. He began his canoe voyage by meeting no one in 800 miles! Then he met many bands of wandering Tukudh Indians, who gave him a most hearty welcome. Of this tribe some 2,000 are now Christians.

Last summer Mr. Canham was at Fort Macpherson, where he meets the Eskimo of the Polar Sea. He writes: "During the day I was kept busy receiving contributions in the shape of fur, deer-skins, tobacco, tea, needles, and thread. There were in all eighty subscribers. After prayers in the church, a goodly number (fifty-nine) commemorated our Saviour's dying love."

Archdeacon Macdonald, the Rev. C. G. Wallis, and the Rev. J. W. Ellington, who labours in the same Mission, also send interesting letters.

THE FATHER AND THE LOST ONE.

A True Story from Frere Town.

BOYT the middle of the year 1886 a gentleman was shooting in the wilderness some distance from Lamu, a port on the East Coast of Africa. As he was walking along through a piece of swampy ground eagerly looking and listening for game, he was surprised to hear a faint cry as from some one in distress. He at first thought he was mistaken, but his African attendants assured him that there must be some person near in trouble, for the cry was not that of an animal or bird. After a short time they heard the sound again : going in the direction from which it came, they found a little girl in the swamp crying bitterly. They went up to the poor little thing, and found that she was quite cold and shivering, having lost her clothes, if she had had any. They tried to find out from her about her parents or friends, but she was too young to give them any information, except that she had lost her father. The gentleman did what he could to cheer her, and to make her understand that he was a friend ; he then told one of his men to pick her up in his arms and carry her to his camp. When they came to camp the little stranger was soon made happy with a good plate of food and some clothes. He kept her with him whilst he was in that neighbourhood, hoping that he would be able to find her friends. His search for them was of no avail, so he determined to take her with him to Lamu. After some time he went to Frere Town and took the girl with him, hoping that the Mission would take charge of her. Mrs. Shaw was only too glad to receive the poor little motherless mite, and she put her in the dormitory with the girls. Little Diribiya Jackson, as she was called [Jackson was the gentleman's name], soon made friends with the other girls, and she became a recognised member of the Mission school, seeming to forget that she had any friends or parents at all.

A year had passed by, when, on August 18th, 1887, a Galla, who said his name was Bonea Bajila, came to the Mission house and said that we had his child amongst our school girls. He was asked, "How do you know your child is here?" He replied, "I heard that the Englishman who was shooting near Lamu found a girl and brought her here. I lost my daughter about that time, and I think she must be the child that the Englishman found and brought here." At first his story was not credited, but its veracity was soon put to the test. A note was sent to Miss Harvey, asking her to send over little Diribiya Jackson with six or seven other girls of the same size. Soon the little band came filing over. They were put in a line. The man was called and asked if he recognised his child. He at once walked up to the girl in question with such a happy, beaming face. It was a most touching sight to see the great tall fellow take the little mite's hand and talk to her in their own language. She looked rather shy, but, on being questioned, said it was her father. He said that on her back, by the shoulder-blade, was a certain scar. Sure enough, there it was. No more convincing proof could be given, if one were needed, that the man was her father. He knelt down in front of her so as to bring their heads more on a level ; he stroked her face, hands, and arms, talking to her all the time. She had a sore foot, which he at once noticed ; he examined it, spoke of the right kind of medicine to use for it, and asked the child about it.

I never, out here, witnessed a more affecting sight than this—the great joy of the father on the recovery of his lost child. Was it not a dim

picture of that scene which is occurring the whole wide world through ? The child had strayed from the father ; he, in his love, has wandered far and wide, searching for his own child. He must have travelled hundreds of miles on foot looking for her. Now, there he is with his child in his arms, satisfied : the toil and the journeying forgotten. "This my child was lost and is found." The poor ignorant heathen looked up in my face and said, "Mambo ya Muunga" (It is the doing of God). If the Father in heaven has put such love (part of His own love) in the heart of man for an earthly child, what must the love of the Father in its entirety be ?

But what was the result of this happy meeting between the father and the child ? The question was anxiously put to the father : "What do you want to do with the little one ?" "I want to take her to my home : I have no other child with me, and the mother is crying for her." This, of course was just what was dreaded. A child comes to us, is put in the school, and soon learns our habits, and improves generally. Then comes the parent, if there be one, and it is a fight between those who know

that the only hope for the future welfare of the child is its remaining in the school, and the parent, who generally cares not for the future, the only aim being to gratify a present affection or fancy. Two things were pointed out to Bonea Bajila. First, that the child had derived much benefit already, and that to remove her would be to neutralise all the good. Second, that it was God's love that had saved the child, and that he ought not to be so ungrateful as to remove her from those with whom God had placed her in order that she might be taught about Himself. "Ah ! kweli, kweli" (Truly, truly), said he, "it would not be right : I won't do it. I will go home and tell my wife that the child is found ; we will give up our home there and come and live with her in the Mission. Only we can't live at Frere Town, the ground won't do for us ; let the child go to Rabai and stay with the missionaries there, and we will go and live there."

Here is a happy result ; the father and mother will now leave their Native heathen village and live where they can daily hear the Word of God read and expounded. What a thrilling story it will be, if that temporary loss of the child finds its sequel in the salvation of the father and the mother. Christian brethren, pray that it may be so !

A. DOWNES SHAW.

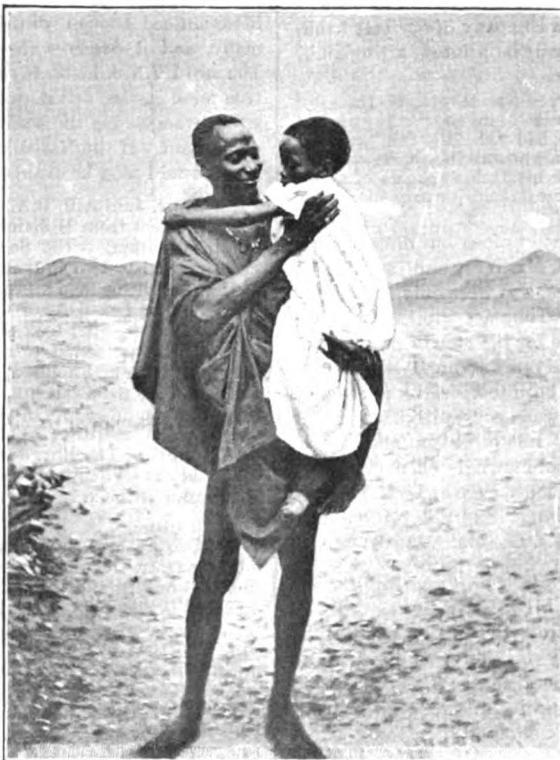
FRERE TOWN, Aug., 1887.

THE MAN WHO BEHEADED HIS GOD.

JIT is well known that the Chinese are a nation of gamblers ; only those who have lived among them can tell the extent to which it is carried on. During the last few years Manilla lottery tickets have offered a new and inviting field of action. A few months ago a man not far from here bought one whole ticket for six dollars, about £1. Was the number a lucky one ? Who could tell ? He would ask the gods to help. He therefore bought a small "god of wealth" made of clay for about one penny. Having put this up in his house he spread the ticket before it and prayed for success. Time went on, the lottery was drawn at Manilla, and lo ! our friend drew a blank, his number did not win. What did he do ? He took his god, and having obtained a knife, deliberately cut off its head because it had not answered his prayers. Strange to say, after a few days the man seemed to think he had dealt rather hardly with his god. He therefore fastened its head on again, and the last I heard of it, about a fortnight ago, was that he and his friends were worshipping it again. Surely these poor people need the Gospel.

ARTHUR ELWIN.

Hangchow.



THE FATHER AND THE LOST ONE. (Photographed on the spot.)



WE have been very deeply gratified by the response of the Gleaners to the Motto Card sent them. The daily post to the Church Missionary House is always a heavy one; but during the fortnight before Christmas, the letters for the Editor of the *Gleaner* exceeded those of all other departments put together; and there was not much diminution during the fortnight after. A large proportion contained not only the two penny stamps, but also contributions for various objects. Up to January 12th we have received in this way, towards the expenses of the Union, £145; towards the fund for "Our Own Missionary," £93; towards C.M.S. funds, general and special, £70; total, £308, besides money to pay for publications, &c. The whole of this may be regarded as contributions additional to the regular funds raised through Local Associations. And, not reckoning the twopences, it has been contributed in one thousand eight hundred and fifty-two gifts.

But the money response is but a small part of what causes us so much thankfulness. We value that, especially because so much comes in small gifts from small purses; but we value much more the love and sympathy of which it is the outward sign, and of which the piles of letters afford so many touching tokens. No words of ours can give the least idea of what these letters are to one who has not read them; it is not that a few picked ones are so striking, it is that so many hundreds of men and women, young and old, rich and poor, should have written at all. We have longed to be able to write individually to every one. That was impossible, though we have sent a brief line to a great many. But we would say to each Gleaner who has written, The Lord has seen those kind words; He has seen the loving heart that prompted them; He has noted the little offering to Himself that accompanied them; and He will assuredly recompense fourfold.

The Motto Card has met with general approval; and we pray God by His grace to enable each Gleaner to experience the rejoicing of which it speaks. But we hope they have all noticed that the "*Thou shalt*" is not a promise, but a command. It is not like "*Thou shalt be saved*," but like "*Thou shalt love thy neighbour as thyself*." "*Thou shalt rejoice before the Lord thy God in all that thou putteth thine hands unto*" is equivalent to the imperative "*Rejoice*." Truly, work for God is often laborious, trying, sorrowful; but there can be rejoicing all the time, nevertheless. And if any one says, "I can't," let him remember that the man with the withered hand might justly have said the same when told to stretch it forth. What is wanted is faith: "If He tells me to do it, I can do it," for He gives the power to him who is willing to obey.

Very few have mentioned the Daily Prayer on the back of the Motto Card. Have all seen it?

Many Gleaners have written heartily approving of the "*addit'onal missionary*," and up to January 12th special contributions have been received from two hundred and ninety. Most of these were shillings and tenpences, as originally suggested, but a £30 and a £20 bring up the amount. But the majority of the members have apparently not noticed the

suggestion, as we expected would be the case. Had the little forms sent out contained a place for contributions to "Our Own Missionary," no doubt much more would have been received; but these forms were printed before the matter was arranged. Some friends ask again why a particular man cannot be attached to the GLEANERS' UNION. For one reason, because Gleaners are not agreed where he should labour. One will give "provided he is in U-Ganda"; another pleads for China; a third suggests a Medical missionary for Persia. For another reason, because the particular man may lose his health and have to come home; and will Gleaners be content to support a "disabled missionary," or would they want to cast him off? There are other reasons, besides the great one we mentioned last month; but perhaps these will suffice.

We do not send the Motto Card to new members; only the Card of Membership. But if applicants wish for it, they have only to remit 2d. instead of 1d. In short, the fees are—Card of Membership, 1d.; Annual Motto Card, 1d.; Members' Manual, free the first year, after that, 1d.

Our number of registered members reached 9,000 a few days before Christmas. On Jan. 12th it was 9,545, an increase of nearly 2,000 since the Annual Meeting on Nov. 1st. We have had some half-dozen withdrawals, and about five and twenty notified deaths; but, as in all large bodies, many have dropped out through change of residence, or through carelessness. No Union ever really possesses the whole number of members it has enrolled. Over five thousand out of the 7,500 to whom the renewal form was sent had responded up to Jan. 12th, a much larger proportion than we expected.

We have received notices of some of the Branches, in response to our request, and shall be glad of others. We shall give some account of them in an early number.

With reference to the letter from "An English Gleaner in Ireland," we think it an excellent plan to have *local* children's Missionary Unions, but a general one for all England, like the one in Ireland, it would be almost impossible to work. There might be juvenile branches of the GLEANERS' UNION, but that is not the same thing, as "gleanership" involves personal responsibility, and could not well be adopted by multitudes who might join an ordinary children's Union.

On the same letter we wish to say that we earnestly press the importance of juvenile contributions being given *chiefly* to the *general missionary work* of the Society, and not to support individual children in mission schools. It is for the sake of the contributors that we say this, that their interest and sympathy may be widened, and that they may feel they are helping Japan as well as India, and China as well as Africa. But, of course, there is no harm in itself in the support of orphans, &c., and additional special gifts may be rightly used in that way, especially when there is local interest in a particular missionary, as in the case of Dublin and Mr. Stewart of Fuh-Chow.

Letters from Gleaners.

A Gleaners' Sale of Work.

I enclose a cheque for £46 2s. 10d., the result of a Sale of Work made and sold by the Keynsham branch of the GLEANERS' UNION, to be added to the fund for the erection of the Hannington Memorial Church in Frere Town. I hope such sales may become annual, and in future years be applied to other objects. It is fitting that this first should be given in connection with Bishop Parker, whom we claim as our own through his mother (recently deceased), a native of this parish.

J. H. GRAY, Rector of Keynsham.

Children's Work in Ireland.

In the Church of Ireland there is a Children's Missionary Union, and I am not aware that there exists any similar thing in England. Each child wishing to join receives a card of membership, on one side of which is printed the object, rule, and motto of the Union, viz., 1. To help missionary work; 2. To use the prayer and work for Missions; 3. "Thy kingdom come," and space left for name and address, &c. On the other side a

short prayer is given. In the branch in which I am specially concerned (Bray), various ladies conduct working parties for those who can attend, and those who cannot may do some work at their own homes. This branch has only been formed two or three years; but last year we were able to send £10 for the support of two children in Africa; £12 for three in India; £10 for one of Rev. R. Stewart's schools at Fu-h-Chow, and the same amount to support a crib in the Cripples' Home in the neighbourhood—Total, £42—leaving us a balance (in case of failure of funds) of £29 3s. for 1887.

AN ENGLISH GLEANER IN IRELAND.

[See Editorial remarks on preceding page.]

After Fifty Years.

I wish to express my gratitude for the fresh impetus and enlarged sympathy this GLEANERS' UNION has given me. I have been a Christian in the spiritual sense of the word for fifty years, having been converted at the early age of fourteen, and I have always loved my Lord's work on earth, taught in Sunday-schools, and held cottage readings, and scattered tracts, &c., and missionary meetings have always been my delight, but I never felt so enrolled (as it were) with other workers as now. To help even in the least little effort to gather up a stray ear on the field here and there is all I can now do, but the Manual links me in prayer with noble workers all over the Harvest Field, and we shall all shout the Harvest Home song together.

F.

From the Kitchen.

I am a servant in a house where the *Gleaner* is valued and read with interest. My dear mistress being an earnest worker for the C.M. Society, we read her *Gleaner*, and I have a collecting-box in the kitchen, into which our subscriptions to the Society go. Acting on the suggestion of a young friend writing in the *Juvenile Instructor* a few months ago, we servants decided on at least giving one halfpenny weekly to the missionary cause, the result being a little over 3s. a year—only a mite, but every little helps, and if given as to the Lord, will carry blessing to some in heathen lands.

M.

The Gleaners' Daily Prayer.

I must thank you ever so much for the beautiful Prayer at the back of the Text Card, which I have forthwith begun to learn, and I will tell you why. Another Gleaner said to me last week, "Yes, it is a nice prayer; I've put it away to take out on the 1st of January in order to begin the year with it." "Ah, I've a better plan," I said; "I am not going to put it away, I am going to store it in my memory by the 1st of January, so that whenever I awake in the night I shall, I hope, pray that prayer." Now don't you think it would be nice if all Gleaners could learn the prayer too?

E. P. L.

The Texts for Bible Searchers.

I have not noticed your correspondents refer to the "Texts for Bible Searchers," which seem to me one feature that ought to be most profitable. We are the better for anything that makes us study the Bible, as well as Bible subjects, and it struck me that it was good to have a MS. book to put down these "Texts" with all others on the same subject that might come to the "searchers" while seeking for these. Some Gleaners might thus make a useful book of reference, and fill more than the two pages which I have done each month.

M. J. O.

A Poor Woman's Influence.

A poor woman to whom I send a *Gleaner* every month takes a most lively interest in the UNION. She is too poor to contribute, except very rarely and in very tiny sums, but she is a most earnest member, and influences others largely. She is a chronic invalid, and when the clergyman of her parish went to visit her, she showed him her Card (nicely framed, with glass on both sides, and hanging up in her room), and some letters she had received about missionary work, and succeeded in interesting him so much, that for the first time there have been missionary boxes started in the Sunday-schools this year, addresses given, and something like a missionary spirit stirred up in a place where there was little or none before. She talks about it to every one who goes to see her, and has got several members to join the UNION in her own rank of life. I thought you might be interested in hearing what can be done for the cause by poor and feeble members.

M. K.

An Illustration: Her Father's Field.

I want to tell of a wayside thought when there is any space in the Gleaners' corner. As we drove along the road to York yesterday, on a high drag, we passed by the side of a very large harvest field, where one young woman was at work alone, binding up into sheaves the corn which lay cut on the ground. Some of the driving party expressed their pity for the poor girl toiling by herself in the heat, and said it was probably a case of hard work and little pay. To which the coachman made answer that he guessed it was her father's field, and that she liked to work in it. Two texts flashed across my mind as we were driving past—"The field is the (heathen) world," and "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest." And can we not say of those who are labouring single-handed in some of the great Mission fields, that "it is their Father's field, and that they like to work in it?" I wonder would they answer like their Master once did, "Wist ye not that we must be about our Father's business?"

Thank you for the real helpfulness of your words about missionary home life.

A YORKSHIRE GLEANER.

Instead of Christmas Cards.

I have sent away about thirty-six C.M.S. Almanacs this year instead of Cards, and my friends seem well satisfied with the substitution. A. C.

Monthly Gleaner Examination.

Questions on January Gleaner.

1. The New Year.—Notice (a) the first missionary on the new fund for Fu-h-Kien; (b) a proposal to create another fund for an additional missionary; (c) new features in the contents of the *Gleaner*.

2. By whom were Itinerating Missions set on foot, and where was the first carried on? What considerations moved the promoter of this work to become a missionary?

3. Mention instances given of the "fear of man" on the one hand, and holy boldness for Christ on the other, among converts in India and China.

4. Give conclusive reasons why Missions to Mohammedans cannot be given up, and show where, when actively worked, they have borne fruit.

5. Mission Field.—Notice (1) The casting away of idols; (2) Ordination of Native pastors; (3) Hostility of rulers to C.M.S.; (4) Sickness and sorrow calling for earnest prayer.

6. Mention definite progress in several branches of home work for C.M.S.

Texts for Bible-Searchers.

WORKERS.

- II. DESIRE FOR PARDON.
1. I have gone astray like a lost sheep; seek Thy servant.
 2. Pardon our iniquity and our sin
 3. Spare me according to the greatness of Thy mercy
 4. Take away all iniquity, and receive us graciously
 5. I have caused thine iniquity to pass from thee
 6. God for Christ's sake hath forgiven you

Bible Questions.

(From *The Missionary*, Edited by the Rev. H. B. MACARTNEY, Melbourne.)

1. Find the expression "The Gospel of God" three times over in nine consecutive verses.

2. Excluding the 1st and 2nd Corinthians, the expression "The Temple of God" occurs only once in the Epistles. In what remarkable passage?

3. Where is the *fearlessness* of the lion used as an emblem of God?

4. Where do the expressions "The God of love" and "The love of God" occur within two verses of each other?

5. What book of the Bible opens with two verses and part of the third verse identical with the closing verses of the book immediately preceding?

Requests for Praise and Prayer.

A Norfolk lady asks for the prayers of her fellow-Gleaners that God will make the way plain for her to offer her life for missionary work.

The Misses Thiselton desire to praise God for the success of their first Sale of Work at Berwick, Shrewsbury, on behalf of Missions in China.

Prayer is asked for the St. James's, Clapham, Branch of the GLEANERS' UNION (70 members), that its monthly meetings may be much blessed.

To Correspondents.

L. W.—The hymn, "Speed Thy servants," is well known, and it would be a waste of space to print it in the *Gleaner*. It is in the *C.M.S. Hymn Leaflet* "A," and is in the *Hymnal Companion* and many other hymn books.

M. A. H. asks if Gleaners ought to have Sales of Work and send the proceeds direct to a favourite Mission instead of to C.M.S. We cannot abridge the liberty of Gleaners to do what they like with their own; but we are quite sure it is far better every way to work for the C.M.S. as a whole. Certainly if the Sale is announced as a "Church Missionary Sale," then every penny made by it belongs to the Society, and cannot properly be diverted—not even to the private funds of individual C.M.S. missionaries, and of course not to other Missions.

E. C. P. asks for missionary books suitable for reading on "Missionary Sunday" to Sunday-school boys. Why not read selections from the *Gleaner*? And from the *Intelligencer*, too? for in its more commodious space are printed many journals and letters which, being fuller and more detailed, are better for reading aloud than the short pieces for which the *Gleaner* can find room.

Gleaners' Union Roll Call.

"They rest from their labours."

Deaths made known since last list:

Miss A. L. Stewart, of Norwich. No. 64, May 8th, aged 21.

Miss Mary Ann Hawkins, of Reading. No. 4,881, July 13th, aged 71.

Mr. Frederick Lott, of Birmingey, No. 2,735, Sept. 12th.

Miss Helen Cherry, of Chester. No. 7,452, Dec. 22nd.

Mr. William Proudman, of Worksop, No. 310, Notts.

HOW TO BECOME A GLEANER.

Send your name and address to the Editor of the "Church Missionary Gleaner," Salisbury Square, London, E.C.

Remit One Penny for a Card of "Gleanership."

Also remit One Shilling and Sixpence if you wish the "C.M. Gleaner" posted to you monthly; Sixpence, if you wish the "Quarterly Paper" ("Gleanings from the Gleaner") posted to you quarterly; One Penny for a Cycle of Prayer on a wall-sheet or on a stout card. (N.B.—Those who do not order a Cycle of Prayer in this form will receive it in the smaller form.)

P.O. Orders payable to General George Hutchinson, Lay Secretary.

been out of print, but frequently asked for. The Rev. C. F. Warren has thoroughly revised it, and largely added to the later chapters, which treat of the progress of Modern Japan and of the Missions of C.M.S. and other societies. The book is therefore considerably larger, and is published at 2s. 6d. in paper wrapper, and 3s. 6d. in cloth boards.

MANCHESTER has established a C.M.S. Lay Workers' Union, similar to the one which has been working so successfully in London. One of its chief objects, as in London, is to organise systematic Missionary Addresses in Sunday-schools.

THE energetic band of young men at St. James's, Holloway, called "The Mpwapwas," who are working so admirably for the missionary cause, are finding imitators, we are glad to say. There is now a band of Yorubas at Hull; and also a band in connection with St. James's, Bermondsey, called the Travancoreans, after the mission field to which the Rev. C. E. R. Romilly, late curate in that parish, has just gone. The programme of the Yorubas for this quarter includes addresses by the members on the Koran, the North Pacific, the Niger, "North West," the Clans of China, and U-Ganda.

MISS MARY L. G. PETRIE, B.A., who lately gave a course of lectures before the London Ladies' Union, is announced to give a course of four lectures at Steinway Hall, Lower Seymour Street, N.W., on Feb. 14, 21, 28, and March 6, at 3 P.M., on Christianity and Christian Missions under the Roman Empire, in Europe, in the World, the latter including Romish and Protestant Missions. Tickets 2s. and 1s. or 5s. per course. The whole expense of hiring the hall is borne by a lady of the Rev. J. Gossett-Tanner's congregation, and all proceeds will be devoted to the C.M.S.

◆◆◆ Contributions received by the Editor.

To January 12th.

(We are sorry not to specify separately all the small gifts, for one penny given for Christ's sake is as acceptable to Him as £100. But the number of them is so great, that we are compelled to save space by clubbing together all under 5s. We must also apologise for our inability through an accident to specify some few donors over 5s., either by name or number.)

For Gleaners' Union Expenses : Miss Ching, 5s.; Thomas Evans, 5s.; Miss Evil, 5s.; Louise Glover, 5s.; Mrs. Malden, 6s. 3d.; Miss Peile, 5s.; Mrs. Skinner, 10s. 4d.; Miss Thurnam, 10s.; E. Debenham, 5s.; Rose Smith, 4s. 9d.; Miss Florence Ball, Sale of Work by Gleaners, 15s. 3d.; Knyvett, 10s.; Anne Wilson, 5s.; Richardson, 5s.; M. L. Fell, 5s.; Admiral Prevost, 9s.; 10d.; No. 7,671, 5s.; No. 3,293, 5s.; Bolton, 5s.; E. Hill, 5s.; Miss Clowes, 6s. 4d.; No. 5,746, 10s.; F. Cox, 5s.; M. A. Hardwicke, 5s.; Mrs. Wigram, 6s. 2d.; Slough, 5s.; H. Arbuthnot, 10s.; No. 1,009, 5s.; No. 3,298, 5s.; No. 4,356, 5s.; No. 3,635, 5s.; No. 5,096, 2l.; No. 5,024, 10s. 6d.; No. 6,821, 5s.; No. 7,153, 5s.; No. 1,141, 20s.; Miss Cape, 7s. 9d.; A. M. Sharp, 5s.; No. 1,137, 10s.; Harold Sutton, Esq., 10s.; Clara Eyre's Surprise Box, 6s. 6d. Fifteen other sums over five shillings, £5 4s. 8d. Twelve hundred and forty-four sums under five shillings, £70 19s. 8d. Other sums unspecified, £23 0s. 4d. Total, £94 3s. 9d.

For Our Own Missionary : Arthur Brown, 5s.; Louisa Glover, 5s.; Miss Mountague, 5s.; Georgina Saunders, 15s.; Allnutt, 5s.; M. J. Lake, 5s.; J. E. Brackenbury, 5s.; J. M. Ball, 10s.; E. Shrode, 5s.; "Straw upon Straw," 6s. 6d.; No. 1,009, 5s.; No. 24, 5s.; No. 25, 5s.; No. 9,192, 5s.; Miss Cape, 10s.; No. 9,057, 10s.; No. 9,058, 10s.; Anonymous, 2l.; Hunt, 5s.; Hillyer, 10s.; Gollmer, 2l.; Mr. and Mrs. Williams, 5s.; "L." 25. Three other sums over five shillings, £1 5s. 4d. Two hundred and sixty-one sums under five shillings, £17 18s. 1d. Other sums unspecified, £5 11s. Total, £38 10s. 11d.

For C.M.S. : From the Pelham Institute Women's Bible Class, Brighton, 19s.; Mrs. Carns, 5s.; Miss Collie, 10s.; Florence J. Deed, £1 1s.; £5 donation, being profit from *How d. I know that the Sabbath was made for Man?* by William Bramston, Esq.; No. 526, 10s.; Mrs. G. Lea, 5s.; No. 3,790, 7s.; No. 2,978 (boxes of Boys' Class), 15s.; Morton, £1 9s.; A. C. Bottomley, 6s. 6d.; No. 948, 6s. 6d.; No. 5,746, 10s.; F. G. Grey, 10s.; L. West, 5s.; L. Blundon, 6s. 10d.; an Old Friend, 5s.; E. Hill, 10s.; a C.M.S. Subscriber of 50 years, 10s.; M. Gadd (box), 2l 4s.; Miss Wartnaby, 10s.; Winifred, 5s.; No. 7,705, 5s.; No. 3,297, 5s.; No. 3,071, 5s.; No. 3,204, 10s. 6d.; No. 4,676, 5s.; No. 6,516, 8s. 4d.; No. 4,050 (Bible Class collection), 6s.; No. 7,153, 13s. 4d.; No. 564, 7s. 6d.; No. 24, 7s.; No. 25, 7s.; Anonymous, £15; Miss Fell, 9s. 9d.; E. E. F., 6s.; Emma Williams, 10s. Eight other sums over five shillings, £5 5s. 7d. Two hundred and three sums under five shillings, £20 4s. 7d. Total, £62 5s. 5d.

1s. from Ellen Neate, of Wilcot (especially acknowledged).

For the Bishop Hannington Memorial Church : No. 257, 1s.; Mr. Naylor, 5s.; Mr. M. J. Dudley, 1s.; Mr. C. J. Menzies, 10s.; Bigwold, M.A., 2s. 6d.; No. 2,543, 1s.; No. 2,544, 1s.; No. 2,545, 1s.; E. J. W., 10s.; Daisy, 5s.; No. 693, 10s. Two other sums over five shillings, £2 15s. Total, £5 2s. 6d.

For the Children's Home at Limpsfield : 6s. 6d. from a Gleaners' Bee at Clapham.

For Mohammedan Missions : W. H. J. Kellyer, of Portsmouth, 2s. 4d.

Topics for Thanksgiving and Prayer.

Thanksgiving for the Devotional Meetings at Exeter Hall on January 11th (see p. 23).

Thanksgiving and prayer for the new Missionaries just sailed and just accepted (p. 31).

Thanksgiving and prayer for the Winter Mission in India (p. 27).

Prayer for more men, specially for the Punjab, Japan, East Africa, and the Mohammedan Missions (p. 17).

Prayer for the Missionaries within the Arctic Circle (p. 27), and in Central Africa (p. 27).

Prayer for Moosonee (p. 21), Gaza (p. 23), Hakodate (p. 24), the I.F.N.S. work at Benares (p. 27), the Rev. Jani Ali's work (p. 27), the Annie Walsh School at Sierra Leone (p. 27).

Prayer for the Kanwar and Kanwarani of Kaparthila and their children (p. 24).

◆◆◆ Forthcoming Sales of Work.

Rev. Walter Senior, Holy Trinity, Margate. Sale Feb. 15th. "Missionary Lighthouse" in the Royal Assembly Rooms.

Mrs. Isaacson, Hardingham Rectory, Attleboro', Norfolk. Sale Feb. 8th.

Mrs. Eliot, The Vicarage, Aston, Birmingham. Sale Feb. 20th and 21st. St. James's Room, Tower Road.

ERRATA.—In the *GLEANER* of December, page 133, it was stated that the Diocese of Qu'Appelle was formed in 1872. The right date is 1884. This was a serious though accidental slip, which we ought to have noticed in reading the proofs; and we are sorry for the perplexity it has caused some of the competitors in the Examination. No one shall suffer in marks on this account; and we hope those who bind or keep their *GLEANERS* will correct the date in the margin.

In the same article it was a mistake to call Admiral Prevost "Sir."

THE CHURCH MISSIONARY GLEANER,

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To carry on the work of this Society at its present rate requires about £13,500 a quarter, or £54,000 a year. The available income last year was only £50,122. To withdraw grants for Curates or Lay Agents most seriously cripples God's work in parishes that *must* look to outside aid for the means of evangelising the masses of poor contained in them, and there are over 100 applications on the Committee's approved list of cases waiting for aid.

JAMES I. COHEN, Secretary.

THE CHURCH MISSIONARY GLEANER.

MARCH, 1888.

EDITORIAL NOTES.



HE coming summer will be distinguished by two important gatherings which may have great influence upon the future of Missions. First, in June, there is to be a General Missionary Conference, to which all Protestant Societies, English, Scotch, Irish, Continental, Canadian, American, have been invited to send representatives. The meetings will be held in Exeter Hall, and will continue for ten days. They will comprise conferences of delegates in the day-time, and public gatherings in the evening. All the proceedings promise to be most interesting. We regret much that the S.P.G., the S.P.C.K., and the Universities Mission to Central Africa, have not seen their way to join. The Church of England will thus be only half represented.

The other great meeting is the "Pan Anglican Synod," or Conference of Bishops of the Church of England and Churches in communion with it, in July. This is the third gathering of the kind. The second, in 1878, was an important meeting. One of its committees was on Missions, and the Report of that Committee has several times since proved of value to the C.M.S. cause in ecclesiastical questions. This was owing to the presence of several Bishops who had practical experience of missionary work. It is to be hoped that many such will attend this year. Among them will be, we believe, the Bishops of Rupert's Land, Saskatchewan, Caledonia, Waiapu, Travancore, Sierra Leone, and Bishops Sargent and Crowther; but the Bishops of Moosonee, Athabasca, Mackenzie River, Mauritius, and Bishops Moule and Parker, are not likely to be in England.

Although the resolutions of the assembled Bishops have, of course, no legal binding force, yet they have great moral weight and practical influence; and there should be much prayer offered up that God will guide the counsels of the Episcopal Conference to the promotion of His own glory and the spread of His pure Gospel at home and abroad.

The two Vice-Presidents lately removed by death were peculiarly representative men. Sir R. Montgomery was one of the greatest of the noble band of Christian statesmen and officers associated with Henry and John Lawrence. He was one of the founders of the Punjab Mission; and it was he who invited the Society to occupy Lucknow after the Mutiny. Bishop Ryan fostered our Mission in Mauritius, and set on foot our ten years' work in Madagascar; and a letter of his to Lord Chichester in 1867 was the moving cause of the suppression of the East African Slave Trade and the extension of our Missions on that coast, for it led to the Parliamentary Committee which issued in Sir Bartle Frere's mission to Zanzibar, and it was at Sir Bartle's suggestion that the Society revived and enlarged its work at Mombasa in 1874.

The C.M.S. Conference of Clergy and Sunday-school Superintendents on Missionary Work in Sunday Schools, held at Sion College on Jan. 23rd, brought together a capital gathering of practical workers. Papers were contributed by the Rev. W. Horne, Mr. G. Martin Tait, and Mrs. Durrant, the three London Unions (Junior Clergy, Lay Workers, and Ladies) being thus represented. Several clergymen and laymen took part in the discussion; among them, Mr. Sydney Gedge, M.P. There was a general feeling that the successful work done in some Sunday-schools, in interesting the children in Missions and collecting their subscriptions

systematically, ought to be widely imitated; but that all depended on the superintendents and teachers themselves. The papers read are being printed in a small pamphlet, which can be had at the C.M. House.

The C.M.S. Special Service at St. Paul's Cathedral on Tuesday evening, Feb. 14th, was a very interesting occasion. An immense congregation assembled, which filled dome, transepts, and nave, and extended to the west door; and large numbers went away for lack of room. The Rev. E. A. Stuart preached on the text for the day in the C.M. Almanack, "Who knoweth whether thou art come to the kingdom for such a time as this?" (Esther iv. 14). The Lessons were read by the President of the Society, Sir John Kennaway, and the Rev. T. W. Drury, Principal of the C.M. College. The Choir of the Diocesan Lay Helpers' Association led the singing, and the simple chants and hymns were taken up by the whole congregation with great heartiness.

It was a matter of regret that the Service should occur just after the unveiling of the new reredos, which is very offensive in the eyes of many of our friends, and certainly in ours. But for the Service itself there can be nothing but thankfulness.

The C.M.S. Committee, on the motion of General Haig, have determined to send out to India, as an experiment, a band of laymen as evangelists, to live very simply and cheaply, and to work amongst the rural population under the direction of regular missionaries. An immense proportion of the Indian people live in small villages; and though in several places systematic evangelistic work has been carried on in the villages, most of the existing work is in the larger towns. Wide fields are therefore open which are still untouched. We do not want absolutely untrained men to go; for though some such might succeed, the proportion of failures would be large. But men who are able and willing to endure hardness, men who know their Bibles well, men devoted to their Lord and Master, men ready to take a humble place for His sake, and men with a reasonable hope of learning the language, will be heartily welcome. We ask our readers generally to join in asking the Divine blessing upon this scheme.

The Rev. E. Cyril Gordon was safe in U-Ganda on Nov. 17th, and the king was friendly. That is part of the news telegraphed from Zanzibar to the supporters of Mr. Stanley's expedition, and communicated in a letter to the *Times* on Jan. 31st. Let us heartily thank God for such good tidings.

We rejoice to hear on all sides of the increasing circulation of the *GLEANER*: not for its own sake so much as because it is a sign of life. It is a sign that those who have learned to value our missionary information are inducing others to care for it likewise. And increased knowledge will issue in an increase of zealous effort and persevering prayer. We now ask those of our readers who can possibly do so to take in and read the *C.M. Intelligencer* also. There only can they get adequate accounts of the Society's work. Even in its sixty-four pages, it is hard indeed to do the Missions justice. In the February and March numbers there are important articles, on Mohammedanism in Africa, by the Rev. C. C. Fenn, and on the late Sir R. Montgomery, by General Maclagan; letters from Bishop Parker, Mr. Mackay, Bishop Bickersteth of Japan, Dr. Bruce, &c.; and full accounts of the Winter Mission in India.

THE GLEANERS' BIBLE STUDY.

BY SOPHIA M. A. C. NUGENT.

Thursday, March 8.

Read John xiv.

Question: "Hast I been so long time with you, and yet hast thou not known Me, Philip?"

"**H**AVE I been so long time with you?" Then the Lord Jesus keeps count of the time He has been with me. That sacred date when He and I met, and I received eternal life from Him, is kept by Him as well as by me. As He said the words, "so long time with you," His thoughts went back to the day He "findeth Philip" (John i. 43). He was "found" only one day later than Andrew and his friend and Peter, so that the Lord Jesus had a right to expect him to have understood Him better. There is a kind of holy determination in the words, "Jesus would go forth into Galilee; and findeth Philip." And the Lord seems to recall that in the question, for it recalls that Philip was His disciple by His grace. It is "I with you." Can He say that of me, "So long time with you"? And how much does He expect me to know of Him? Am I, too, like this early disciple, disappointing Him by knowing so little of Him?

"Hast thou not known Me, Philip?" He has a right to expect that the power of His Presence should have made me know Him better. The question is in connection with His Father, and reveals the intensity of the oneness between His Father and Himself. It was a grief to Him to be even thought of separately from His Father: it is as if He would say, "The love I give is My Father's love; the life I give is from My Father; My presence with you is My Father's presence; I prepare the place above, but it is My Father's House; I unfold His heart to you."

Trace it through the chapter, as we read it slowly, and hearing His very voice in it; His last words spoken indoors before His Cross. Lay out our hearts that He may write His Father's love upon them. Let Him reveal all God to us—Father, Saviour, Comforter.

Thursday, March 15.

Read Luke xxii. 7—38.

Question: "The Master saith unto thee, Where is the guest-chamber?"

COMPARE the three accounts in the three Gospels. It is deeply interesting to find the little increasings of detail. To remark only one: while St. Matthew says "the disciples," St. Mark says "two of His disciples," and St. Luke says "Peter and John," revealing how the Lord Jesus, even at the verge of His death, chose out the two who were the friends to send on His last errand.

It is a most wonderful picture given here, as He prepares for the Passover, which, before all its rites were fully over, should have become the Passover for the whole world, and the lamb sacrificed for the sin of Israel should be changed for the Lamb who was to be the full, sufficient satisfaction for the sins of the whole world—the grand sacrifice which is our ground for missionary enterprise and ardour. And yet, with all that in view, not one detail is omitted or ignored. Because the reality and fulfilment are so near, the parable-Passover must be once more worked out in careful ceremony.

And now, personally. He says to me, "Where is the guest-chamber? I want your best, your choicest; I want to come into fuller possession." It is distinctly a question to a disciple, for it is, "The Master saith." Thou art my Master, Lord Jesus! Thou hast the right to claim my best! What have I yet unyielded—is it my love, or my life, or my means, or is it my will, or some portion of it? Oh, if there is any part of my will which I have been reserving, because Thy claim to it had not struck me before, let Thy Passover become the time for yielding, so that Thou mayest be able to say of me, "He will show you!"

What does He seek the guest-chamber for? It is that He may enter, and there reveal Himself as the Atoning Sacrifice, and, in doing so, teach us that we are to die with Him.

Thursday, March 22.

Read Mark xiv. 26—52.

Question: "Simon, sleepest thou? Couldst not thou watch one hour?"

EACH of our questions this month is a personal one. The first one to Philip, by name; the second to the nameless disciple; and this one to Simon. This is how we want to take them, as addressed to each of us separately, and not let them slip as if they needed no direct and personal

answer. And surely this one must reach each of us, and touch us deeply.

It is addressed to Simon, because it was he who had so earnestly protested his faithfulness (Matt. xxvi. 33, 35; Luke xxii. 33; John xiii. 37. Were these the same occasions?). And now when they reach the garden, and the Lord Jesus is going through His agony, all fall asleep: while He is sorrowful and very heavy, they are asleep. It seems as if the agony was too great to bear alone, and in the midst of it He rises and comes to them, but finds them sleeping. And as He remembers Simon's earnest, glowing words, the heart-broken question is specially to him, "Simon, sleepest thou?" The same Lord Jesus, who recalls exactly how long He had been with Philip, remembers how Simon spoke.

Have you been very conspicuous in standing out for the Lord Jesus? Then feel that He means *you* in this question. He does not mean that you should have been less outspoken, but He reminds that it is you who have very particular reason to watch. *To be in the habit of watching:* not only to be on our guard when we see the dangers, but to be in the spirit of it *always*.

Is this possible, without getting into a state of bondage? Two little words in the question, as St. Matthew gives it, show how it is possible. "Could ye not watch with Me?" His Presence is the power for watching as well as for service.

Thursday, March 29.

Read John xix.

Question: "My God, My God, why hast Thou forsaken Me?"

OH, most sacred and awful question! It seems as though in hearing it we could not listen except with bowed heads and covered lips. This solemn question—this unanswered question—is the climax of all which these last weeks have been leading us to. It may be, indeed, that this was the very day on which it rang unanswered, not only through time, but through eternity.

"Why hast thou forsaken Me?" Oh, let that "Why" rest upon you: do not let it lightly go. "Why?" Have you found the answer yet? It is not addressed to you, but to God, but it is chosen to-day as standing out alone and absolutely separate from all others, as the only fit one for the day which stands out alone from all others—the Day of Atonement. "Why?" Because He was at that moment fulfilling the type of the scapegoat: He was alone in the awful wilderness of God's forsaking, on account of all the sins of the world being laid upon Him.

Have you answered it yet? It is asked of God, but asked in our hearing, that we may search out that strange and awful "Why?" Is there one amongst our Gleaners who cannot answer, "I am the Why! My sins are the Why!"

For that question, unanswered then, has an answer in every saved soul. As any little child sees, "Jesus died for me," the "Why" is answered: as each poor Heathen, self-tortured on account of the burden of sin, finds that Jesus has borne the guilt of all, and sets him free, there is again an answer, and the angels round the throne hear it, as they heard the question ring through the darkened heavens.

Are you part of the answer? Is your conscious freedom from guilt the answer? Then, if so, let our hearts be stirred, and our hands quickened, that we may find ways for the Heathen to hear that question, and find the same answer.

WHAT AN IRISH SUNDAY-SCHOOL CAN DO.

IN August, 1831, your valued missionary, the Rev. Worthington Jukes, M.A., of Peshawar, kindly came over to Belfast to institute a weekly collection in our Sunday-schools in aid of the C.M.S., and which we have now carried on with the following results up to December, 1837:—1831 (five months), £9 1s. 0d.; 1832, £12 14s. 3d.; 1833, £22 16s. 4d.; 1834, £34 1s. 2d.; 1835, £24 13s. 7d.; 1836, £24 11s. 5d.; 1837, £24 3s. 3d.: Total, £152 1s. 1d.

Our system of work is simple: each class, now numbering twenty-five, has a box of their own, which is kept at the Parsonage and brought to Sunday-school by one of the boys each Sunday morning, and is given out by the superintendent to each class and collected again at the close.

Our average attendance in 1831 was 100 scholars, in 1837 it numbered 200. I wonder if our happier sister isle in her provincial towns could show a much better return in six years and five months.

Perhaps this may induce some other Sunday-school to follow in the steps of our Irish school.—Yours faithfully,

A. C. CROSSLEY,
Superintendent of St. Thomas' Sunday-school, Belfast.

BRIEF SKETCHES OF CHURCH MISSIONARY LABOURERS.

BY THE BISHOP OF OSSORY.

III.—Bishop Russell of Ningpo.

FRAGLAND and Fox were worthy sons of Cambridge and Oxford, Bishop Russell was a no less worthy representative of the Dublin University. He graduated there in 1847, and in 1872 was presented with his degree of Doctor of Divinity, in recognition of his "linguistic labours in China."

William Armstrong Russell was the eighth son of a Tipperary gentleman, and was sent at a very early age to a private school kept by a Rev. Mr. Browne in the county of Kilkenny. The rector of the parish (Kilmanagh) was the Rev. Hans Caulfield, whose name was in those days "a household word" in the Church of Ireland. This good clergyman frequently had missionary sermons in his church (I remember preaching one of them myself some forty years ago); and it was in this way that William Russell became early interested in the subject of missions to the heathen. It was his privilege also to be in Mr. Caulfield's Sunday-school class, and one day when the dear old man was speaking to the boys about their future in life, he asked each of them in turn what they would like to be. One said, "a soldier," another "a sailor," another said he would "like to stay at home." When he came to young Russell, he said, "And Willy, what would you like to be?" the boy immediately replied: "A missionary, sir"; and from that wish he never appears to have receded.

From this school he went to Middleton, a famous school in the county of Cork, and there he made the acquaintance of David Barry, who seems to have had similar inclinations, for before they left the school they were pledged together to missionary work. When the time, however, came round, Barry was hindered by providential circumstances from fulfilling his wish, but after many years had passed he became a Secretary of the C.M.S., first in England and then in India, and had the great joy of paying a visit to his old school-fellow and college chum, then a Missionary Bishop in China. To him I am indebted for much information about the early life of William Russell.

In these schoolboy days he was noted for his activity and kindheartedness. His sister has told me that he was fond of all out-of-door sports, such as cricket and football, but he was never what is known as "a sportsman." She thinks he never fired at a bird in his life. He was exceedingly fond of animals. His father's horses would follow him about the place as if they were dogs. He showed intense delight when he found that by stupefying bees with tobacco smoke, the honey could be taken from them without killing them. He was as agile as a deer, and his school-fellows used to call him "the cat." He has been known to jump on a horse, stand upright on its back, and seizing the reins, to ride round and round as if he had been trained in a circus.

But he exhibited nobler traits and attainments than these. He took his stand at once as a Christian youth, and, without any ostentation, was known as a high-principled boy. It was said of him by his school-fellows "that he never prompted, and never cogg'd." One anecdote will give an illustration of his quiet way of doing good. He had a very small bedroom to himself; but upon one occasion a new-comer arrived who was serious but rather peculiar, and was a good deal set upon on account of his piety by his school-fellows; Russell, seeing that the lad was not very strong to resist temptation, took him into his own room, contrived to fix one bedstead over another, and by making the lad his lodger, afforded

him the very kind of protection of which he most stood in need.

Being the youngest of seven younger sons, it was not to be expected that his father could give him a University education; but so set was young Russell's heart upon the great purpose of his life, that he resolved to earn enough money to secure this additional qualification for it. By taking tuitions for a few years he was able to make his way through college, and to secure his degree and divinity testimonium. I have the testimony of his pupils that he not only won their respect but their affection, entering as he did into their difficulties and enjoyments, and becoming their friend and playfellow as well as their instructor. One of them says, "If ever he had occasion to reproach us, his words went deep into our hearts because of his earnestness and our respect for him." Even in those early days the future Bishop had learned to rule rather by influence and example than by the force of authority.

His University course was distinguished by the same steady decision and quiet consistency which had hitherto marked his Christian character. He was never anything but genial, but no one ever ventured to chaff him or to interfere with his conscientious convictions. Two things which were afterwards of immense advantage to him in his important work were even then very notable features in his college life; one was his clear insight into human character, the other was his perfect courtesy. To the former, in no small degree, may be attributed his signal success in dealing with all orders and conditions of men. To the other he owed his perfect adaptation to the sphere which he afterwards filled in China. He was the very man for that strange country with its marvellous though somewhat elaborate and stiff politeness. With no effort, and without any thought of condescension, but with most perfect naturalness, he was courteous alike to the humblest coolie and the highest mandarin; and the consequence was that during the thirty years he was amongst them, he scarcely ever had a difficulty with an official, or with the literati class, from whom most of our difficulties there have arisen.

His tastes were classical, and he voluntarily added Hebrew to his other studies. He was very fond of metaphysics. His college chum tells me that he sometimes became so absorbed in a philosophic reverie, that when left alone in an unfinished conversation, he would be found, when his chum returned, sitting abstractedly in his chair most curiously balanced, and pursuing the same course of uninterrupted thought.

His friends had intended him for the medical profession. Two brothers of his became eminent surgeons; and to one of these it was proposed to apprentice him; but, apart from having his own predilections, he had conceived an intense dislike to all kinds of "doctoring"; and yet it is remarkable that in after years he lost this feeling of repugnance, and devoted himself in China to the relief of patients suffering either from cholera or the effects of opium. He has been known to stay for twelve hours beside one of his Native schoolboys, chafing his rigid limbs, and ministering like a nurse to all his wants. During one of his voyages, a seaman fell from the rigging, broke both leg and arm, and dislocated his collar-bone. The good missionary, seeing that there was no surgeon on board, set to and reduced the dislocation, applied splints and bandages to the broken limbs, and in a few months had his patient walking about.

We have seen that there had been early religious influences at work, but he always attributed his deepest impressions concerning Divine truth to the preaching of the late Bishop of Cork, whose ministry he, like many other undergraduates, attended during his residence in Dublin. In one of his letters he says, "I am glad you have had the privilege of hearing Mr. Gregg. I think I am more indebted to him for the knowledge of the great and precious Saviour, and the

truth of Christianity, than to any other living man. His clear and comprehensive enunciation of Scriptural truth, put forth in bold and warm language, catching alike the heart and the head, I can never forget." If Hans Caulfield sowed the seed, John Gregg nurtured it, and the result was that William Russell offered himself for missionary work, was ordained on Trinity Sunday, 1847, by Bishop Blomfield, and sailed in the following November, with two other missionaries, Farmer and Cobbold, for Ningpo.

Like Henry Martyn, he had his first lodging in a heathen temple, where he began to study the vernacular. He afterwards removed with Cobbald into the heart of the city, where their new home became at once a place of residence and a place of conference, where Native visitors were courteously received and instructed in Gospel truth. The house was an uncomfortable one, both as regards itself and its surroundings; but it was endeared to its occupants, for it was in the hall of this very house that two Chinese, the first-fruits of their mission, were baptized in 1851. Both of these converts did good service afterwards amongst their countrymen.

Russell's genial manner was often enhanced by his ready Irish wit and imperturbable good humour. One illustration of this is furnished by an episode of those early days at Ningpo. He and his brother missionary were suffering much from the confined and bad air of their close tenement in the city, and they resolved to build a little room on the house-top, where they might occasionally enjoy any little breeze that chanced to blow. This movement, however, created opposition, for the Chinese have a superstition called "Fung-shui," which literally means "wind and water"; they imagine that anything which interferes with the course of either of these elements is a thing of bad omen. It was on this ground that until recent years such a prejudice existed amongst them against the introduction of railways or telegraphs. On the occasion referred to, a deputation waited on the missionaries, requesting them to put a stop to the building.

They were courteously received, but the building of the little room was proceeded with. A larger and more influential deputation arrived, fully determined that the work should be stopped at once. After a long and kindly talk with them, Russell, in his own characteristic way, summed up by saying, "Well, gentlemen, in a matter of this kind, which is so important to us both, the reasonable thing for friends to do, is to give and take. You say it is a case of Fung-shui; let us make a fair division, you shall have the Water and we will take the Wind." The proposal, and the witty way in which it was put, were too much even for Chinese gravity; so, with a respectful bow and a cheery laugh, the deputation took their leave; the little room was built, it stands to this day, and is occupied by a Native agent of the Mission.

We must defer our account of his Missionary and Episcopal labours until our next number.

LAGOS AND THE LATE MR. GOLLMER.



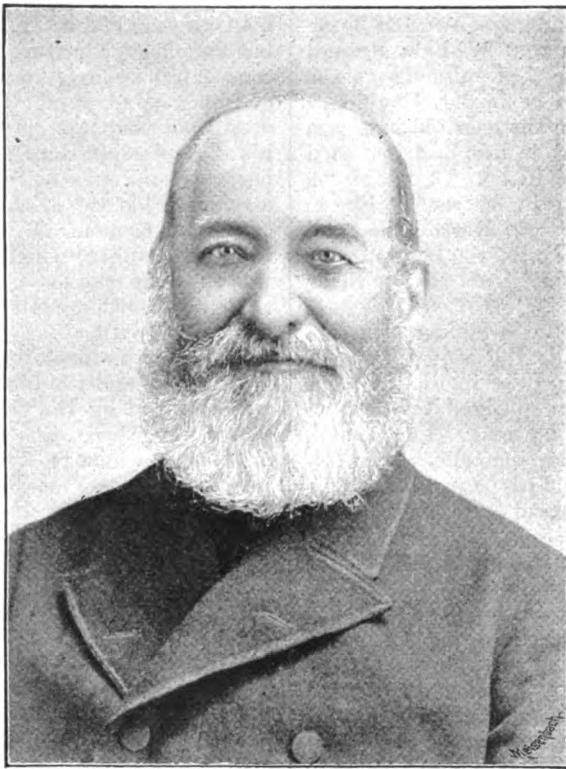
HE portrait on this page is that of the Society's late veteran missionary, the Rev. C. A. Gollmer, one of the founders of the Yoruba Mission. After five years' labour in connection with the Sierra Leone Mission, and sixteen in connection with the Yoruba Mission, Mr. Gollmer returned home in 1862 and died in December, 1886. His son, the Rev. C. H. V. Gollmer, who has been connected with the Yoruba Mission since 1878, in a sermon preached a few months ago on the twelfth anniversary of the Lagos Native Pastorate, thus referred to the contrast between the country and people then and now:—

Just about forty-three years ago, an honoured servant of God [the late Rev. C. A. Gollmer], now resting from his labours, but then residing at Sierra Leone, wrote as follows:—

"This morning (Dec. 17th, 1844) I heard that a slaver, with slaves from the Yoruba country on board, arrived during the night. I went at once on board, and found the Spanish ship *Diligence* with 178 souls—69 men, 44 boys, 31 women, and 34 girls. They were shipped at the horrible place Lagos and captured by H.M.S. *Wasp*."

A few months after (Aug. 17th, 1845) the same devoted servant of God, who had proceeded to Badagry, and who was longing to get a footing in Lagos, wrote:—"Lagos is represented as a scene of horror, the whole town is nearly destroyed, and the numerous inhabitants reduced to but a few. Dead bodies are observed in all directions, too many to bury them. Some were thrown into the sea, which the sharks devoured, but many are yet lying about, sufficient to occasion a pestilence."

A wondrous chain of circumstances has brought about the marvellous change now to be seen in this respectable and flourishing town, once only known as one of the darkest places of the earth, full of the habitations of cruelty. Godly men and women have come and gone, and some have laid down their lives in the cause of Christ and for the welfare of this country. Natives of the soil, ministers and laymen, have worked nobly for their country; and there has arisen in our midst a young Native Church, just eleven years old, which we call "*The Lagos Native Pastorate*"—a young Native Church which has no cause to be self-satisfied (when we consider the multitude of Heathen and Mohammedans around), but a young Native Church which, nevertheless, should thank God, take courage, and go forward.



THE LATE REV. C. A. GOLLMER.

WORK AT KARACHI.

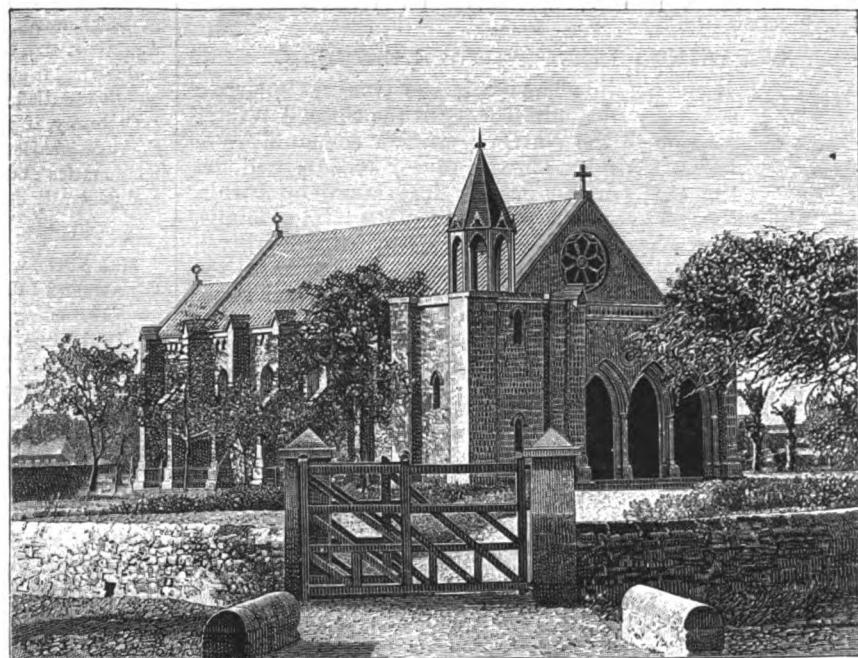


HE engraving on the next page has been sent us by a hearty supporter of the C.M.S., the Rev. A. D. C. Clarke, who, as an Indian chaplain, was for a time stationed at Karachi, the most westerly port in India, and the largest town in the Province of Sindh. The Sindh Mission is by no means one of our well-known Missions, though from time to time brief accounts of the work carried on at its various stations have found a place in our columns. In connection with the Sindh Mission, one of our last duties was a sad one, viz., to chronicle the death, at Quetta, of its senior missionary, the Rev. George Shirt, after twenty years of devoted service.

Karachi, with a population of over 80,000, is the chief C.M.S. station in Sindh, and the church represented by the

engraving was built about 1868, chiefly through the instrumentality of the Rev. J. Sheldon, who for twenty-seven years was our valued missionary at this station. Some few years ago, on account of failing health, Mr. Sheldon was obliged to retire, since which time the Rev. J. J. Bambridge—now on furlough in England after more than ten years' unbroken service—has had charge of this increasingly important frontier station. Our missionaries just now at Karachi are the Revs. A. E. Ball and R. Heaton, with the Rev. Bhola Nath Ghose in charge of the church and Native congregation. The Sunday before Mr. Bambridge left for England, he had the joy and privilege of baptizing four young men, all pupils of the Mission School, representing seed-sowing tuition under three missionaries, viz., Messrs. Sheldon, Bambridge, and Ball. All these young men refer their conversion to the good seed sown in their hearts when pupils of the Mission School. During Lent last year a "special mission for deepening the spiritual life in our Native Christians" was conducted by Mr. Bambridge in Karachi, as also at our other C.M.S. stations in the Province. We are glad to learn that this effort resulted in tokens of much blessing.

The Society has two other stations in Sindh, viz., Hyderabad, where the Rev. J. Redman is stationed, and Sukkur, higher up on the Indus, which is occupied by the Rev. A. W. Cotton. At Karachi, as also at Hyderabad, the C.E.Z.M.S. is working hand in hand with the C.M.S. Mr. Bambridge begs hard for two ladies to be sent to Sukkur, where there is an open door, but no lady workers to enter. Is there no reader of the *GLEANER* who will say, "Here am I; send me"? We trust that one result of Mr. Bambridge's visit to England will be—as we know in some quarters it has already been—an increased and more prayerful interest in both work and workers in this large, but as yet little known Province of Sindh.



CHRIST CHURCH, KARACHI.

MOOSONEE VIEWS.

NOTES BY BISHOP HORDEN.

III.—Osnaburgh.



SNABURGH is the most western station of Moosonee, and is under the charge of Archdeacon Vincent, who visits it yearly. Its distance from Albany is 550 miles, and for a good part of the way travelling is difficult and dangerous, some of the rapids particularly so.

I have myself visited the place, the last time three years ago, when the Archdeacon accompanied me.

The number of Indians is large, between three and four hundred. Nearly all are well-disposed towards the Gospel, nearly all have been baptized, many have been confirmed, and a goodly number can read the books we have prepared for them in their own language. Their knowledge is not yet very extensive, neither could it have been expected considering the few opportunities they have had for receiving instruction; but on my last visit they quite came up to my expectations. Both myself and the Archdeacon were engaged with them daily from morning to night, he in one room, I in another, and I have scarcely ever enjoyed a visit to any station more than I did this one. The chief, who stands in the foreground, is a great friend of the Mission, was never absent from any service, paid the deepest attention, and uses all his influence for good. Osnaburgh is situated on the bank of a large and beautiful lake well stored with fish.



INDIANS OF OSNABURGH, DIOCESE OF MOOSONEE.

THE WINTER MISSION IN INDIA.

GLEANINGS FROM PRIVATE LETTERS.

T is not possible to give in the GLEANER's narrow space any adequate account of the Special Winter Mission to the Native Christian communities in India. We hope many of our readers will get the *C.M. Intelligencer* of last month and this, and study the many pages of deeply interesting details. Everywhere there has been marked blessing. God has given our brethren and sisters who went forth acceptance with the people; the services have been largely attended; and many have openly offered praise for definite blessing.

In the GLEANER we can only give some fragments from private letters not printed in the *Intelligencer*. The following are all from Calcutta and its neighbourhood. Next month we hope to give some from South India.

From Miss MacInnes.

In Calcutta.

I was at Mr. Sullivan's closing service on the Sunday before he went to Thakurpuker, when he preached to a crowded church. As I sat near the Communion table, and saw the tablets to Mr. Charles Grant, Bishop Daniel Corrie, Henry Martyn, David Brown, Mr. Thomason, and others, I could not help thinking how their prayers for India were being answered. I was at two of Mr. Clifford's closing services to Natives, in Trinity Church, when he powerfully dramatised, as well as told the story, first of Jonah, the unwilling prophet with God's message to Nineveh, and pictured God's wonderful tender love, as shown in His care for the little children and the dumb creatures; and next on the first and last walk of Jesus—the first in John i., when the two disciples followed: the second, when He joined the two on their way to Emmaus. It was, of course, by interpretation, but the congregation listened with evidently great interest, the men on one side, and the women, in their graceful white saris, according to the Indian custom, on the other.

A touching incident followed, as Mr. Clifford stood at the door to shake hands with those who passed out. A poor old Brahmin woman, who had apparently strayed in at the first service, came and grasped us by the hand in turn and implored us to go and see her, uttering a fervent God bless you, which was translated to us. She told how her relations, finding her bent on coming, had managed to shut her up, but she had escaped them. Such hunger and thirst for the Word of God will surely be satisfied.

Any fears I had that woman's work might not be needed during the Mission were very speedily dissipated by the eager demands on all sides, some of which it was quite impossible to meet. There was work enough for many more! More than twenty different gatherings of larger or smaller numbers fell to my share—to English ladies, to Eurasians, to Native Christians, to heathen, in Zenanas, in schools, on the floors of mud huts, on a mat on the ground outside the huts. Everywhere there was the same welcome; sometimes the large dark eyes were fixed with a touching earnestness on speaker and interpreter, as if there was a real thirst for the good news. How far the words penetrated only God can see; but then if His Word is the seed, surely He is the Sower, and He only makes use of the human lips as a means of scattering the seed.

I paid some deeply interesting visits in high-class Zenanas—one to a dear girl of nine years old, who looked fifteen, and might have been twenty. After her teacher had made her read English for me to hear, she began to read Genesis, the story of Noah, in Bengali. She had only got a little way, when a woman looked through the window into the verandah, and instantly the book was laid aside. It was explained to me this was her grandmother, or rather her father's uncle's wife, a very bigoted Hindu, and all the women in this Zenana, except the child's mother, are dreadfully afraid she should become a Christian, and though she quickly disappeared, the child was afraid to begin the book again. After playing on the piano, showing her exercises, &c., her teacher asked me if I would say something to her. I asked her what she knew of Jesus, and was told very little, so I began to speak of Him as simply as I could. I hope I shall never forget that child's earnest look, as, with

her big eyes fixed on her teacher, who interpreted, she seemed to drink in every word, her head and body bent forward in eager attention. Again through the window came the head of the father's uncle's wife, and we had to stop; but surely that child's hunger and thirst will never be left unsatisfied by our Father in heaven.

Certainly, if you want to contradict once and for ever the assertions that missionaries are doing nothing, you have but to spend a week among missionaries and their work. It is delightful to see their happiness, and generally enthusiasm in it.

At Agarparah.

Miss Neele, who has the C.M.S. Christian Girls' Boarding School, Miss Clymer, and I drove eight miles to Agarparah along a road bordered by great branching trees, some of them banyan-trees. About ten we reached the Orphanage, which Miss Neele has under her superintendence as well as the Calcutta School. You can believe I found myself much at home when I looked at the dusky faces and eager dark eyes. We went, first, to another house close by, where were two other ladies, Eurasians—Mrs. Martyn and Miss Cesario—engaged in Zenana work. After a cup of coffee about a dozen Zenana teachers assembled and sat on the floor while I talked to them, Miss Neele translating, on Acts i. 8, "Ye shall be witnesses unto Me"; then back to the Orphanage for real breakfast; then a drive of some distance to a little school of about twenty girls. They said a Bengali hymn and "There is a happy land," and then I said a few words to them, showed them my watch, and talked to them generally; most were in Native dress, with one shoulder bare; and one had got herself up very much for the occasion with bracelets, and silver pins in her hair. All had rings in their noses, with a pearl at the end, which I think far from ornamental. Then on with Miss Cesario to a Zenana in a village she has only begun to visit about three weeks. About twenty women were assembled, nearly half of them widows. Miss Clymer spoke to these while I addressed the "bows" or married ladies, who squatted on the floor with their children, one a baby six weeks old. Miss Neele interpreted for Miss Clymer, and Miss Cesario for me. I just tried to tell them as simply as I could of what Jesus is to those who know Him. I tried to teach them a little prayer. One young woman listened with such large, touching, hungry eyes! We parted with mutual expressions of good-will and shaking hands. I think the little dark children the most fascinating objects, and like them quite as well without clothes as with.

I finished Friday, first by an English Bible reading (conversational) with Miss Neele, Mrs. Martyn, Miss Cesario, and one or two English-speaking people, after tea in the balcony, as an exquisite sunset gave place to darkness across the broad Hooghly that flowed below us. Then prayers with the children of the Orphanage, about one hundred assembled, and again Miss Neele translated for me on Matt. xxi., the portion they were reading; then dinner. Then I spoke again to about forty teachers and old girls about Jerusalem, they all sitting on the floor, and Miss Neele again translating. It is very inspiring to see the eager, earnest eyes fixed on speaker and interpreter. Our last work was to go the round (by request from me) to see the children "in bed," or rather on the floor!

6 A.M. found us on the go again, and at 7.30 we crossed the river to the opposite bank to see if there were any women there, but there were none. The morning air was so refreshing, and the Native boats going down with the ebbing tide looked so pretty! Back again to the two hundred orphans assembled for morning prayers. I spoke of "The Lord is my Shepherd." Then breakfast; then the men servants, some six or eight, assembled, and I spoke, by interpretation, on John i. 29; then I rested, and at one we started for Bonhugli, a little Christian village, where about a dozen women assembled, and I spoke of God's gift of the Holy Spirit in a little Native house, of which a four-footed bed seemed the chief furniture; then back to Calcutta.

From Miss Bromley.

Visit to a Christian Pundit.

CALCUTTA, December 4th, 1887.

Mr. Sullivan and I paid a visit which neither of us will ever forget. It was on an old "Pundit" (learned teacher), and this is his story. He is a very clever man of very high family, much looked up to and respected. Many years ago, when walking along the street, he saw a man tearing up a book. He cried out to him to stop! The man said, "Why, it is a Christian book." "Never mind," said the Pundit, "any literature is too precious for tearing." Seeing he wished for it, the man thought it an

opportunity for money-making, and began to bargain. The Pundit gave him something, and took the torn book home. The book was St. Matthew's Gospel. He read it with keen interest, and it caused him much thought. He was "almost persuaded," but not quite. His wife was taught in a Zenana, and died longing for baptism. Her dying testimony stayed in his mind; soon after he became very ill, and in his illness God dealt with him: he accepted Christ, and came for baptism, full of faith and full of joy. When all his friends found their clever leader had become a follower of Christ, they thought him mad, said his illness had affected his brain. But he soon proved that his intellect was as good as ever. He wrote books; he went about preaching; but wherefore, before, his position had been very high, and he had been held in honour, now he was an *outcast*. His friends forsok him; he was turned out of his family: he was penniless and hated. But after two years' grand testimony for Christ, he had a stroke of paralysis; one side was disabled. Still, his intellect was as clear as ever, his heart as true; ever since he has lain in, but is never alone. He is quite invaluable to the missionaries; they send all inquirers to him; and as he lies there his whole time is spent in pointing others to the Saviour he has found so precious, and in writing books and pamphlets on the truth of Christianity. Mr. Sulivan and I went to see him very unexpectedly. He has one very small square room in the Mission compound of Trinity Church. Mr. Ball went with us to interpret. I never shall forget the sight. His whole face beamed with joy unspeakable. He took our hands and kissed them as we said, "One Lord, one faith, one baptism." How much more had that meant to him than to us! Ours had been of course, and meant little; his the absolute giving up of all. Not a syllable could we understand from each other but by interpretation, but so intensely real was our bond in Christ that we felt the closest, dearest friends. That blessed interview taught me more of the power of Christianity than I have ever realised. We had much prayer—first Mr. Sulivan, then the Pundit, Mr. Ball translating for both. We feel deeply that his influence might be so increased if he had a wheel-chair, which would take him to church, and take him about, as he says he would like to go to preach amongst his former friends. In his paralysed state they would never turn him away or treat him roughly, and they greatly respect his learning. We are trying to arrange that, also for some cushions to make him a little comfortable.

Christmas at Chupra.

Christmas Day.

I am spending this at Chupra, and so is Mr. Sulivan. I never enjoyed a Christmas more. A Native Christian village; no Europeans except this household; a nice little church, into which over 400 packed themselves. There were seventy at the Communion, and I cannot say what I felt in kneeling among them at that Holy Table. The same Lord, able exactly to meet the need of each. Mr. Sulivan preached first to the whole congregation, and then to the communicants when the others had left the church. They listened with such eagerness, but they need such very simple teaching. In teaching the Epistles at home one wonders so greatly at the spiritual heights to which people are taken, and then to find the same people told not to steal and not to lie. Here one sees what is the natural state of man without the restraints of society, and these same Epistles read so differently, but in other ways. Daily, the Bible seems so different and more intelligible as one reads it amongst these Eastern people. The throngs of people that follow one every time one leaves the house; the numberless children who want to come and feel your clothes, till one can well understand the impatience of the disciples, and how they wanted to drive them away; and one can so vividly picture His loving patience in saying, "Suffer little children." With the crowds who tried to throng the church to-day, and the way the catechists tried to keep them out, because it seemed so impossible to attract the grown folk, one seemed to see the disciples once more. On Christmas Day they mostly have new saris, and there were many brilliant-coloured ones there to-day. I think them so very infinitely superior to our English clothes, so graceful and well adapted to the country.

December 30th.

The most remarkable night was that of Tuesday, on which day the Mission closed. At the after meeting, Mr. Sulivan asked those who had received blessing to thank God briefly, and there was an incessant stream of first men and then women, who in one or two short sentences praised God for what the Mission had done for them, till finally Mr. Sulivan

had to bring this deeply interesting meeting to a close; but all was by no means over, the elders of the church then came to express their deep gratitude and thanksgiving for what the Mission had done for them.

We then went home for dinner, and afterwards were quietly discussing the interests of the Mission, sitting round the drawing-room fire, when, in a most noiseless and ghost-like manner, ten women came in one after another, and without uttering a word of explanation or apology, silently squatted themselves on the floor. We were dumb with amazement, for the whole scene was so weird and quaint. They were all in their clean white saris, it being the habit they should always have new ones on Christmas Day. It was a more pretty sight than I can describe, these dear people were so exquisitely simple and devoid of self-consciousness. It would have been quite impossible with the corresponding class of our English poor. Presently, as we sat silently waiting in profound wonder at this very surprising evening visit, they made known their errand. They too had to make known to the Sahib the blessing which that Mission had been to them; in most simple, graceful language they told of spiritual help received, and asked for more of those wonderful words to be spoken to them. And so for a long time there they sat, drinking in more of those wonderful words of life, Emily Sandys acting as interpreter.

We were so struck with two things as regards this remarkable interview—first of all the fact itself that women in India should so come forward; and secondly, the wonderful dealings of God's Spirit that He should so have been stirring up so much spiritual desire. We ourselves felt deeply stirred as we witnessed the Lord's work: truly it was marvellous in our eyes.

From Mr. E. Clifford.

KRISTOPORE, 7th December, 1887.

I have been longing to tell you how happily the work is going, but three services a day make one very busy, and it has been difficult to write.

Now I am at Kristopore, living in the schoolroom close to the little white church which dear Mr. Vaughan built.

I wish you could have been at our open-air meeting last night. The deep orange sunset was quickly fading, the beautiful palm-trees rose around us, and about 200 Natives, Christians, Hindus, and Mussulmans, sat listening on the ground. Bengali hymns were sung, then several of us prayed, and I spoke, using often the chorus, "Only trust Him." We had short broken prayers, said after me, or rather after my interpreter, by all the congregation.

This morning I have had a delightful prayer meeting with six men. All of us brought single requests before God, Philip interpreting so that we might be one in our Amens. About forty prayers rose to God, some of them very touching. Then we all stood and thanked God in the same way for definite things. Then we joined in praising Him together, using the first sentences in the Te Deum.

The last evening at Kristopore was very crowded, people standing all round the church: a large open-air meeting after.

I think the people of India (they do not like to be called "Native Christians") are very mournful, bowed down with a sense of weakness and inferiority, very gentle and anxious to please: few have the qualities of leaders, but many make earnest and devoted followers. As God has "chosen the weak things to confound the things that are mighty" we ought to have great hopes, and some He has already made strong.

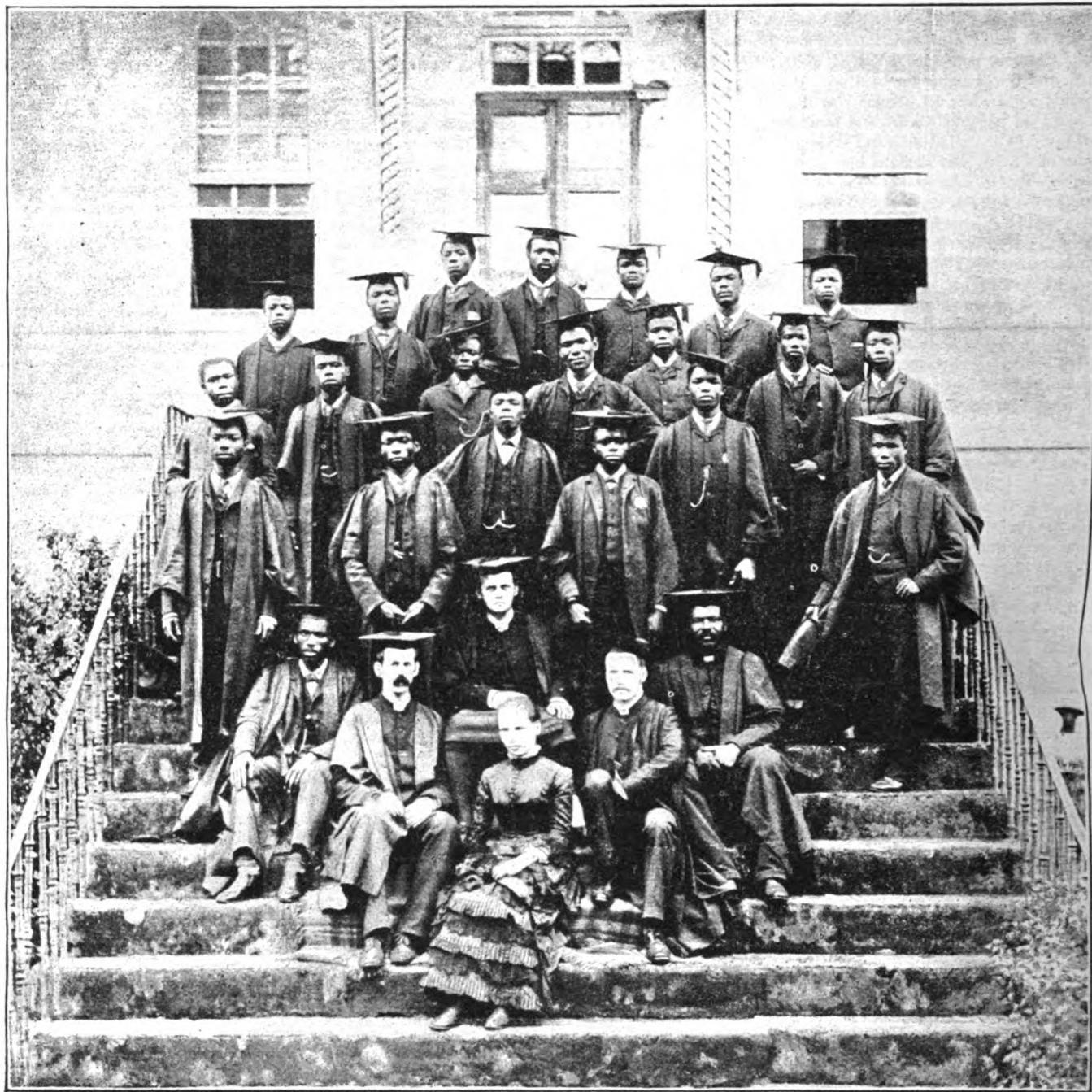
I delight in speaking by an interpreter when he is, like Mr. Bannerji, in full sympathy. The pause between each sentence gives force and time to deliberate. The best way is to have *quite short* sentences, otherwise they improvise, and it doesn't fit in with what follows. One can tell instantly by the attention of the people if one is being properly interpreted.

I can't say how thankful I feel for the C.M.S. missionaries whom I have seen. Anything better than their goodness, their welcome, their heartiness, their co-operation, and their cheeriness I cannot imagine.

I have seen a good deal of the poor lepers. Last night I preached to them after the evening service at Trinity Church, and showed them my lantern with scriptural views. I find the disease is spreading fearfully in Calcutta; at present it contains 12,000 lepers. I saw rows of them, some with open sores, at the temple of Kali, where every dreadful form of beggary flourishes.

We have had some grand opportunities of speaking to Mohammedan and Hindu gentlemen at the Colleges, and we received close and courteous attention. A great many Hindus have been coming to our services. Their temples are everywhere tumbling to pieces.

Nothing can exceed the heartiness and kindness of the Bishop; he has been a real help by his earnest sympathy and good-will. And all sorts of clergy are warm and friendly.



FOURAH BAY COLLEGE, SIERRA LEONE: THE STAFF AND THE STUDENTS.

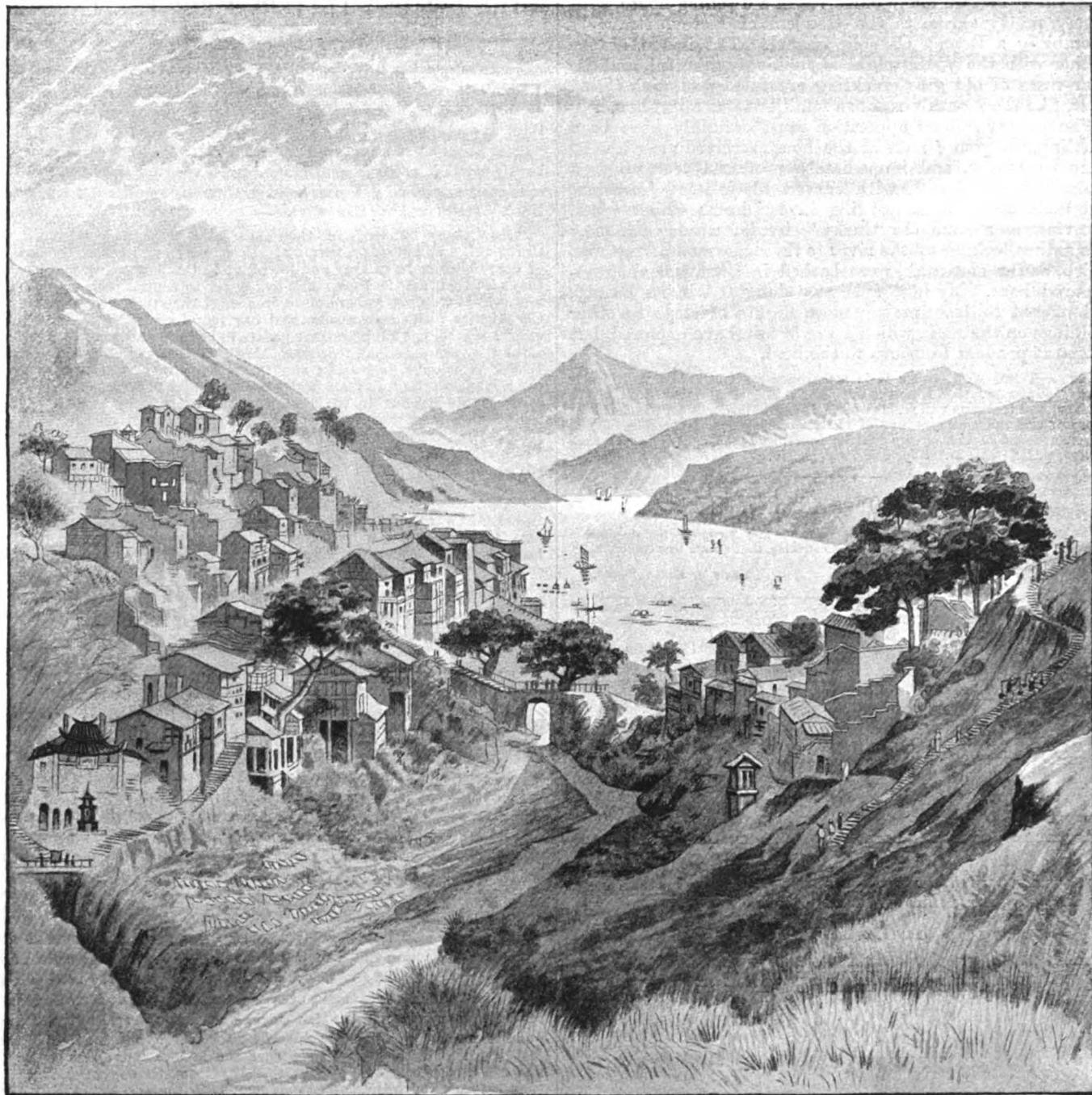
FOURAH BAY COLLEGE.

HE Society's Fourah Bay College at Sierra Leone has been referred to several times in the CHURCH MISSIONARY GLEANER, and in the number for May, 1877, there appeared a view of the College building, and a group of the then Principal, Tutors, and Students. The picture above shows the present teaching staff and students. All the Natives standing behind are students. The lady sitting in front is Miss Nevill, sister of the Principal; on her right (our left) is the Principal, the Rev. F. Nevill; on the lady's left (our right) is the Vice-Principal, the Rev. H. McC. E. Price. On Mr. Price's left

is the Native Tutor, the Rev. S. Spain. Sitting behind the lady is the Bishop of Sierra Leone, Dr. Ingham.



A BISHOP'S ADVICE TO HIS CLERGY.—The Bishop of Bath and Wells, in a New Year's Letter to his clergy, writes:—"It is a real loss to any parish when the great missionary work of the Church is never brought before them, and their sympathies are never appealed to for the poor heathen in their blindness, and their ignorance of Christ. Besides its deeper and more serious aspect as an essential part of duty to the Lord Jesus Christ, the missionary work of the Church has much to interest both rich and poor. Missionary information, the details of missionaries' experiences in heathen or Mohammedan lands, the opinions and spiritual condition of converts, the successes, the hindrances, the dangers, the disappointments, which crowd and chequer the path of the evangelist, have all much to attract the attention of the people, and introduce a pleasant variety into the topics of preaching."



THE CHINESE VILLAGE OF TCHUI-KOW, ON THE RIVER MIN, PROVINCE OF FUH-KIEN. (*From a Sketch by Miss Gordon-Cumming.*)

THE CHINESE VILLAGE OF TCHUI-KOW.

By MISS C. F. GORDON-CUMMING.

 TCHUI-KOW is a most interesting village about seventy miles from Fuh-Chow. The backs of its very picturesque, tall, narrow, crowded houses (with curly roofs and wide verandahs), are built on piles overhanging the river, while the front of the said houses, facing the street, is founded on the rock. All up the hill these houses cluster in groups, each group enclosed by a strong fire-proof wall.

The main street is very characteristic, with the blue clad

crowd thronging its open-air stalls and shops, where all manner of food is displayed in huge tubs, especially preparations of fish—pink, grey, and silvery, but all alike “smelly.” Multitudinous pigs, chickens, and dogs mingle with the crowd, and, strange to say, the dogs were as civil as their masters; not one of them barked at the foreign women.

As I was gazing up at one of the long flights of little narrow stairs leading up the face of the rock between the houses, the bystanders signed to me to go up, which I accordingly did. Presently we came to a little door, which was locked, but was immediately opened by a small boy, who led us up another long flight of very narrow stairs cut in the

rock, till at last we found ourselves in a dwelling-house, with a very pretty shrine to the Goddess of Mercy, strangely resembling a Roman Catholic chapel. The image of the mother with the young child is strikingly graceful, and the altar-vases of old grey crackling are filled with pink China roses, like the monthly roses so familiar to us all at home.

Though my sudden apparition must certainly have been startling, the young man of the house received me with the utmost courtesy, and immediately produced tea. It is a quaintly pretty house, with carved black wood furniture, and little dwarf trees growing in handsome China vases. The view, seen from the "lucky" circular windows, is most fascinating, looking up the river to the sharp mountain peaks, which, as the sun sank, were bathed in a transparent rose-coloured haze. My host evidently delighted in its beauty, and offered to lead me up more flights of steps to other buildings on the rock, which I would fain have explored, but judged it prudent to return to the boat.

NOTE. Tchui Kow, or as it is sometimes spelt, Chui Kau, literally means "Water-mouth," from the fact that it is at the entrance or mouth of a long and tortuous valley, between lofty mountains, down which rushes a narrow and noisy stream, one of the feeders of the River Min. Some further account of the village will be found in *The Story of the Fuh-Kien Mission*, p. 133; and *Mr. Wigram's Tour*, p. 225.

THE GATE OF HIS ENEMIES.

[This hymn appeared in *The Gleaner* of May, 1887. Mrs. THWAITES has since sent us an original tune for it, and the words are so striking, that we are sure readers will be glad to have them again with the music.]

Music by EMILY ELGER.

The musical score consists of four staves of music for a three-part setting (SATB). The top staff is soprano, the middle staff is alto, and the bottom staff is bass. The music is in common time, with a key signature of one sharp (F#). The lyrics are as follows:

o world of pride, throw o - pen wide Your gold - en gates of
 splen - dour! And let the ho - ly Christ come in. To
 tri - umph o - ver death and sin : O kings, your hom-age reu - der !

2.

O world of woe,
 Wide open throw
 Your iron gates of terror!
 And let the Consolation in
 To triumph over death and sin
 And free from bonds of error.

3.

O Labour's sons,
 Ye toiling ones,
 Throw wide your brazen portal!
 And let Him in the Son of Man.
 Your toil to own, your work to scan,
 And bless with joys immortal!

4.

O gates of doom,
 Make room, make room,
 For Christ, the King of Glory!
 He shall the world's wide gates possess,
 He shall come in to judge—to bless—
 And end earth's bitter story.

CLARA THWAITES.

THE EDITOR'S LETTERS FROM THE FRONT.

Hindu Alarm at Christian Progress.

From the REV. H. SCHAFFTER, *Tinnerelly College*.

IF imitation is the best praise, the Hindus unwillingly give us that praise by adopting our methods of work. In several towns now they have begun street preaching, and a few months ago a Hindu "Tract Society" was inaugurated with some *relat* in Madras. I need hardly say that there is abundant abuse heaped on the Bible and the missionaries. I send you some passages literally translated from Tract No. 2. They speak for themselves:

"How many hundreds of thousands have these padres turned to Christianity, and keep on turning! How many hundreds of thousands of dear children have they swallowed up! On how many more have they cast their nets! How much evil is yet to come upon us by their means! If we sleep as heretofore, in a short time they will turn all to Christianity without exception, and our temples will be changed into churches. Do you suppose these padres to be mild and gentle? Do you think they are excellent teachers? Are you ignorant of the fact that Hinduism is daily decreasing and Christianity increasing? How long can a lake last that has an outlet and no inlet? So if, as we see, no converts are coming in to Hinduism, and every year multitudes on multitudes are going over to Christianity, there will not be a single Hindu left. Then what will become of caste, what of the Sivite and Vishnuvite faith! What of our temples and sacred tanks? We shall see no monastery or even footprint of a Hindu. When Christianity has laid waste the land, will a blade of Hinduism grow there?"

"Now who cares or speaks about these things? When the flood rushes over our heads it will be too late. It is because of our carelessness that these strangers insult our gods in the open streets during our festivals. Is there no learned pundit to be secured for money who will crush the Christians!"

Making all allowance for oriental exaggeration, surely there is much in this Hindu tract of unwilling concession for which we can thank God and take courage.

H. SCHAFFTER.

Lake District, Cheh-Kiang: Three Seeds, and a Fourth.

From the REV. J. C. HOARE, Ningpo.

AS we are out on a preaching tour, looking for fruit from seed sown during the last two years in this district, I send you three stories of three seeds, which, sad though they are, yet give ground for hope that there may be a rich harvest ere long. Your readers may be enabled to realise, perhaps, from these stories, a little better than before, how terribly strong the chains with which Satan has bound the heathen are; and will, I hope, be led to pray both for the individuals mentioned, and also for the many who are doubtless similarly situated, but with whom we have not been brought in contact. The three persons of whom I write have been met with during the last three days.

On Friday last our boats moved into a large village, and we all went on shore, my wife into a house to which she was led by some of the women of the place, who had come out to see the strange sight of a foreign lady; and the students and I into the house of the head of the clan, who had before listened to the Word with interest. My wife found an old woman, who told her that she had heard the Gospel in the spring, and had had a copy of a short prayer for forgiveness and the light of the Holy Spirit given to her. This prayer she had pasted up on her wall, and had used it constantly. But shortly afterwards she was taken ill: then her only son was taken ill and died, so in anger she tore down the prayer, and read it no more. Now her heart is again softened, and she listened to the Word of Life with pleasure, and thankfully took another copy of the prayer, promising to pray again. The seed had been well nigh choked by superstitious fears, but it shows signs of springing up again.

Meantime I was talking with the old head of the clan. "Yes," he said, "I did believe what you told me, and I meant to become a Christian: but my nephews came to me and said that I was the head of the clan, and that it would cause everlasting disgrace if I joined the 'foreign religion,' and so I have given up." Poor old man! His final words to me were, "You have done your duty, the responsibility rests now with me," meaning that if he is not saved, the fault will be his own. But though this seed seems to be nearly choked with thorns, yet it has found its way into the old man's heart, and the responsibility rests with me, and with all who read this, of watering it with our prayers. God's Holy Spirit can overcome all difficulties, and make the old man a bright, happy Christian, in spite of the opposition of his own household.

Yesterday, in the little chapel at the Lakes, there sat a woman who

seemed to drink in every word spoken during the service, and every word of instruction given to her by my wife and the Native Christian women, when the service was over. Poor woman, her story is a sad one. Some time ago she heard something of Christianity from a Roman Catholic girl with whom she had been brought in contact. She longed to learn more, but her husband opposed her, and at last, vexed at her persistency, actually sold her to another man! So she had to leave her children, and go off to the home of the other man; but the change of residence brought her nearer to our Lake chapel and the excellent Christian women who live there, and do such faithful work, without any pay, for the Saviour. They taught her more of the Love of Christ, and now she is earnestly begging for baptism, coming whenever she can to the chapel for the services. But her present master hates the name of Christ, hinders her in every way, has come to the chapel and dragged her out, and only last week came and uttered most violent abuse whilst my wife was talking to some women in his village, and prevented his wife from listening. But the seed has taken root, and is bearing fruit in that poor woman's heart, and we are praying that the husband's heart may be softened too.

Do you remember the story of the young man near the Lake who heard a portion of a prayer for God's Spirit, and was thus led to the Saviour? I must end this somewhat sad letter by a word of thanksgiving on his account. He is now lying in a boat close at hand, acting as boatman for a few days for two of the Lake women who have volunteered to come and help my wife in the villages. He is living a true Christian life, and his good name fills not only his own village, though his neighbours are all heathen, but also has spread far beyond it. "Have you heard the Gospel?" I asked in his village the other day. "Why, yes," they all said at once, "Song-kao talks of nothing else, and he is a good man." This is a character of which any man might be proud, or rather, not "proud," but for which any man might be thankful, for it is only the power of God's Holy Spirit that can make a man "a good man," and give him grace to talk of nothing but the Gospel.

HOUSE BOAT, LAKE DISTRICT, NINGPO,
November 21st, 1887.
J. C. HOARE.

Round about Santal Villages.

From the REV. ARTHUR J. SHIELDS, Santal Mission, Bengal.
RATANPUR, December 11th.

I HAVE had a good week's work, walking from village to village with Santal helpers, looking up Christians and preaching to the heathen. I got into the Native way of two meals a day and managed very well; it shows I am in pretty good health to go from 8 A.M. to 7 P.M., walking ten to fifteen miles, and preaching without ill effects. I cannot imagine any work on earth so happy, or one in which one might so well count on having the Master with one than this, and I do feel intensely privileged. At the same time we can thank Him that His grace is not limited to any sphere, but as full and free as the air we breathe. This place, Ratanpur, is giving encouragement, fifty in church to-day, twenty-seven communants, four baptisms, and more converts coming forward; the Christians carrying out my plans for their children learning to read the Bible, and having Scripture lessons daily in the school. The last out-station visited, Telgawa, has about fifty Christians, but it has for a long time lain unfruitful, and as an almost certain consequence some poor Christians relapsed. It was put under my charge this year, and thank God I do see signs of a revival. Some influential heathen seem on the border of decision. May God greatly bless His holy work in their hearts. It is such joy to feel a spiritual response, feeble enough it may be, but yet spiritual in the hearts of those for whom we are labouring, and in many cases, Christians and heathen, I see this.

A. J. SHIELDS.

"LITTLE CHRISSE AND HER BLESSED BIBLE."—This is a sweet little book, which mothers and aunts and elder sisters—yes, and fathers and uncles and elder brothers too—and Sunday-school teachers—should make a special note of for giving to children. It is "the true story of a holy child," and, being every word of it actual fact, is striking illustration of the indisputable truth that a young child can have deep spiritual experiences without being in the least unnatural. It is published anonymously, but the authoress is an active C.M.S. and C.E.Z.M.S. worker. (Nisbet & Co., price 4d.)

MRS. TISDALE. Bombay, asks us to acknowledge two parcels of texts, in response to her letter in the GLEANER of September last, viz., texts in various languages from Miss Platten, and pretty English wall texts from Miss Tamlyn.

SUNDAY EGG SOCIETY.—A poor man in the South of England reports the first year's result of dedicating the proceeds of all eggs laid on Sundays to the Lord's service, and giving them to the C.M.S. Eight hens laid 136 eggs on Sundays, being fifteen more than on any other day in the week. These sold for 15s. 10*½*d., which, with the sale of four chickens, made 19s. 10*½*d. to pay to the Society for the year 1887. "If it is the Lord's will," writes this faithful steward, "the same branch will be carried on with sixteen hens in 1888."

THE MISSION FIELD.

EASTERN EQUATORIAL AFRICA.

THE old C.M.S. mission-house in the town of Mombasa, which was given to Krapf and Rebmann forty years ago by the then Sultan of Zanzibar (see picture in GLEANER of April, 1878), is now occupied by the Rev. W. E. Taylor and Dr. Vernon Ardagh. This is a distinct extension of the Mission, as no systematic evangelisation has hitherto been attempted in the town among the Mohammedans. Dr. Ardagh has already begun the work of a medical missionary.

A TELEGRAM was received in London on Jan. 31st stating that letters from Emin Pasha had reached Zanzibar. These had come through U-Ganda, where the Rev. E. Cyril Gordon was safe on Nov. 17th, and King Mwanga friendly. We have received this welcome news with deep thankfulness, and eagerly await the letters.

PALESTINE.

MRS. LOW, of Haifa, writes hopefully of her work at that place. In many cases former prejudices have been overcome, and the visits of missionary and Bible women have been increasingly valued. One powerful factor in her work she finds to be her simple medical work, especially among the Moslems, who can be reached by no other means. In former years it was a rare thing for a missionary to be admitted into a Mohammedan's house at all; last year there were only two houses in the Mohammedan quarter of Mrs. Low's district where she was refused admission. The Girls' and the Boys' Schools at Haifa, and a new Girls' School at Acca (Acre), are all favourably reported on.

NORTH INDIA.

FROM the Bheel Mission at Kherwara, the Rev. G. Litchfield writes that the buildings needed for the carrying on of his and Mrs. Litchfield's work among the girls and women are now all built, and that there are fifteen girls under training, the nucleus, he hopes, of a large and flourishing class in time to come. It has been a task to gather this band together, as many attempts were made by the older women to prevent their attendance, and the "young girls themselves were like young colts, wilder and more ragged even than the boys." Mr. Litchfield writes also that the Training Institution for Bheel young men, which he regards as the backbone of the Society's organisation and work there, is filled to overflowing, nearly fifty young men being under daily instruction. Three of them have been sent forth to gather their countrymen around them for instruction, and have now some forty scholars between them. Six more are sufficiently advanced to admit of their being sent forth in like manner. Every trained Bheel sent out can read fluently in the Word of God, and can repeat and teach hymns and a number of verses from the Irish Church Missions series of texts.

THE Rev. A. J. Shields of the Santal Mission in reviewing the work of the past year mentions several interesting features. The staff of Native helpers has increased from eleven to sixteen, three of the additional workers being Paharis engaged among their own people. For this increase he has chiefly to thank the Society's friends in Australia. At two out-stations the results have been very encouraging, and the fields are full of promise. At Mohonpur, a new out-station provided for by Australian funds, where two years ago there was not a single Christian, there was on a Sunday in November a congregation of thirty, including catechists, and two adult baptisms; the year past had been an unusually favourable one for itinerating and had been taken advantage of. The schools (eighteen in number), the dispensary, the workers in all branches are well spoken of: and in concluding his report Mr. Shields writes, "I would not wish to present a one-sided picture in my report, all lights and no shadows, but with a happy heart I must say, unhesitatingly, that the state of this Mission gives more cause for praise and thanksgiving than for opposite feelings."

SOUTH INDIA.

THE Rev. H. D. Goldsmith, of Madras, writes encouragingly of the Divinity School under his charge. There are only six students at present, but the progress of these give encouragement. One, G. H. Asirvatham, who obtained the Bishop Gell's second prize in 1886 for Greek Testament, succeeded in carrying off the first prize in the Presidency last year. Outside the range of their studies the students have done much useful evangelistic and temperance work. The more advanced students have begun the study of Hebrew. Mr. Goldsmith also refers to the hopeful attitude of Mohammedans towards Christianity.

MEMORIAL TABLET TO AFRICAN MISSIONARIES.



N the Church Missionary House there is a brass mural tablet of great interest. It was put up a few months ago as a memorial to the many devoted men and women who gave their lives for Africa. The names on the tablet are of those only who actually died in Africa; so that many noble names—such as W. A. B. Johnson (who died on the voyage home), Mrs. Hinderer, Townsend, Gollmer, Krapf, and Rebmann—are omitted. The list as it is indeed a long one; but it serves to remind us of those who counted not their lives dear unto them, but cheerfully laid them down in the cause of Him they loved. The whole cost of engraving and placing the tablet was borne by Dr. R. N. Cust, a member of the C.M.S. Committee, and a tried friend of Africa.

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A Penny a Day.

I SAW a calculation lately in a Church Army paper of what sums could be raised if every Christian in the world gave a penny a day for charitable purposes. I think it would be so grand if people would give this to the C.M.S., we would say people of incomes above £80 or £100 a year, in addition to the subscription. Few would miss a daily stamp for a daily letter! We know how the penny given to the Master would be laid up with its own interest to be found when we "go up higher."

M. K.

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A Remarkable Village.

I THINK your readers will be interested to hear of the remarkable support afforded to the Church Missionary Society in an agricultural village, where there is no resident clergyman, squire, or large farmer, and so small that there are only fifteen houses, containing fifty-three inhabitants. Of the thirty-three adults, twenty give to the C.M.S., and of the twenty children, seventeen are juvenile subscribers. They have formed a C.M.S. auxiliary, and at the end of their last year they sent up £1 1s. 7d., of which 1s. 7d. was in subscriptions.

A NORFOLK FRIEND.

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THREE VOICES.

(St. Mark xvi. 15; Acts xvi. 9; Isaiah vi. 8.)

"**G**o ye into all the world, go teach the nations far and near!" (Hark! from heaven comes the Saviour's voice to those who count Him dear.)

"Be My witnesses, attesting everywhere My saving Name; My unfathomable mercies freely, patiently proclaim."

"Come ye, O come o'er and help us! Come and help us ere we die!" (Hear the anguish and the travail in that Macedonian cry.)

"Come and tell us of those tidings meant for all the sinful race, Liberating, satisfying, guiding into truth and grace."

"Here am I, send me, e'en me, or send by whomsoe'er Thou wilt! Touch our lips with living fire, purge away our sloth and guilt. Make us willing to be Thine, entirely Thine, O Saviour blest, Going, giving, doing, bearing, where and what Thou seest best."

N. A. GARLAND.

St. Matthew's, Brixton.



TRUE SELF-DENIAL.

In a pretty village in the South of England, not far from the residence of the writer of these lines, live an aged couple by the name of Mary and John Hodges. The old man is over eighty, and his wife about the same age. They have had a large family, and often amidst much suffering and poverty, have scarcely known where to obtain the next meal. "Still," as they have often told me, "they have had perfect confidence in their Heavenly Father's providing care, and He has never let them really want for the common necessities of life."

Mary and John are now kept by the parish, receiving from it 2s. 6d. each a week, out of which they have to pay their rent, and maintain themselves. Humble fare, many would say, but if they could but take a peep into their little cottage, they would envy the bright and happy looks of these two earnest Christian people.

Now one day I was reading to them an account of the benighted state of the heathen, especially in India, where the women are kept in such total ignorance, and never taught anything about God, or His great love in giving His only Son to die for them. All at once poor old Mary looked up and said, "John, we will give a penny a week to help send the good news of the glorious Gospel to these poor heathen." "Yes," said John,

"we will give a penny each for such a great work as this."

I however would not hear of their giving so much, well knowing what their little income was, but proposed letting them have a box, so that they might put in their pence when they best could. One day at the end of a twelve-month after this conversation, my servant came to me, telling me that old Mary wanted to see me. On being shown into the room she advanced towards me, holding her box, heavy with pence, in her hand. I found to my great surprise that these poor old people had really given 13s. 4d. out of their poor pittance, not being able to persuade others to assist them. Surely what privations and self-denials this 13s. 4d. represent.

VERITAS.

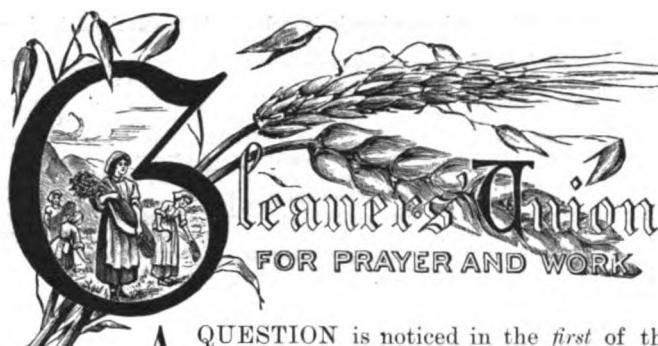
[We received the above letter before Christmas. We have now received another from the same friend, stating that old Mary has since died. A day before her death she sent in her box again, heavy with 10s. worth of pence in it. Her husband, eighty-three years old and very ill, has asked to have the box back again, as during his wife's illness a few shillings were given him, and he and his wife always put aside for God one penny in the shilling.]

A "Monthly Missionary Letter."

I SHOULD like to recommend a plan which I have found very useful in interesting Sunday-schools in missionary work. It is that of a *Monthly Letter* to be read by the clergyman or superintendent on a given Sunday in each month. I commenced mine in November, 1885. I wrote it for the school in my own parish. Since then it has been asked for other places, and now finds its way into about twelve schools. After leaving Bath it travels to Bridgwater, Ipswich, Brighton, and some country villages. The clergy and superintendents of these respective schools tell me that the "Missionary Letter" is eagerly expected and thoroughly appreciated by both teachers and children. I of course write for the children. I choose my subject, usually a particular mission, read up for it, gleaned from the C.M.S. Report, the GLEANER, Annual Letters, etc., those facts which would be intelligible and interesting to children, and then write as simply as possible my "Letter." I have given them papers on Tinnevelly, U-Ganda, Japan, China, Mombasa and Frere Town, Travancore, Benares, the story of Bishop Crowther, New Zealand, and on general subjects connected with C.M.S. work. In the school with which I am at present connected there has been a marked increase in missionary zeal since the introduction of the "Letter." To God be all the praise!

South Lyncombe, Bath.

EMILY SYMONS.



A QUESTION is noticed in the first of the Letters from Gleaners given on the next page, which is often put by inquirers about the Union: "What have we to do if we join?" We have again and again said in these columns that any one who works or prays in some definite way is eligible. The work may seem very small, only let it be something distinct that can be prayed about—"Lord, help me in that."

But the answer given in the letter referred to is the right one: "Keep your eye on the Master, who will guide." Now the eye should be kept on the Master, not merely for direction, but to mark His own example and follow that. And there is one aspect of our Lord's example which we ask our Gleaners specially to consider.

If the Lord Jesus Christ had been described as following His own will and His own way, that would have seemed quite natural; for His will and way would always be perfectly right. Yet He is not so described. Long before His advent, the prophetic Psalm puts into His mouth the words, "Lo, I come! . . . I delight to do Thy will, O my God" (Ps. xl. 7, 8; comp. Heb. x. 7—9). His first recorded words on earth are, "I must be about My Father's business" (Luke ii. 49). At the beginning of His ministry He says, "My meat is to do the will of Him that sent Me, and to finish His work" (John iv. 34). Before the Jews at Jerusalem He says, "I seek not Mine own will, but the will of the Father which hath sent Me" (John v. 30). In the synagogue at Capernaum He says, "I came down from heaven, not to do Mine own will, but the will of Him that sent Me" (John vi. 38). In His solemn prayer on the last night of His earthly life, His thankful word to the Father is, "I have finished the work which Thou gavest Me to do" (John xvii. 4). And an hour or so later, in Gethsemane, His utterance even in His agony is, "Not My will, but Thine be done" (Luke xxii. 42).

So then, to be like the Lord, we must just pray (as in the Collect for the First Sunday after the Epiphany) that we "may both perceive and know what things we ought to do, and also may have grace and power faithfully to perform the same"—whatever it be, however great, however small. Happy will that Gleaner be who at the close of life will be able humbly to say, "I have finished," not the work I thought I could do, not the work I wished to do, not the work somebody else has done, but "*the work which Thou gavest me to do.*"

Our roll of members reached 10,000 on Feb. 2nd. Of the 7,500 who (being members before Nov. 1st) received the form for renewal, about 6,000 had renewed up to Feb. 11th.

Regarding the Gleaners' Fund for "Our Own Missionary," we have been much gratified to receive the following letter from Mrs. Hudson Taylor, of the China Inland Mission:—

Feb. 1st, 1888.

In looking over with interest the *Gleaner* last night, I saw how anxious the members of the GLEANERS' UNION are to do something definite, and a thought occurred to me which I felt I should like to take the liberty of suggesting to you. It was as to whether it might not be stimulating and helpful to them, and free from the disadvantages of some of the other plans, if each year the funds raised were applied to a different missionary

worker, lady or gentleman, in a different part of the world, thus relieving the General Fund, accomplishing a definite result, and furthering, what I see you are aiming at, the taking of an intelligent interest in the various fields.

Wishing your work the richest blessing,—Yours in Christian fellowship.
J. E. TAYLOR.

It is particularly kind of Mrs. Taylor to make this suggestion; and there is much point in it. We will carefully consider whether it can be advantageously carried out. We are inclined to think that, if enough is subscribed, the payment of the passage-money, outfit, and first year's maintenance for one particular new missionary each year—to be named by the Editor—might be a very happy way of utilising the GLEANERS' UNION; so that the general funds of the Society would not be chargeable for that missionary until his or her second year. What do our Gleaners think of this? And how many will send in their little special offerings?

The original "British Gleaner" who proposed "Our Own Missionary" now suggests that it might be a Native evangelist instead; but this is open to exactly the same objections that we have before stated.

One friend writes that she has made her will, in which she bequeaths £100 to C.M.S.; and that during her lifetime she shall devote the interest on that £100 to the "Our Own Missionary" Fund.

We now give the result of the first twelve months of the Monthly Gleaner Examination. This list comprises the whole of the competitors who have completed the twelve months. Not one has failed to get at least half marks. Many others, however, have missed a month, or begun later, so that their twelve-month periods are not completed yet. We shall henceforth give month by month the names of those who, in the month, complete their twelve:—

FIRST CLASS.	THIRD CLASS.
<i>Candidates who have gained three-fourths marks. In order of merit.</i>	
Miss Amy Trethewy, Silsoe, Beds.	Miss M. Mc Fleming, Leeds.
Miss L. M. Neale, Wisbech.	Miss M. Luffingham, Great equal.
Major F. F. Cotton, R.E., Weymouth.	Baddow Vicarage, Chelmsford.)
Miss Ann Levina White, Queen Street, E.C.	Miss Louisa Quaife, Battle, Sussex.
Miss P. E. W. Bryan (Bessie), Monkton Combe.	Miss Eliza J. F. Smith, Streatham Hill.
Miss Jane Tucker, Carlton Hill, N.W.	Miss Carry Hole, Clapham.
Miss A. Clayton, Hornsey Rise.	Mr. Harry Parkinson, Leeds.
Miss Mary E. Janvrin, Regent's Park.	Miss M. E. Creasey, Tunbridge Wells.
Miss Emma Race, Pateley Bridge.	Miss Mima E. Clarke, Upton, Co. Cork.
Miss H. B. Boswell, Iver, Bucks.	Miss Agnes Garrod, Richmond, Surrey.
<i>Candidates who have gained two-thirds marks. In order of merit.</i>	
Miss Arabella H. Wilson, Clevedon.	Miss Cox, Rugby.
Miss Alice E. Lane, Woking.	Miss Julia Harman, Brighton.
Miss Martha Andrews, Hammersmith Road.	Miss Matilda Hill, Cambridge Square, W.
Miss Isabel Cargill, Kensington.	Miss Hilda Caroline Gregg, Eastbourne.
Miss Wilhelmina J. Leon, Liverpool.	Miss Sophia Wilson, Tunbridge Wells.
Miss Janet C. Clarke, Upton, Co. Cork.	Miss E. M. Young, Kensington, W.
Mrs. F. W. Blomfield, Birch, Colchester.	Miss Rhoda E. Saunders, South Norwood.
Miss Augusta C. Stephens, Rathgar, Dublin.	Miss M. E. Oates, Knocknamuckly, Ireland.
Miss Georgina M. A. Ward, Iver, Bucks.	Miss Harriet Jane Duke, Salisbury.
Miss Ellen R. Stokes, Bath.	Miss Mary Hewetson, Measham, Atherton.
Miss Gertrude Hole, Clapham.	Miss Ruth Hewetson, Measham, Atherton.
Miss Alice J. Janvrin, Regent's Park.	Miss Berta E. J. Clarke, Upton, Co. Cork.
Miss Jenner Fust, Fallowfield, Gloucestershire.	Miss L. A. Marsh, Fosbury, Hungerford.
Mr. Elim Oliver Charters, Hackney, E.	Miss Elizabeth Hewetson, Measham, Atherton.
Miss Kate Sach, Bristol.	Mrs. Jane Harrison, Bradford-on-Avon.
Miss Margaret E. Mason, Weston-super-Mare.	Miss C. E. Lloyd, Shrewsbury.
Miss Anna E. Ince, St. Albans.	Miss Anna B. Camping, Cromer.
Miss Annie Sampson, Barrow.	Miss Emma F. Tabor, Notting Hill, W.
Miss Margaret Wilkinson, Highbury Park, N.	Mr. Percy Gorham, Camberwell, S.E.
	Miss Sara Fleming, Reading.
	Miss Edith M. Battely, Highbury.
	Miss Priscilla Colegate, Glynde, Sussex.
	Miss Mary P. V. Grogg, Eastbourne.
	Miss Eliza Teresa Torr, Shepherd's Bush.
	Miss Louisa M. L. Thurstan, Guernsey.
	Miss E. Spencer, Weston-super-Mare.
	Miss Mary A. Haworth, Stocksteeds.

One of our Gleaners abroad, the Rev. Henry Sykes, C.M.S. missionary in Palestine, writes pleasantly as follows on our quotation from Wycliffe's Bible in the January number:—

"The Lord was with Joseph, and he was a luckie felowe"—thank you for this quaintly beautiful word. "A luckie felowe," one who has the

Lord with him : how blessedly true it is. And may we not add—one who has so many of the Lord's people with him, backing him up and "wishing him good luck in the name of the Lord." This is what I feel myself to be, truly "a luckie felowe" to be thus in the way of being "a prosperous man," as Joseph was. As the UNION wishes each of its members "good luck," may one of its members wish it as a UNION "good luck" too? "Good luck have thou with thine honour" (Ps. xlv. 5, P.B.V.)—that honour which is concerned with "things touching the king." "Prosper thou" (A.V. marg.), I would say to the GLEANERS' UNION: "prosper thou because of," or, as some translate it, "in behalf of," "truth and meekness and righteousness,"—of truth as against untruth or half-truth, of meekness and righteousness as against all self-assertion and self-satisfaction in man and men.

We have received some particulars of a few of the branches :

At St. James's, Clapham, there are 82 members, and steadily increasing. Monthly meetings are held. Miss Hole is Secretary.

At Brighton there were 77 members before Christmas, and the number has much increased since. Mrs. Hannington is Secretary. On Feb. 4th a meeting of members and friends was held at St. Margaret's Mission Hall, Mr. R. H. J. Gurney in the chair; when Mr. Stock gave an address on the UNION.

At Keynsham, near Bristol, 45 members, besides others who have moved. Miss Maud Edgecombe, Sec. (See Rev. J. H. Gray's letter last month.)

At Sandown, 20 members. Mr. A. N. C. Storrs, Sandown Vicarage, Sec.

At Ramsgate, "growing rapidly": meets twice a month at Christ Church Parish Hall. Mr. A. E. Moys, Sec.

At Edinburgh an active branch is in progress under the Rev. E. C. Dawson, the biographer of Bishop Hannington. Mrs. Dawson is Secretary.

At the village of Wrecclesham, in Surrey, a meeting was held on Jan. 4th to form a branch. Mr. E. Anderson, of the London Lay Workers' Union, spoke, and at the close every single person present gave in his name for enrolment.

Letters from Gleaners.

Asleep and Awake.—What is a Gleaner to do?

I asked two lady workers lately, from H—, if they belonged to the G.U., and they said they never heard of it! Well, I thought they must be asleep out there at H—! I am one of St. —— branch, and I can tell you we are wide awake! Others inquire, "What have we to do if we join?" So easy to explain! Just keep your eye on the Master, who will guide, and glean in His fields, which are white already to harvest. Then "Be not weary in well-doing," and by-and-by when the golden grain is all garnered in "we shall come rejoicing, bringing in the sheaves."

ST. J.

Mother and Children.

Would any mothers amongst the Gleaners care to adopt a plan which I find in the case of my own children tends to promote a feeling of fellowship with the missionaries and growing interest in their great work?

Once a week the little ones come into my room "to say the Heathen Prayer," as they, not altogether appropriately, call it. Following the C.M.S. cycle, we first find the places for the day on the map, and if possible, I show them pictures of some of them in back numbers of the *Gleaner*. I tell them the names of the missionaries and Native clergy in those parts, and in a few simple words "as they are able to hear it," for they are very little, something of the work—often an anecdote. Then, in a short prayer that the youngest can repeat, we ask God to bless and help the Bishops and clergy in that especial part of His vineyard, to keep the converts by His grace, to teach the heathen to know and love Him, and to let the little ones be brought up in His faith and fear. We try to bring in the request for prayer and praise, which, indeed, often forms the subject of our "talk," and the missionary box is brought forward at the end.

This does not, of course, interfere with one's own daily use of the Cycle. It is very quiet, unseen work, but surely it is worth while, for who can foretell the limits of the widening circles when the boys go to public schools, carrying with them the *infection* of a missionary spirit? Then, as praying leads to working, there are comforters to be knitted for the Far West, dolls to be dressed for little Eastern sisters in Mission schools, a toy to be given up to be "twice blest" in bringing joy to a toyless child in a distant land, and in teaching the little home-worker that "it is more blessed to give than to receive." How many are the ways of helping, and how easy it is to send little personal gifts to all parts through the Missionary Leaves Association.

A MOTHER.

Missionary Reading Unions.

I would so like to plead for "Missionary Reading Unions": writing to all outside, "Come with us, and we will do thee good." Membership affords privilege and pleasure. They give great help to each busy worker in carrying out Rule 3 of the GLEANERS' UNION. In that to which I belong—commenced by the late Rev. G. C. Hodgson, Vicar of Corbridge-on-Tyne, and continued by Mrs. Hodgson, of 6, George Street, Carlisle—the time for reading is only one half hour weekly, which is surely "gleaning," not carrying sheaves. As members are not obliged to read at a given hour in the day, and no fines are imposed, there is perfect freedom from the unpleasant "tie" often experienced in connection with "Reading Societies."

L. S.

A Holiday Task for Mothers and Working Men.

Probably some of our Gleaners are conductors of Mothers' Meetings, others of Working Men's Meetings. May I tell of the result of a special

effort to interest two such meetings in Manchester in the work of the dear C.M.S.

Last May, before we dispersed our members for the summer months, we thought, "How could we form a bond of union between them until we meet again?" We accordingly suggested to them that whilst the meetings were in abeyance, each member should make some little article, and that when we re-assembled, we should dispose of the work and devote the proceeds to the C.M.S. The idea was taken up most warmly, and when the time came for receiving the articles, they poured in beyond our most sanguine expectations, and we soon saw we should have to hold a sale. The mothers made little dresses, aprons, socks, cakes, &c., &c.; the men made tables, brackets, salt boxes, flower-stands, ink-stands, &c., &c., and with a few things contributed by ourselves, we had quite an array of "articles, useful and ornamental and suitable for Christmas presents." Representatives of each meeting presided over their own stall. Friends from far and near came to buy and show their interest, and instead of raising about £5, as we had first hoped, what was our delight when at night we counted £30 1s. 6d. Very touching were some of the gifts made by the poorer ones, and many a shilling was slipped into our hands by those who were not clever with their fingers, but who "wanted to give something."

A. C.

Monthly Gleaner Examination.

Questions on February Gleaner.

1. Who were the first missionaries in the Telugu country, and how did they begin work there? How is the name of one of them perpetuated in the Mission there? and how comes that same name to be prominent there this winter?

2. Name a convert the fruit of the Masulipatam Mission, and notice the important work he is now doing.

3. Four North-West American stations are named, two in one vast diocese, and two in another. Name them, and the dioceses.

4. Give instances of solid improvement in one part of the East Africa Mission, and a serious check in another.

5. What striking proof of faith in prayer have we from China, and of true parental love from Africa?

6. Mention new workers recently gone or preparing to go to various C.M.S. Missions.

Texts for Bible-Searchers.

WORKERS.

III.—DESIRE FOR HOLINESS.

1. Create in me a clean heart, O God
2. Called . . . unto holiness
3. Bringing into captivity every thought to the obedience of Christ
4. Thy people also shall be all righteous
5. Called unto the fellowship of . . . Jesus Christ
6. Perfect through my comeliness

Bible Questions.

(From *The Missionary*, Edited by the Rev. H. B. MACARTNEY, Melbourne.)

A father lost two sons. For one he mourned before his death only, and not after; for the other most of all after his death.

Three great leaders in the Old Testament pressed on their people the necessity of *immediate* decision for God.

Two places where the words "*It pleased*" are used of God concerning Christ.

What two things are mentioned in the Epistles as "laid up" for the people of God?

Seven times fire descended direct out of heaven.

"Good for nothing." This expression is used once in the Old Testament and once in the New Testament.

Show (1) from an Old Testament prophet, (2) from a parable, (3) from the experience of a martyr, that the Word of God may be listened to with sensations of joy without inward conversion.

Gleaners' Union Bess Gall.

"They rest from their labours."

Deaths made known since last list :

Mrs. Sarah Holmes, of Bradbury, Royal Street, West Sandown, No. 4,335, Dec. 29th, 1887.

Miss E. Penfold, of St. Trinian's, Callan, Ireland, No. 1,523, Jan. 7th, 1888.

Mrs. C. F. Warren, of St. John's Parsonage, Ashbourne, No. 1,443, Jan., 1888.

Mrs. McRae, belonging to St. Andrew's Church, Clifton, No. 6,175, Dec. 31st, 1887, aged 71.

Mrs. H. Roe, of Stradbroke, Suffolk, No. 6,856.

Mrs. A. Skinner, of Stradbroke, Suffolk, No. 6,858.

Elizabeth Smith, of Hampstead, No. 2,733, Jan. 22nd, 1888, aged 62.

Mary Robinson, of Orton Waterville, Peterboro', No. 1,253, Jan. 9th, 1888, aged 53.

Samuel Merrill, of St. Helen's, Lancashire, No. 2,979, April 4th, 1887, aged 18.

SUNDAY SCHOOL TEACHERS' COLUMN.

EDITED BY MISS EMILY DIBBIN.

Missionary Work in the Sunday School.

"IT is just a year since the February Simultaneous Meetings," said Mrs. Maddox, "I wonder what effect they have had on our Sunday-school work during the year."

A party of young people were gathered, busily working for a sale, the proceeds of which were to go towards the building of a mission room, that being the urgent need and present interest in the parish. One of them looked up when Mrs. Maddox spoke and said, "Do you know my class gave twice as much money to the missionary box last year as they did the year before? But I am afraid we shall not do so well this year, for we have been getting up a little collection in the school for the mission room, and of course they can't give to everything. I think it is so nice of them to take such an interest in the mission room; one child brought me a silver threepence. Dear little thing!"

"Do you remember telling us we ought to read about Foreign Missions last year?" said another. "Well, I thought there would not be much to read, but when I began I found there was so much that I did not know what to try first, and now I feel my ignorance more than ever."

"Do you find what you read helps you to interest your class?"

"Oh yes, I generally come across something in the week that I can make use of in my next Sunday's lesson. Once when we had a lesson on the cleansing of the leper I told the children all about the Mission to Lepers, and they are always most anxious to hear any little bit of news I can find about it now."

"I really have no time for reading," said another, "what with working for sales, and practising for the Temperance Choir, and cutting out for the Work Society, I never hardly open a book."

"I did take a missionary magazine and read a piece out of it after the lesson for some time, but the children did not seem to care for it, so I gave it up. I must confess it seemed to me very dull, only I thought I ought to do something."

"And how have you got on, Miss Wilson?"

Miss Wilson did not think she could point to any particular increase in missionary work or interest, but, as she added modestly, "My children always were interested, you see my cousin being a missionary makes me think more about it than I should otherwise."

"Well," said Mrs. Maddox, "what you have all said confirms the view I held before, that the class is a mirror of the teacher. If the teacher has a special interest it is reflected in the class. If the teacher's interest wanes, the children's does too."

"That puts rather a heavy responsibility upon us, does it not?" said one who had not hitherto spoken.

"It is not easy to over-estimate the responsibility of a Sunday-school teacher," replied Mrs. Maddox, "I only wish teachers were more alive to it, then we should have more careful work, more prayer, and far more fruit of our labours."

"Don't you think, Mrs. Maddox, that a teacher's first duty is to lead her children to be the 'faithful soldiers and servants of Jesus Christ'; they promised to be in their baptism, and that it is more important that they should think of their own spiritual state than of the heathen?"

"I do, indeed," replied the lady earnestly, "think that a child should very early be taught its own responsibility to God, but I would not have it, any more than a grown person, encouraged to dwell entirely on its own needs. I would have it always remember that the same Saviour who welcomes it to His side, calls just as lovingly to the little African, or Indian, or Chinese, and I would have it anxious that others should hear the invitation so often pressed on itself."

The teacher looked doubtful. "It always seems to me," she said, after a moment's pause, "that our work is purely spiritual, that we have to deal with the children's souls, and their salvation is our first consideration."

"I feel with you in the main," said Mrs. Maddox; "but I think we must not forget that they are children, that neither their understanding nor character are yet developed, and we have a share in forming the latter and cultivating the former. Lessons taught now may bear fruit when we are in our graves. We agreed last year that every Christian has a personal duty to the heathen. If this be so he has no right to neglect it or set it on one side because another duty engrosses too much of his time and thought. Our leading idea after the meetings last February was the preaching of the Gospel to the heathen. Since then the claims of our own parish have pushed it into the background, and some of us are apt to forget that it is a duty at all. Yet the Master's order has not been countermanded, the need for working is no less pressing than it was a year ago, it is only that in thinking of another duty we have let this one slip out of sight. The teacher's idea finds an echo in the children's minds, and the silver threepence that would have been brought for the missionary box is now contributed to the mission room. Let us aim at keeping all our duties in their right places, not attending to one to the exclusion of others; then Foreign Missions will have their fair share of our thoughts, our studies, our prayers, and our help."

HOME NOTES.

CONCERNING the great C.M.S. Service at St. Paul's Cathedral on Feb. 14th we have written on our first page. Our early date for going to press prevents our saying more.

By permission of the Dean of Westminster, a sermon was preached in behalf of the Society at Westminster Abbey, on Sunday, Feb. 5th, by the Very Rev. H. Montagu Butler, D.D., Master of Trinity College, Cambridge. He took the words "Go forward" as his text, and applied them specially to the Church's duty to Mohammedan lands. The sermon will, we hope, be printed in the *C.M. Intelligencer*.

MR. WIGRAM made an important tour in Ireland between Jan. 20th and Feb. 7th. He visited in succession Kilkenny, Limerick, Clonmel, Waterford, Kilkenny again, Dublin, Armagh, Derry, Coleraine, Belfast, Holywood, Lisburn, Belfast again, Dublin again. The Bishop of Ossory (Dr. Pakenham Walsh) arranged the greater part of the tour, and accompanied Mr. Wigram to several places and spoke with him. The Archbishop of Dublin, the Bishops of Killaloe, Limerick, Cork, Cashel, and Down, and the Deans of Christ Church, Limerick, Armagh, and Derry, also took part in the meetings in their own cities. Many of the meetings were crowded, and great interest was everywhere manifested.

WE mentioned some time ago the offer to the Society of Miss Katharine Tristram, one of the daughters of Canon Tristram of Durham. The offer then (last May) was in connection with a particular scheme in Japan which presented some difficulty, and it was not therefore formally considered. Miss K. Tristram has now placed herself unreservedly at the Society's disposal, and she has been thankfully accepted, for Japan.

THE Society has lost two valued Vice-Presidents—Bishop Ryan, formerly of Mauritius, and Sir Robert Montgomery, K.C.S.I., late Lieut.-Governor of the Punjab.

THE death of Mrs. Weitbrecht on Feb. 9th has removed one of the most revered of our lady friends and fellow-workers. She had long been laid aside by serious illness; but up to a year or two ago, even in her old age, her activity, bodily, mental, and spiritual, was most remarkable. She was the wife of a missionary of the London Missionary Society in India, Mr. Hicks; and after his death she married, in 1834, the Rev. J. J. Weitbrecht, C.M.S. missionary at Burdwan in Bengal. With him she laboured eighteen years, till his death in 1852. For the last thirty years and more she was one of the most untiring of home workers, specially in the cause of Zenana Missions. Her son, the Rev. Dr. H. U. Weitbrecht, is the well-known C.M.S. missionary in the Punjab. One of her daughters is Secretary of the Y.W.C.A., and another is the wife of Dr. Christlieb of Bonn, and mother of Mrs. H. M. Sutton of Bagdad.

WE omitted last month to record that at the Bishop of London's Christmas Ordination, Mr. H. W. C. Geldart, M.A., of Emmanuel College and Ridley Hall, Cambridge, Assistant Tutor at the C.M. College, was admitted to deacon's orders. Mr. Geldart, being first in the Bishop's Examination, was appointed to read the Gospel.

WE announce with pleasure and thankfulness that the Rev. W. S. Price, the head of our East Africa Mission in 1874–6, and founder of Frere Town, has gone out again at a few days' notice to take temporary charge, in consequence of Mr. Shaw's return invalided. He was to sail on Feb. 20.

THE Society's Preparatory Institution, for testing young missionary candidates and preparing them for the Islington College, which was for many years located at Reading, is now to be conducted in a house at Clapham. The new Tutor, the Rev. F. E. Middleton, is in charge.

THE Rev. H. Nevitt, of Moosonee, who is now in England, is appealing for £600 specially for the Rupert's House Mission, Hudson's Bay, viz., £200 for a church, £200 for a boat, and £200 for a house. We sincerely hope that the many friends interested in Moosonee will quickly raise this small sum. Contributions can be sent through the Missionary Leaves Association.

ANOTHER Missionary "club" of young men has been established at Cambridge, similar to the Mpwapwas, the Yorubans, and the Travancoreans. It is called the "Diokontes Union"—*diokontes* being the

Greek for those who "follow after" (Phil. iii. 12). The fields chosen to be specially studied by the members are the Niger, Nyanza, Punjab and Sindh, Japan, New Zealand, and Rupert's Land. All the members are also members of the Gleaners' Union. Mr. J. Warden Stubbs is Secretary.

MISSIONARIES frequently ask for the *Record*, *Christian*, and other papers to be sent to them when done with by friends at home. Mr. H. G. Malaher, Secretary of the Missionary Leavers Association, 20, Compton Terrace, N., keeps a register of such requests and of responses to them, so that friends may avoid sending papers to missionaries who already receive those papers. We shall be glad if any friends willing to send their copies of *any* good newspapers or magazines to missionaries, and to pay the postage on them, will write to Mr. Malaher.

AT the recent Annual Meeting of the Kilburn C.M.S. Auxiliary, it was reported that, in answer to the appeal made at the Annual Meeting last year, thirty-nine collecting cards were taken up to be returned before Christmas, and it was suggested that they should be regarded as "sovereign cards," each card to contain, if possible, one pound. These cards were nearly all returned by Christmas, and though some fell short of a sovereign, others exceeded that amount, so that a total of £42 12s. was the return to the Society from the thirty-nine cards, being £3 12s. over a sovereign each.

We must mention, with heartiest commendation, the Friendly Letter Mission, which is carried on by a member of the GLEANERS' UNION, Miss V. M. Skinner of Bath. Her *Friendly Letters*, of which nearly 400,000 have been issued, are addressed respectively to Cabmen, Railway Porters, Ploughmen, Labourers' Wives, Medical Men, Invalids, Fishermen, Organists, Laundresses, Barmaids, Merchants, Young Ladies, &c., &c.—thirty classes in all, the last being Lamplighters. These admirable Letters should be circulated everywhere. They are published by Jarrold & Sons, Paternoster Buildings, 6d. per packet of twelve.

A FRIEND has found inside his GLEANER an advertising bill of an objectionable character. It must have been put in by a local agent; and serious complaint ought to be made to him. We are not responsible for any bills inserted unless they bear the name of the Society.

Topics for Thanksgiving and Prayer.

Thanksgiving for news of Mr. Gordon's safety in U-Ganda.

Thanksgiving, and continued prayer, for the Winter Mission in India. Prayer for the Rev. W. Allan in West Africa and the Rev. W. S. Price in East Africa.

Prayer for the coming General Missionary Conference in June, and the Lambeth Conference of Bishops in July (p. 33).

Prayer for Sindh (p. 37), Fournal Bay College (p. 40), the Chinese mentioned by Mr. Hoare (p. 42), the Santal and Bheel Missions (p. 43).

Prayer for more labourers.

Prayer that God will incline wealthy friends to send in large and liberal special gifts this month, to prevent the expected heavy deficiency in the funds for the year ending March 31st.

Contributions received by the Editor.

To February 12th.

(We are sorry not to specify separately all the small gifts, for one penny given for Christ's sake is as acceptable to Him as £100. But the number of them is so great, that we are compelled to save space by clubbing together all under 5s.)

For Gleaners' Union Expenses: No. 44, 19s. 10d.; Mrs. Hicks, 7s. 6d.; Keswick Gleaners, 6s. 8d.; the Rev. F. W. Barker, 5s.; J. E. Woodward, 5s.; No. 2, 767, 5s. One hundred and seventy-two sums under five shillings, £8 13s. 3d. Total, £11 2s. 3d.

For Our Own Missionary: Anonymous, £1; Mrs. Edwards, 10s.; Hon. Miss Rice, 5s.; Miss S. B. Cossins, 5s.; Miss Rose, 5s.; Miss F. Wilkinson, 5s. Fifty-one sums under five shillings, £4 11s. 9d. Total, £7 1s. 9d.

For C.M.S.: Mrs. Phelps, 16s.; F. H. Wincer, 10s.; No. 4,302, 10s.; No. 6,009, 10s.; "A Thank-offering from a Gleaner," 10s.; Miss Compton, Hyderabad, 5s.; Mrs. Ellis, 5s.; Mrs. Fitter, 5s.; Miss Halling, 5s.; J. E. Woodward, 5s.; No. 5,006, 5s.; "Z." 5s. Thirty sums under five shillings, £1 14s. 5d. Total, £6 5s. 5d.

For the Bishop Hannington Memorial Church: No. 3,182, Two bracelets; Miss Halling, 5s. One sum under five shillings, 2s.

Mission to Mohammedans: A Gleaner, 5s.

For the Buganda Mission: Daisy, 5s.

To make a Gleaner (to be chosen by the Editor) a Life Member of the Society: Anonymous, £10 10s.

We are also requested to acknowledge the following: A. M. W., Two gold rings; "Black Wasp," New Year's Offering, 5s.

Forthcoming Sales of Work.

Mrs. L. Dawson, St. Thomas's, Edinburgh. Sale March 10th.

Miss Ashe, Witton Vicarage, Blackburn. Sale March 13th.

The Ven. Archdeacon Clarke, D.D., Christ Church, Southport; the Rev. W. Millington, St. Paul's, Southport. Sale March 20th, Town Hall.

The Rev. Dr. Porter, All Saint's, Southport. Sale March 20th. All Saints' Institute, Southport.

Mrs. Doherty, St. Matthew's Vicarage, Cotham Park, Bristol. Sale on Easter Tuesday, April 3rd, in St. Matthew's Schools.

Mrs. Hoare, St. John's Parsonage, Keswick. Keswick Easter Missionary Festival. Sale April 5th.

The Rev. J. J. Brownhill, 149, Jamaica Road, Bermondsey. Sale, St. James's, Bermondsey, postponed until the return of the Vicar.

THE CHURCH MISSIONARY GLEANER.

The Church Missionary Gleaner may be ordered through any Bookseller: Messrs. Seeley & Co., 46, 47, 48, Essex Street, Strand, London, W.C.; or direct from the Church Missionary House, Salisbury Square, London, E.C.

The Subscription for the GLEANER direct from the Church Missionary House, post free, will be as follows:

One Copy 1*sd.* | One Copy (for Twelve Months) 1*s.* 6*d.*

For the benefit of our friends who wish to assist in increasing the monthly sale of the Gleaner, we have arranged special terms for those who order direct from the Church Missionary House, as follows:

Current monthly number:—12 copies, 1*s.* post free; 25 copies, 2*s.* post free; 50 copies, 3*s.* 9*d.* post free; 100 copies, 7*s.* 3*d.* post free. Previous monthly numbers:—50 copies, 2*s.* 9*d.* post free; 100 copies, 5*s.* 3*d.* post free.

P.O. Orders to be made payable to General George Hutchinson, Lay Secretary.

Communications respecting Localised Editions of the GLEANER to be addressed to Messrs. Jas. Truscott & Son, Suffolk Lane, London, E.C.

All Literary contributions and general correspondence to be addressed to the Editor of the CHURCH MISSIONARY GLEANER, Church Missionary House, Salisbury Square, London, E.C.

THE GLEANER PICTORIAL ALBUM. A selection of the best Pictures from the C.M.S. Publications and other sources, grouped together in Countries, and illustrating Natural Scenery, Habits and Customs, and Religious Ceremonies of the People, Scenes and Incidents in Missionary Life and Work, &c., &c. To be completed in three volumes. Volume I., containing Africa, Egypt, Arabia, Palestine, and Persia, now ready. Handsomely bound in cloth, crimson and gold, with bevelled edges. Price 5*s.* post free. Volumes II. and III. to follow.

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WHOLE-DAY DEVOTIONAL GATHERING, held in Exeter Hall, January 11th, 1888. A full report of the Proceedings, Speeches, &c. Price 6*d.*

EXTRACTS FROM THE ANNUAL LETTERS OF THE C.M.S. MISSIONARIES FOR 1887-8. Will be published in a Series of Pamphlets, as last year. Part I. now ready, price 3*d.*

[ADVERTISEMENTS.]

MACRAME WORK BAGS. 2*s.* 6*d.* each; Shopping Bags, 3*s.* 6*d.*; Beaded Cuffs, 2*s.* per pair; Babies' Hoods, 2*s.* 9*d.*; postage included. Profits for the C.M.S.—Address Miss Dyer, Northleach, Gloucestershire.

GLEANINGS FROM THE OCEAN. Beautiful Microscope Slides containing from 50 to 70 different Foramenifera from Atlantic Mud; mounted under moveable glass cover, to be sold for C.M.S. at 1*s.* each. 1 oz. packets of Mud, containing over a thousand Foramenifera (about 50 species), with directions for washing, mounting, &c., post free, 1*s.* 1*sd.* —Rev. A. H. Delap, Clonmel, Ireland.

CUT FLOWERS.—Boxes will be sent post free on receipt of Two Shillings by Mrs. PAULINE SIMPSON, Antibes, France, in aid of the C.M.S. Postal Orders preferred, but penny stamps may be sent. French post, 2*½d.*

CHURCH PASTORAL AID SOCIETY. Offices: Temple Chambers, Falcon Court, Fleet Street, E.C.

To carry on the work of this Society at its present rate requires about £13,500 a quarter, or £54,000 a year. The available income last year was only £50,122. To withdraw grants for Curates or Lay Agents most seriously cripples God's work in parishes that must look to outside aid for the means of evangelising the masses of poor contained in them, and there are over 100 applications on the Committee's approved list of cases waiting for aid.

JAMES I. COHEN, Secretary.

THE CHURCH MISSIONARY GLEANER.

APRIL, 1888.

EDITORIAL NOTES.



HIS number of the *GLEANER* will be in the hands of most of our readers just before Good Friday, and it bears the nominal date of Easter Day. Let this remind us of what the purpose of all our missionary work is. It is to make known to all the world the One All-Sufficient Propitiation for sin made by the Crucified Christ, and the One Kingdom of Grace of which the Risen Christ is the Head. When different religions are compared, and we told of this or that good feature in Buddhism or Mohammedanism, let us ever fall back on the tremendous fact that all are sinners against God, and can be saved only in one way, by the application to their own individual cases of the Atoning Death and Quickening Life of the One Only Saviour and King.

"On Christ the solid Rock I stand.
All other ground is sinking sand."

Missionary work on any other basis may effect intellectual or social improvement; but it will not save souls.

Writing as we do early in March, it is not possible to say what has been the result of our suggestion that special prayer should be offered during the month that God would incline those who possess the means to send in large special gifts before March 31st, to prevent the dreaded heavy deficiency. One such gift was received after the words were written, but before our periodicals appeared. On Feb. 23rd a cheque for £3,000 was received from a friend who withholds his name. "Before they call, I will answer."

Let us add that although the accounts are closed on March 31st, special contributions are particularly timely and welcome in April, so that they may at least be reported to the Annual Meeting. Two years ago, when it was known about April 10th that the year had closed with a deficit, over £6,000 was sent in to meet it between that date and May 1st.

We also ask for definite prayer for immediate offers of service, in time to report them to the Annual Meeting. We want several picked men for important posts in Africa and India, and for extension in those and other great fields; also ladies for East Africa, Palestine, and Japan. There is no reason why those who offer at once should go out at once; if they can, so much the better—but if not, it is still best to have the question, "to go or not to go," settled, and to be linked on to the Society by solemn dedication. However, it is for the Lord of the Harvest to thrust forth the labourers of His own choice; so our request is for prayer—as He Himself bid us pray.

Two very remarkable lectures were given in London lately in one week, both of them by high independent authorities, and both most encouraging to the friends of Missions. On Feb. 21st Mr. Bosworth Smith (from whose *Lectures on Mohammedanism* Canon Isaac Taylor borrowed so clumsily and unfairly) addressed the Fellows of Sion College on the life and character of Mohammed. Though praising the founder of Islam much more than we should do, he concluded with a noble eulogy of Christianity and Christian Missions. He painted Islam in the brightest colours, and then said, "But after all, what is it by the side of the Gospel?" Then, on Feb. 25th, Sir W. W. Hunter, the author of the *Imperial Gazetteer of British India*, and President of the recent Commission on Indian Education, read a most able and eloquent paper on the Religions of India before the Society of Arts, in the presence of two ex-Viceroy

(Lord Northbrook and Lord Ripon) and many Anglo-Indians of the first rank. He, too, spoke most warmly of Christian Missions, and concluded thus:

Speaking as an Englishman, I declare my conviction that English missionary enterprise is the highest modern expression of the world-wide national life of our race. I regard it as the spiritual complement of England's instinct for Colonial expansion and Imperial rule. And I believe that any falling off in England's missionary efforts will be a sure sign of swiftly coming national decay.

We always shrink much from noticing controversial questions in the *GLEANER*: but sometimes it cannot be avoided. The C.M.S. Committee are just now in the painful position of being between two fires. We are not thinking of the attacks of certain High Church newspapers on the Society. They are to be expected, and are of comparatively little consequence. But some of the Society's own members and friends are complaining of the Committee from opposite sides. Some, true and loyal fellow-workers and staunch Evangelicals, write and say, "Why did you notice that reredos at St. Paul's? what business was it of yours?" Others, true and loyal also, write, "Why did you go to St. Paul's at all when that reredos was up?" We must add that if there be, as is said, any persons who, from either side, have been writing letters to friends urging secession from the Society, they must not expect us to include them among the "true and loyal." But what we want to say is this: First, it is most untrue that the Committee are not as warmly attached as ever to the ancient principles of the Society; nor is there a single one of the regular members who does not seek to follow them faithfully. Secondly, as a matter of fact, on the question of St. Paul's, there are old and highly-honoured friends on both sides; and it is not right for either side to assume that the other side are unfaithful to the truth. No one contends that the Committee are infallible; and as questions are often decided by vote, it follows that there must often be minorities who do not agree with the decisions. But they are a band of godly and praying men, who constantly seek the guidance of God. They love and trust one another even when they differ; and where will you find another band of men so worthy of entire confidence?

It is an interesting fact that the first missionary sermon in the new Truro Cathedral was for the C.M.S. With the Bishop's sanction, the Rev. F. A. P. Shirreff, Principal of the Lahore Divinity School, preached on its behalf on Sunday evening, Jan. 29th. It will not be forgotten that Truro was the birth-place of Henry Martyn. The baptistry in the cathedral is dedicated to his memory, and its stained windows represent the story of his life. But we cannot refer to this without noticing also the excellent Martyn Memorial Hall at Cambridge, lately erected by the efforts of the Rev. John Barton, which is being largely used for missionary gatherings. Though, after all, the best Martyn Memorial is the C.M.S. Mission in Persia!

Some few of our friends are not pleased with our new pink cover. They prefer the old white outside. They must bear in mind that there was then no wrapper at all. The "outside" was merely part of the one sheet of paper on which the *GLEANER* is printed. When that "outside" was wanted for the increased quantity of matter, an additional wrapper had to be provided. Such wrappers are universally and invariably coloured; and the only question was, What colour shall it be?

THE GLEANERS' BIBLE STUDY.

BY SOPHIA M. A. C. NUGENT.

Thursday, April 5.

Read John xx. 11-18.

Question: "Woman, why weepest thou?"

WE have now come to the Resurrection questions, for between our last reading and this one there lies the very pivot point of our redemption and our ground of assurance—an awful battle and a glorious victory. The fate of the whole world lay in those days. Satan seemed to conquer. The Lord Jesus had over and over again asserted His innocence. That most awful "Why?" we heard Him utter last week was the strongest of all His words of innocence, and yet *He died!* Death, the penalty of sin, did touch Him. Then was He guilty after all? Could death indeed hold him? And then came the answer, that it was *not possible* that He should be holden of the pains of death, for justice had no claim upon Him. There was no sin of His own to keep Him in the grave—and as for our's, He had put it away for ever, and so no fetters could hold Him, and He rose triumphant!

Do we all realise the power of the Resurrection of the Lord Jesus Christ? I sometimes wish our joy in it was as fresh as the little boy of four years old. He was told that Easter-Day was coming, and in the earliest dawn he was up, knocking at the door beside him, calling "Grandmother, grandmother, do you know that Jesus Christ is alive?"

Our own personal salvation hinges on this, that Jesus Christ is alive; and our own growth hinges on it as well, in the sense that He is alive, not only to appear for us for ever, but to live His risen life in us. Have we died to self with Him and risen with Him?

Our passage to-day shows us how He began His Resurrection life. As has been beautifully said, "He used the first hour of the day of His triumph to comfort one sorrowing one: He turned back to the scene of His defeat, and lingered there to dry the tears from off one weeping face. 'Woman, why weepest thou?'" Think of the two "whys" together—that from the Cross and this "why" in the garden. The first "why" purchased His right to speak this one. His own "strong crying and tears" were not wiped away that He might have the power to wipe Mary's tears away.

Have we each heard this question of His, and has He had His answer? She gave Him an answer; but it was not the one He wanted, and he asked it again, until He had received the *right* answer—the answer of one word, which included all surrender, all satisfaction, all satisfied joy! "Rabboni, my own Master!"

When she has answered as He longs to hear, then He gives her the message, "Go to My brethren." And when we have let go our griefs and doubts, He can give us messages to take for Him.

He asked another "why" on that day of days; but we must pass it now (Luke xxiv. 38). But study it, and how it was that He let them do what He forbade her to do.

Thursday, April 12.

Read Luke xxiv. 13-35.

Question: *Found in verses 17, 19, 26.*

LAST week we thought of the very first word the Lord Jesus uttered with His risen breath. To-day we have His first walk. Thank God that the Resurrection Lord travels with the travelling ones as well as waits with the still ones! This is a most encouraging passage for all who feel themselves very foolish and slow. He had to call them "fools and slow of heart," and yet it was to them He "joined Himself"! They were talking of Him, and He knew they loved Him, though they were so stupid. When our hearts are with Him, He will come and teach our heads too; and when He teaches, hearts burn and understandings open together. Intellectual knowledge in *His* hands does not check or chill the heart. He loved their love, but He wanted their reason and their conviction to be on His side too.

It is interesting to contrast the way He dealt with them and with Mary. He did not reason with her, He only revealed *Himself*; but with them he reasoned first and revealed Himself afterwards, then both became His messengers. He still does the same. He uses both ways of teaching, and then He employs both in His service. But this story shows that it was the personal revelation of Himself which set their willing eager feet back to Jerusalem again to tell the others. And in doing so, they had a second vision of Him for themselves (*see* ver. 36). It is always so.

Tell of Him, and you will see Him yet clearer. This testimony comes so strong and full from many of His missionary children. Separated from all they love, they write, "I have never known the Lord's presence so near. It is worth coming all the way for that alone."

It is true! The double vision is for those who "tell!"

"What manner of communications are these?" Jesus asks so still. Could we answer, "It is all about *Thee*, Lord?"

"What things?" No vague answer would do for Him. He must have their whole heart's sorrow and foolish reasoning fully confessed.

"Ought not Christ?" As if He would say, "You know your Bible. Now apply what you know."

Thursday, April 19.

Read Luke xxiv. 36-43; John xxi. 1-14.

Question: "Have ye any meat?"

THIS seems a very strange and earthly question after the other Resurrection ones of His! And yet He asks it twice. First on the very Easter-Day (Luke xxiv. 41), and then some time after by the Lake of Galilee (John xxi. 5). It hardly seems spiritual enough for us, we may think.

And yet there is such beautiful teaching in it. It tells us that the Risen Lord is "this same Jesus" still. That is good to know. But it tells much more. In this question we have the claim of the Risen Lord over His disciples' bodies, as well as over their hearts. The question to Mary was for the heart; last week's was for the mind; this one touches the body. For "spirit, soul, and body" are to be His—redeemed, cleansed, claimed, and then looked after by Him.

To think of the Lord Jesus having twice asked this very ordinary question lifts the whole subject of common sense, bodily care, and food into a higher place. Then it is not an unspiritual thing to be careful about the practical details of our life. He showed us how to glorify Him in eating and drinking, as well as in preaching. "Have ye any meat?" "He took it, and did eat before them." He is not above thinking of and caring for the very commonest needs of His children. The whole passage in John xxi. is so brimful of tenderness. Think of the Resurrection hands of the Lord Jesus kindling a fire. We can call no work "menial" after that! I have heard that some who offer as missionaries shrink back at once when they hear that they must be prepared to cook their own food, or wash their own clothes. They do not like that. "They go for spiritual work!" But we want to learn this chapter *in heart*, and then we shall surely feel ready for *any* work. He kindled the fire and got ready the breakfast at the same hour He worked the miracle. Miracle-work and menial-work go often together, and can be done in the same spirit.

Think over the twice-repeated question—

"Have ye any meat?" First, to supply Him with?

"Have ye any meat?" Then, to strengthen yourselves with?

Thursday, April 26.

Read John xxi. 15-17.

Question: "Loved thou Me?"

ONLY three verses for our passage to-day, and only three words in our question; but yet no words or thought can ever exhaust the wonder and sacredness of them.

"Loved thou Me?" Does *He* want love? Not now the despised and scorned Jesus. Not now the hunted and watched pilgrim. He had no persecutor now. His enemies never saw Him after His death. He is the Victor of Death. He has defeated the Prince of Darkness. He is on His way home to His Father. The gates of God are going to open to Him to receive Him to His rightful throne. When He was despised, He turned to "His own" for their love. In His agony He turned to them for their sympathy; but now—does *He* want love?

Yes, He does! and so deeply, that He asks it, not once, nor twice, but three times. "Peter was grieved" at the time; but surely as he recalled it afterwards, he would think with awe of holy joy, "My Lord cares so much to have the assurance of even my love, that He made me repeat it over and over again!"

Not only notice with wonder *Who* asks, but of whom it is asked. Not of John, the beloved disciple—not of guileless Nathanael, but of Peter, who had denied Him! Then you cannot ever say He does not care for your love!

The charge of service comes *after* the answer is given: telling us again that personal love to a living and a present Saviour is the one power for *all* service, for all missionary labour, whether spent at home or in the far field. Is your zeal relaxing? Then let Him ask you, "Loved thou Me?"

BRIEF SKETCHES OF CHURCH MISSIONARY LABOURERS.

BY THE BISHOP OF OSSORY.

IV.—Bishop Russell of Ningpo (*concluded*).



USSELL'S first work in China was to acquire the language. It is well known that it is a difficult task not only to learn to speak it, but even to read it. Some one has said that to master it perfectly would require the lifetime of Methusaleh and the patience of Job. Our missionary was not gifted with the delicate ear which is so helpful in the acquisition of that strange tongue, but he was so studious, and in such constant contact with the people that he soon became a proficient in it. He had, moreover, the great advantage of being married to a lady who had been brought up from her girlhood in China by Miss Aldersey, and who consequently spoke the language like a Native, and was thoroughly acquainted with their habits and modes of thought.

Although the written language of China is the same all over the empire, the dialects are as different from each other throughout the various provinces as are the languages of Europe; it was therefore a matter of necessity that the Holy Scriptures should be translated into the vernacular of Ningpo, and in this work Russell took a foremost part. But, in addition to this, another difficulty had to be surmounted. The written language of China, instead of having twenty-six letters like ours, employs some forty thousand distinct characters; and to read the Bible in Chinese one must have a perfect knowledge of about four thousand of them. The idea of expressing Chinese words in Roman characters, such as are used by ourselves, was the solution of the difficulty, and Russell diligently applied himself to the working out of this principle. In this way he brought the art of reading within the reach of the most ordinary student, and gave the people of Ningpo the New Testament, the Prayer Book, and other valuable works in their own dialect.

His direct missionary work was as remarkable and unremitting as his linguistic labours. Late and early he was to be seen amongst the people, proclaiming the blessed Gospel, and dealing wisely and kindly with their prejudices. He had an imperturbable temper, and a genial manner which conciliated his opponents, and gave him an immense advantage in replying to their objections, and repelling their attacks. Above all, he had drank deeply of his Master's spirit, and his every word and act were influenced by love to the souls of men.

Nor did he overlook their temporal distresses. He could not see the mischief wrought by the opium trade without doing what he could to alleviate it; and when he opened his Opium Hospital, it was at once a protest against the deadly traffic, and a proof that Christian Missions ought not to be identified with it in the minds of the Natives. When cholera came, the tender but fearless missionary was to be found amongst the sick and dying, ministering to their wants, and speaking to them the words of life.

Part of his missionary life was cast in anxious and troubled times. Our war with China in 1860, though it nominally opened the country to the foreign missionary, brought with it the hostile feelings which are sure to spring up amongst the conquered towards the conquering race. Then came the outburst of the Tae-ping rebellion, which swept down from Nankin to the coast. Ningpo, the "city of the peaceful wave," was seized by the insurgents, the lives of the missionaries were imperilled, and for a while their work was greatly impeded. But it was amidst these trying scenes that the Christian heroism of Russell and his devoted wife (who

was the only foreign lady in the city) displayed themselves. They opened their doors for the reception of two hundred terrified citizens who fled to them for refuge. They provided food for the destitute, and while the work of ravage and destruction was going on around them, and the streets were filled with the dead and dying, they remained at their posts to sustain their converts; they even tried to carry on missionary work amongst the rebels. On one occasion when the insurgents endeavoured to carry off some of Mrs. Russell's school-girls, she boldly faced the marauders, rescued the girls from their hands, and stood bravely by them until help arrived. And here it must be mentioned to her honour, that when her husband died, she continued at her post. As she had been a true help-meet to him in his missionary work while he lived, so after his death she remained as a useful labourer at Ningpo. It was only last year that she entered into her rest, after a long life of earnest and devoted labour.

Russell's strength had been failing, and after thirteen years of unremitting toil, he had been urged to return home; but nothing would induce him to do so till matters had calmed down, and until he could leave his beloved flock in safety. When he did return to England it was seen how much his health had been shattered, and it was seven years before he could return to his work. Meantime, as strength and opportunity enabled him, he greatly advanced the cause of Missions by his graphic and telling advocacy; and when he returned to China he resumed his work, if not with all his former vigour, at least with all his accustomed earnestness.

After four years more of fruitful labour he was recalled in order to be consecrated Bishop of Northern China. It is well-known that he had declined the Colonial Bishopric of Hong Kong (although it was higher in rank and larger in emolument) because he would not leave his Native flock, or accept a post where his knowledge of the Ningpo dialect could serve no missionary purpose. He was consecrated at Westminster Abbey on the 15th of December, 1872, along with Bishop Royston of Mauritius and Bishop Horden of Moosonee. In a letter written the next day he says, "I earnestly trust and pray that it is the will of the Lord that I occupy this new position, and that He will abundantly bless me in it"; and then with a touch of his old humour and simplicity he adds, "the clothes I had to wear were my greatest trial; I confess I do not feel at all at home in gaiters and apron, but I suppose I shall get accustomed to them." His University bestowed on him at this time the degree of Doctor in Divinity, in recognition of his missionary and linguistic labours. I had the pleasure of hearing his Latin and one of his English discourses in Trinity College, Dublin, and in the evening he preached to my dear flock at Sandford. His sermon, which was both simple and earnest, thoroughly reflected his own character and experience.

He was soon back at his post, and showing to all men that he was not less, but even more of a missionary because he was a bishop. He moved constantly about amongst his flocks in the distant stations of his gigantic diocese; his episcopal equipage being the ordinary covered boat upon the canal, or the light chair upon the mountain side. He also visited the great ports and took a warm interest in the foreigners who frequented them. His influence in China was unique. Wherever he went he was loved and honoured. The residents in Shanghai presented him with their handsome church for a cathedral, and everywhere he received a hearty welcome. Miss Gordon-Cumming in her *Wanderings in China* says:—"We entered a very large shop, like a warehouse, where the good Bishop, as is his wont, soon engaged a group of shopmen in a very earnest conversation. They all seemed really glad to see him, and to have a chance word with him. He has such a genial manner that it attracts

every one, and I am told he has a singular aptness for bringing in some quotation from Confucius, or some unanswered Chinese proverb, to back his own argument, and to turn the tables against whoever seeks to gainsay his words. Such quotations from their own authors delight his audience, and many are thus first attracted to come to the missionary chapels for further conversation with him or his catechists."

The position of a Bishop in a foreign land is by no means an easy one, divested as it is of the prestige and authority which belong to it at home; but one who knew him well, and was well qualified to judge, has said that "his episcopate of seven years was undisfigured by a single quarrel. . . . He was eminently faithful and straightforward, but he had sympathies so wide, and a toleration so comprehensive, that he never made an enemy."

At length, after thirty-two years of labour, that noble heart gave way. For two months previous to his death he was ill, and had been prayed for in all his churches, and on the 5th of October, 1879, he breathed his last. The Rev. F. F. Gough, who was with him to the end, said to him, "Jesus will come"; and with failing breath but unfailing faith the dying missionary replied, "And will not tarry"; and so he passed away.

The lowered banners on all the consulates, and the flags half-mast high on all the shipping, soon told that the beloved Bishop had "gone home." Every nationality at Ningpo was represented at his funeral. The four Native clergy, whom he had himself ordained, carried him to his grave amidst the tears of his Native flock, and the American consul pronounced a well-deserved eulogium upon his life. The foreign residents at Ningpo placed a beautiful window in their church to commemorate his worth, and an inscription in Chinese and English upon his tomb tells that he was "the first Missionary Bishop of the Church of England in North China." His life was an embodiment of gentleness and firmness, a happy union of the wisdom of the serpent and the harmlessness of the dove.

Men say he died, and still point out the stone
That marks his grave. Say rather that he lives
In all the gladness of that upper world,
Where active service and repose are one,
Because no sin, no weariness nor pain
Can check the ardour of the perfect will
Which but expands as endless ages roll.

When William Russell went to China, our Church had not a single convert there; he lived to see 4,000 on its roll, and he was privileged to lay there the foundations of a Native Church and a Native ministry. How the work of Missions has prospered in the land may be summed up in the striking words of Miss Gordon-Cumming:

"Fifty years ago there was not one Christian in all China connected with any Protestant Mission. Already, notwithstanding all hindrances

and the fewness of teachers, THERE ARE UPWARDS OF A HUNDRED THOUSAND RECOGNISED MEMBERS OF DIFFERENT BRANCHES OF THE PROTESTANT CHURCH, AND TWENTY-TWO THOUSAND COMMUNICANTS; and some even fancy that day may come when this vast empire shall be numbered with those 'last who shall be first' in Christ's kingdom."

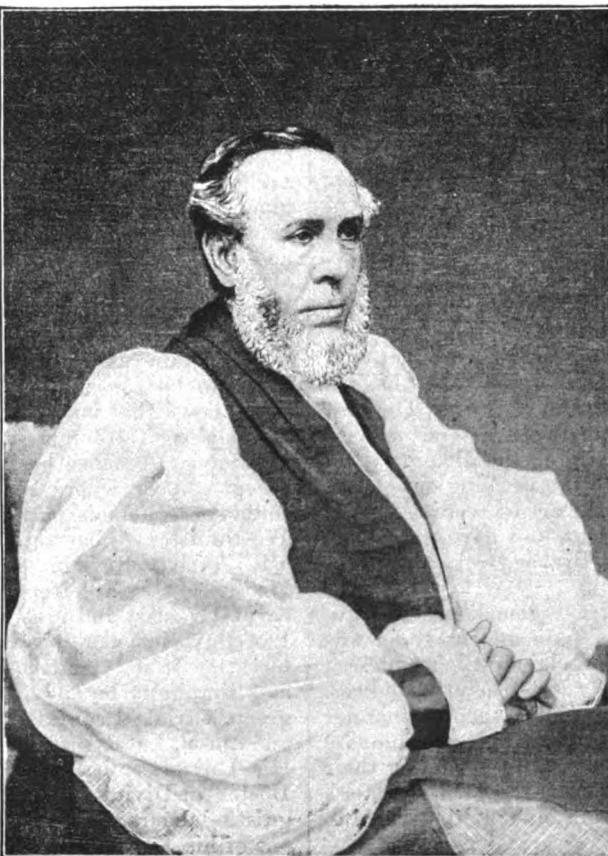
In this great work our saintly Bishop bore an early and important part; and his example and success may well induce others to follow in his steps. With its 400 millions of a heathen population, China presents a vast and noble field for the chivalry of the Church of Christ. When a convert there lately heard with astonishment that there were not less than twenty-three thousand clergymen in England, he replied, "Surely you might spare us a thousand of them!"

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A DEPUTATION SNOWED UP IN DORSET.

I HAVE just reached home after my work at Keynsham. The snowstorm was furious. It detained me on the line till about a quarter-past four. Then I started on a seven miles journey home. Such a journey a North-West American missionary could hardly experience, much less a missionary from the tropics. I had gone not a mile when the drift was several feet deep. The wind was so high that I dared not keep up the hood of the carriage: the frozen snow was nearly blinding; I could not keep my hat on. We left the carriage and walked, and sometimes were almost overwhelmed in the drifts. Nearly exhausted by the wind and deep snow and my heavy coats, we felt we could not go on. We went back to a cottage, stayed there a few minutes, and then made for a farmhouse. There we found shelter for man and beast, and were kindly received because of the present cold and snow and tempest. We were, especially my boy, wet through, but all our wants were attended to. God did not forget us, and to-day I was able, with some difficulty, to reach home to my wife, who was half dead with anxiety. I remembered the remark in the GLEANER about prayer for deputations at home, and little thought how soon I should require it myself.

R. RUST MEADOWS.
*Little Bredy, Dorchester,
Feb. 16th.*



BISHOP RUSSELL,
C.M.S. Missionary to China, 1848; Consecrated 1872.

A NATIVE PASTOR ON THE DEATH OF HIS SON.

THE following is from a letter from the Rev. Ruttonji Nowroji, Native pastor at Aurangabad, Western India, to the Rev. W. S. Price, who had written to him some words of sympathy on the death of his son from cholera:-

"I must thank you for your kind expression of sympathy in my recent loss. It was my second son, a lad of about sixteen years of age, who was taken ill of cholera. The attack was somewhat mild, but the secondary fever in cholera—dreaded more than the cholera itself—was very strong and severe. He struggled for nearly five days, and suffered much in body; but oh! I cannot tell you how completely happy he was in mind. There was no fear—no doubt; all was light and peace. His mind would wander upon all earthly things; but Christ—His stoning sacrifice, His love, His glory—heaven, and heavenly felicity, were deep realities to him. He would quote passages after passages without a mistake. He prayed much. He offered a beautiful prayer in which all was praise, commanding us all to our Father in heaven. Never before have I ever witnessed so happy and so peaceful a death. It was a sweet sleep. I praise the Lord for this great comfort and consolation. We have felt his loss much. Our hearts have sorely bled, but we have been greatly comforted."

A FIRST GLIMPSE OF CEYLON.

Letter from Miss MacInnes.

[The a.s. *Khedive*, which took the Winter Mission party to India, stopped for a day and a half at Colombo, the capital of Ceylon, en route to Madras and Calcutta. We are permitted to print some fragments from Miss MacInnes's private letter.]

November 17th, 1887.

We have had such an exquisite time — hearing, smelling, seeing, tasting, feeling Ceylon! No words can describe anything so ideally picturesque as every figure and every yard of ground presented! We heard Ceylon first at 4 A.M. yesterday (Wednesday) morning, and were instantly surrounded (after casting anchor) by troops of jabbering Natives. Off we went to shore in a large boat, smelling Ceylon as we went

along, "the spicy breezes," of which we have so often sung : certainly a great whiff of cedar wood was wafted towards us. Then on shore what did we not see. We wanted eyes all round. Groups of tall, fine Natives, most of them stripped to the waist, a deep copper colour, with pleasant faces, in every variety of attitude, as lithe as gladiators, with splendid erect forms and stately steps. Curious thatched carts with very high roofs, drawn by very tiny bullocks in a yoke ; &c., &c. . . . Our first object was the post office, next the railway station, and such a railway ! Our first Indian railway, and such a contrast to the last we were in, from Liverpool Street to the Docks ! That was the prose, and this the poetry of railways. We tasted Ceylon when Mr. Clifford made us all drink out of a fresh cocoa-nut he had just bought, and later

on we had fresh bananas. And then have we not felt Ceylon all these twenty-four hours, and how familiar we seem to have become in that short time with so many strange unfamiliar things. We distinguish now between the cocoa, the talliput, and the date palm. We have seen coffee plantations and tea plantations ; we have seen our first Buddhist temple ; we have seen our first Mission compound and school. We have become quite accustomed to think the tall, fine Natives well dressed with only a petticoat, and in very full dress if they carry an umbrella as well, and almost over-dressed if they have a jacket on ; and the children in full costume with nothing on at all, or a string of beads round the waist and a bangle on the arm. Then we know Mohammedan men wear tall straw

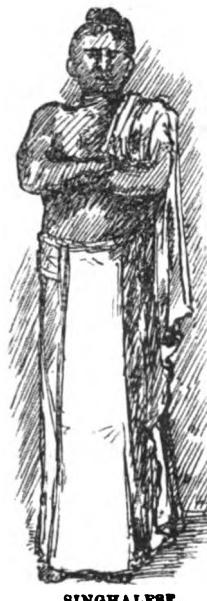
full lying there. Part of the temple is more than two thousand years old. It was strange to find one's self for the first time in a temple which recognises no part of the Bible as its foundation and source. Then we drove four miles along a lovely road bordered by palms to the botanical gardens, seeing marvellous banyan trees, &c. . . . We joined the train again to retrace our most delightful journey to Colombo ; then straight to a missionary meeting for the Missioners.

Friday.—The night in bed was lovely—not bumping up all night against the ship's side—but it was not long. At 5.30 A.M. we were up again ; bathed, dressed, and breakfasted by 6.45, and in a carriage, four of us, for a six miles drive to the Cotta (C.M.S.) schools, under delicious palm groves most of the way. The sun was pretty hot even then. We reached the school in about an hour, seeing several smiling-looking scholars on the road. It was just like a picture in the GLEANER ! We saw a boys' school with such a bright Native master. Then we saw a school of smaller boys ; also a divinity class of six or eight full-grown men preparing for catechists, with such bright intelligent faces. Mr. Dowbiggin, the head, was away in the hills ill, but we saw Mrs. Dowbiggin, and a dear little white-faced boy. She could not show us much, as her day scholars had not arrived, and her boarding-school girls were all bathing in the lovely palm-fringed lake close by. She gathered a few, and they sang "Wonderful words of life." Then we were introduced to three Native men, candidates for orders,

caps on their heads, and we recognise a Buddhist priest by his long, gorgeous, full yellow garment, which he generally wears so as to leave one shoulder bare.

After about two hours our train began to ascend rapidly into the steep blue mountains, which we had seen in the distance. We wound in and out among them and along their steep precipitous sides, looking down on coffee and tea plantations, rice fields, palms, breadfruit trees, &c. We got to Kandy at eleven, and drove to the hotel for luncheon. And how we did enjoy it !—delicate Ceylon tea to drink, and green oranges—a real Indian curry too.

Luncheon over, we drove first to Buddha's temple. There was nothing going on. In the evening troops of Natives bring flowers, and there were still plates-



BUDDHIST PRIEST.



BULLOCK CART, CEYLON.



SINGHALESE.

and our brief visit was over ; but it has printed a picture on my mind I shall never forget. And when I think of the exquisite dream-like beauty of Ceylon I shall remember missionary life is no romance, but means patient, hard, self-denying toil. Mrs. Dowbiggin never said a word of complaint, but her look told what the climate had done for her. She has four children at the C.M.S. Home at Limpsfield.

The people are Buddhists, which means Atheism, and they supply the need of the supernatural by *demon* worship. It is well to know this ; for one could not help contrasting the thriving well-to-do looking people with our squalid East End. But then life is reduced to its simplest elements : no coals, no boots and shoes, no expensive clothes.



THE EDITOR'S LETTERS FROM THE FRONT.

Jaffa : A Visitor's Impression.

From MISS EDITH CARR.*

I SHOULD so like to tell you how very interesting the work is here in spite of all the hindrances ; there is real life I am sure in the Church in Jaffa. A very earnest and true spirit emanating from the [C.M.S.] Mission-house, and an atmosphere of much prayer. We had a very helpful time in the week of prayer, and on the Friday evening a Moslem was baptized, the first visible fruits of the [Mildmay] Medical Mission. It was most wonderfully interesting to me to see him baptized to almost certain persecution, and possible, if not probable, death. I wish Canon Taylor could have seen him.†

EDITH CARR.

JAFFA, Jan. 20th, 1888.

Calcutta : Work among Mohammedans.

From MISS C. HARDING, C.E.Z.M.S.

I KNOW you will like to hear something about our work now, as I am quite sure an especial interest is now roused in the Mohammedans. I have been much interested in reading the discussions lately ; one can but feel God will work all this for good for the followers of Islam. It is a work which indeed has great difficulties, almost insurmountable at times, one is tempted sometimes to feel ; but we know assuredly the Lord is on our side, and He is more powerful than he that is against us. We feel a very weak band in Calcutta to fight against this terrible opponent, Mohammedanism—only Mr. Jani Alli, the only missionary for the men, and Miss Clark and I with our teachers for the women, as no other Society takes up the Mohammedan work in Calcutta. 200,000 are in Calcutta and its environs. What are we among so many ? But I often think of Gideon's little band. I cannot tell you what a comfort it is to have Mr. Jani Alli to refer to ; he is so wise in his advice, and of course his great experience in Mohammedan work is most valuable to us, who feel but infants in the mission field. Our Zenana work goes on steadily, and our schools have been most encouraging, as not one has closed during the past year, and the schools have been our difficulty, it has been such a struggle to keep them open ; prayer has indeed been abundantly answered, now we are looking forward to more opening. We have had one baptism, but this woman was not a Mohammedan, but a Hindu, a Tamil lady, who as a child attended a C.M.S. school in Madras, and the texts taught her there twelve years ago have never been forgotten, now the seed has sprung up. We have one Mohammedan lady wanting to come out for baptism, but the chains of Zenana life as yet prevent her making her escape.

CALCUTTA, January 14th, 1888.

C. HARDING.

A New High-Caste Convert.

From MISS BROMLEY.

CALCUTTA, December 4th, 1887.

There is a young man who has just been converted and baptized, only twenty-three, of very high caste. To make quite sure of him before baptism, the missionaries told his fellow-students at college to watch him

* Sister of the Rev. Edmund Carr, lately gone out for C.M.S. to Tinnevelly. She sailed with him in October as far as Port Said, whence she went to Jaffa, to work for a few months at the Mildmay Hospital there.

† This is a remarkable case, but it would not be safe to publish particulars.

carefully ; their evidence about him was that his change was unmistakable. Instead of being one thing with the missionaries and another in college, he spent every odd minute in trying to persuade his fellow-students of the truth of Christianity. His baptism was most joyful, and he implored to be allowed to say the Creed while in the tank. Truly one does see reality here, and the constraining power of the love of Christ. It was made evident to this young man that the missionaries could not keep him. He would be an outcast from society ; in spite of his university education he could have no appointment, would be received in no office ; what would he do ? He replied, "I will be a common coolie, but I cannot give up Christ." His joy is full.

Santal Villages : The Winter Mission.

From MR. EDWARD CLIFFORD.

I FIND Santhalia a very blessed place for mission work. I do long for more men for these hundreds of villages. It is such a glorious opportunity for evangelising, and the missionaries are such delightful hearty brothers to work with. One man writes to me :—

" MY DEAR TEACHER AND FATHER,—How my mind is filled I will tell you in three parables.

" 1. As the bud receiving wind and dew bursts forth fully into blossom, so is it with my mind and heart.

" 2. I feel that a fire is close to me. I feel its blaze. It has touched me.

" 3. I am being constantly touched and guided by the Hand of One who is great and wealthy, and a merciful friend.

" B."

It was happy work coming over these wild hills with Mr. Brown and stopping at each village, where we found a group of the Paharis come out to stare at us. They worship only demons, who they think get into sticks and stones. The old devil-priest here has become a true Christian. It is good to tell them of the omnipresent God of Love and Power and Holiness who has shown Himself to us in Jesus Christ. I hear their curious hurdy-gurdy sort of music as I write in my tent. Pray for us and them.

E. CLIFFORD.

RUTTENPURE, SANTHALIA, Jan. 22nd, 1888.

The Voyage to China.

From MISS VAUGHAN, C.M.S., Hung-Chow.

ON the whole we had a very good voyage of seven weeks all but three days from London to Shanghai. We came in for a storm in the Mediterranean, and we had very rough weather between Singapore and Hong Kong ; but most of the way it was very calm. I felt it a great privilege to come out with such a large party of missionaries, and I cannot tell you what delightful meetings and services we used to have on board. We had daily morning service in the saloon, and every evening, when it was not too rough, we used to have a prayer-meeting or Bible reading, or sometimes a missionary conference, when the older missionaries related their experiences, and gave valuable hints to us, the new ones. We had a great deal also to thank God for in giving us a captain who was a good Christian man. He has so often taken out missionaries, that he says he almost feels like one himself.

Our last evening before reaching Shanghai we had a praise-meeting ; and indeed we had much to thank and praise God for. I could never have thought till I proved it how our Father does support and comfort His children in their time of need. He was so close to me all through the sad time of parting, and then on board, and did not let me have one moment's feeling of loneliness. Jesus Himself seemed so very near, and more than made up for all I was leaving.

We went on shore several times during the voyage, and it was most interesting to see the work going on at the different places. At Gibraltar we found Lord Radstock holding meetings at the Soldiers' Institute. At Port Said we came across General Gordon's dragoman, who was with him in Palestine. He showed us his testimonials, which General Gordon had given him, and kept repeating, "He was a good man !" There is a great need for workers at Port Said. It seems a terribly wicked place : and there are so few there doing anything. At Colombo we went on shore, and Mr. Coles [C.M.S.] most kindly took us to see some of the Mission work going on. But there again, at Colombo, there is the same great need for more workers. We found Mr. Ost [C.M.S.] at Hong Kong saying the same thing : he wants workers at once, for school work and rescue work amongst girls. One branch of the school he wants to open

is to be for Eurasian girls, where the teaching would be in English. Oh that some of the hundreds of ladies in England would realise the great needs abroad, and then surely some would offer for the work!

We slept on shore at Hong Kong, at St. Paul's College, as Mrs. Burdon most kindly invited Miss Goldie and myself to stay with her as long as the vessel stopped. We thoroughly appreciated a night on shore, after several weeks at sea. Mr. Ost took us to see his Mission schools, which were most interesting. The children's memory is quite marvellous, but it is a wonder to me how the teacher can manage to hear them; for, when told to read, the whole school begin together, reading aloud, perhaps four different books, and all at the pitch of their voices.

I reached Shanghai on the 5th of this month, and received a warm welcome from Archdeacon and Mrs. Moule. After about a week there, I came on here in a Chinese boat, up the river and canal. The Bishop sent a woman to come up with me; but as she did not know any English, and my Chinese vocabulary is at present decidedly limited, my time in the boat was rather comical. But we managed, between words and signs, to carry on a good deal of conversation. Travelling in China is very slow, and we did not reach Hang-Chow till the 18th. The Bishop and Mrs. Moule welcomed me so warmly; and I am staying with them for the present. I think you know that the Bishop has been building a cottage for me. It is nearly finished, and I hope to get into it early next year. Of course I cannot do any work at present; but I am getting on with the language, and hope it may not be very long before I am able to do a little. I have to-day been over Dr. Main's beautifully ordered hospital. Hang-Chow is much more decidedly un-English than Shanghai; for at Shanghai there is the foreign settlement, which is quite distinct from the "City," which is the Native quarter. Here there are no foreigners except the missionaries.

HANG-CHOW, Dec. 22nd, 1887.

MARY VAUGHAN.



ENGLISH AND IRISH SUNDAY SCHOOLS.

BELFAST, March, 1888.

DEAR SIR,—While endorsing all that my good friend Mr. Crossley has said about the Church Missionary Society in St. Thomas's Sunday-school, I am glad to be able, and it seems to me that I am called upon to add, that with two exceptions in which the clergyman favours the S.P.G., there are similar auxiliaries in every parish in Belfast, and in 120 parishes in the United Dioceses of Down and Connor and Dromore, and that I issue upwards of £76 worth of the *GLEANER* and *Juvenile Instructor* in these parishes within the year, and receive for them payment in full.

We are not by any means wealthy as regards the members of the Church of Ireland in these Dioceses; but I believe we do as much in proportion to our means as any other part, not only of Ireland, but of the United Empire, and I believe it comes back to us in spiritual benefits from Him who will be no man's debtor. CHAS. SEAVER, D.D.,

Archdeacon of Connor, Hon. Dio. Sec.

YOUR correspondent, Mr. Crossley, of Belfast, "wonders if our happier sister isle in her provincial towns can show a much better return" than that which he furnishes as Superintendent of St. Thomas's Sunday-school in that city. It reads something like a challenge, and on behalf of a Sunday-school in the county of Gloucester I accept it.

Our average attendance is about 450, including four Bible-classes, but not including the curate's Bible-class for men—married men for the most part—which last year forwarded £5 to the funds of the C.M.S.

I give the returns for the last seven years:—In 1881, £25 1s. 0d.; 1882, £25 1s. 5d.; 1883, £31 0s. 3d.; 1884, £38 10s. 11d.; 1885, £42 6s. 1d.; 1886, £54 0s. 9d.; 1887, £61 3s. 1d.; making a total of £277 3s. 9d.

Our system is very similar to that of St. Thomas's Sunday-school, Belfast. Every class has its own box to the number of thirty-eight. The Girls' Infant Class is very large, and contributed upwards of £1 last year. The boxes are opened quarterly under the superintendence of the Vicar, and the contents read publicly in the schools on the following Sunday.

Are not many of the scholars in the Belfast Sunday School in easy worldly circumstances? This does not apply to our own school. We have no desire to boast of our success, and therefore I withhold the name of the school; but a reference to the Parent Society's Report will inform those who are curious.

VICAR.

[We have received several other letters from Sunday-schools whose efforts rival or excel those of St. Thomas's, Belfast.]

WE have recently raised the sum of £7 15s. 10d. for the C.M.S. in the following manner:—After our annual distribution of Sunday-school prizes we had a small Sale of Work in the schoolroom, the articles being made and contributed by the scholars themselves, boys as well as girls. I feel sure this has created deeper interest in the Mission cause.

St. Matthew's, Canonbury.

A. R. DAVIES.

REAPER OR GLEANER?

"The spirit indeed is willing, but the flesh is weak."

 ORD, I would fain be where the land is lying
Ready for reapers, rich with golden grain;
Self left behind, each old attachment dying,
Save to one Saviour, for a whole world slain;

Knowing no home save that abode of glory
Where each true reaper shall find rest some day;
Praying for nought save power to tell one story—
Paint one bright picture—of the living way.

So let it be, Lord! Thou wilt not deny me
Labour for Thee and danger to endure?
Rather with strength and patience wilt supply me—
Only grant these, Lord, and success is sure.

Too well I know that I am all unworthy,
Yet oh, weak heart! methinks thou couldst not fail
With Jesus near to strengthen and to stir thee—
Nay, how could earth's worst terrors make thee quail?

Lord, wild U-Ganda's martyred saints are chanting
Glad anthems now o'er work scarce yet begun;
And here am I, Lord, for the struggle panting—
May I not strive to rescue even one?

Let me be reaper, Lord! not merely gleaner,
In these dry fields where rival workers roam!
"Nay, thoughtless one, and does thy part seem meaner?
All must be gleaned before the harvest-home.

"Am not I Lord? To each his task assigning,
Present or future be it, far or near?
And yet I find thy restless heart repining—
Are no souls waiting for thee now, and here?

"Each to his place! Thou wouldest be on the mountains,
Pining for border-war beyond thy might;
I set thee here to watch the fields and fountains,
And endure longer thus than in the fight."

Lord, I have sinned! Forgive, and grant me, Master.
Fresh faith and patience, needful here as there;
So shall cold zeal grow warm, time's stream flow faster,
And sober duties seem more fresh and fair.

Here are young hearts all ready for the teacher,
Lord, let me train them that they yet may reap!
Here are dull souls that have defied the preacher.
Grant, Lord, Thy grace to wake them from their sleep.

And oh! call more to join our supplication,
Such as Thou lovest, for a worthy end,
That the wide world's most dark and distant nation,
Soon, soon before Thy throne may suppliant bend.

Lord, as the child's alarm beside the ocean
Tells the strong swimmer of some wreck unseen;
So may these shreds from one curbed heart's commotion
Rouse some fit reaper who at play has been!

M. LE B. K.

Bricks for the Children's Home.

IN the GLEANER for September last you very kindly inserted a paragraph in relation to Penny Bricks for C.M.S. Children's Home at Limpsfield. I am remitting £4 10s., after deducting expenses for printing the bricks. By these penny bricks I and our kind friends have collected the above plus expenses. Mrs. Prater and Miss Jenner Fust have been active collectors. I have still a large number on hand.

19, Victoria Square, Reading, H. VAN HEYTHUYSEN,
Feb. 9th, 1888. Major-General.

A Servants' Bible Class.

A LADY, in sending 11s. to the C.M.S., writes:—"I think it will interest you to know the cause of this little contribution to the funds of the C.M.S. I have a Bible-class of servants on Sunday afternoons, and it has been their habit at Christmas time to make me a present. Not wanting them to look upon it as a necessity, I suggested that they should drop it altogether, as I could well tell they appreciated my instruction by their regular attendance. After very little consultation they seem to have come to the unanimous conclusion still to make the collection, and send it through me to you."

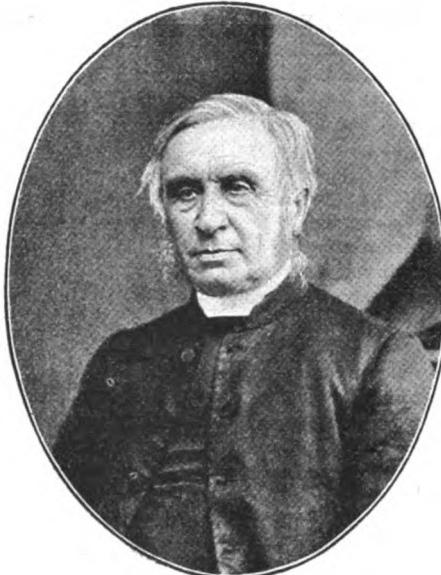
A Suggestion.

I FREQUENTLY receive letters requesting donations for objects of which I know nothing, enclosing a stamped envelope for a reply. It is impossible to assist these objects, and the stamp I do not like to waste by returning without a contribution, so of late I have forfeited all such stamps to the C.M.S.

M. M.

FOUR DEPARTED FRIENDS.

 ERY different were the spheres of labour in which the four friends, lately gone to their rest, worked, whose portraits we now give; and very different were the friends themselves. But that is a grand Scripture text, "Diversities of gifts, but the same Spirit"; and it is strikingly illustrated by the lives and characters of the four. The Missionary Bishop, the Anglo-Indian Governor, the Mother in Israel revered as few women have been revered, the Home Correspondent and friend of missionaries all over the world—it would be hard to name four more different lives and works than theirs; yet all four deserve to be held in grateful



BISHOP RYAN.

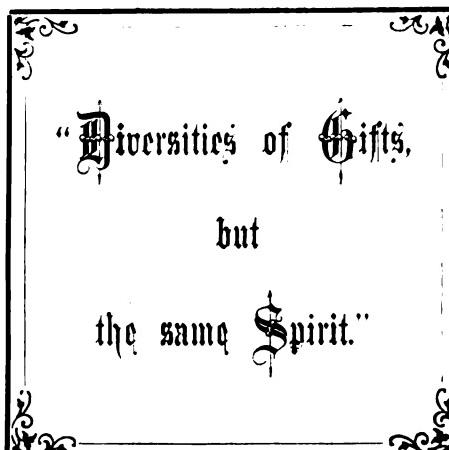


MRS. WEITBRECHT.

honour by the Church Missionary Society.

We have mentioned the call home of all four in previous numbers of the GLEANER, and can only now add a few words. Bishop Vincent Ryan, forty years ago, was Principal of the Training Institution for Schoolmasters at Highbury (since closed, and the buildings now used for St. John's Divinity Hall); and while there he trained some men for the Society who did good service as missionary schoolmasters. As the first Bishop of Mauritius he was a most energetic fellow-worker in that island, and (as before mentioned) he had also an important share in the development of our East Africa Missions; and in old age and retirement at home he was a faithful and active friend.

Sir Robert Montgomery's sphere lay



in India. He shared with Henry and John Lawrence the honour of making the Punjab a model of what British rule should be in a conquered province; and he shared with them also the higher honour of being the steadfast advocate and supporter of Missions. He was one of the chief promoters of the Amritsar Mission, the Lucknow Mission, the De-rajat Mission, and the Kashmir Mission.

Turning to the two ladies, Mrs. Weitbrecht was a mother in Israel indeed. What can we say of our beloved friend? We could occupy the whole of the GLEANER in telling of her wonderfully vigorous mind and large heart, and of her untiring labours in the cause of the Lord she so dearly loved. In our judgment she was unique: there was no one quite like



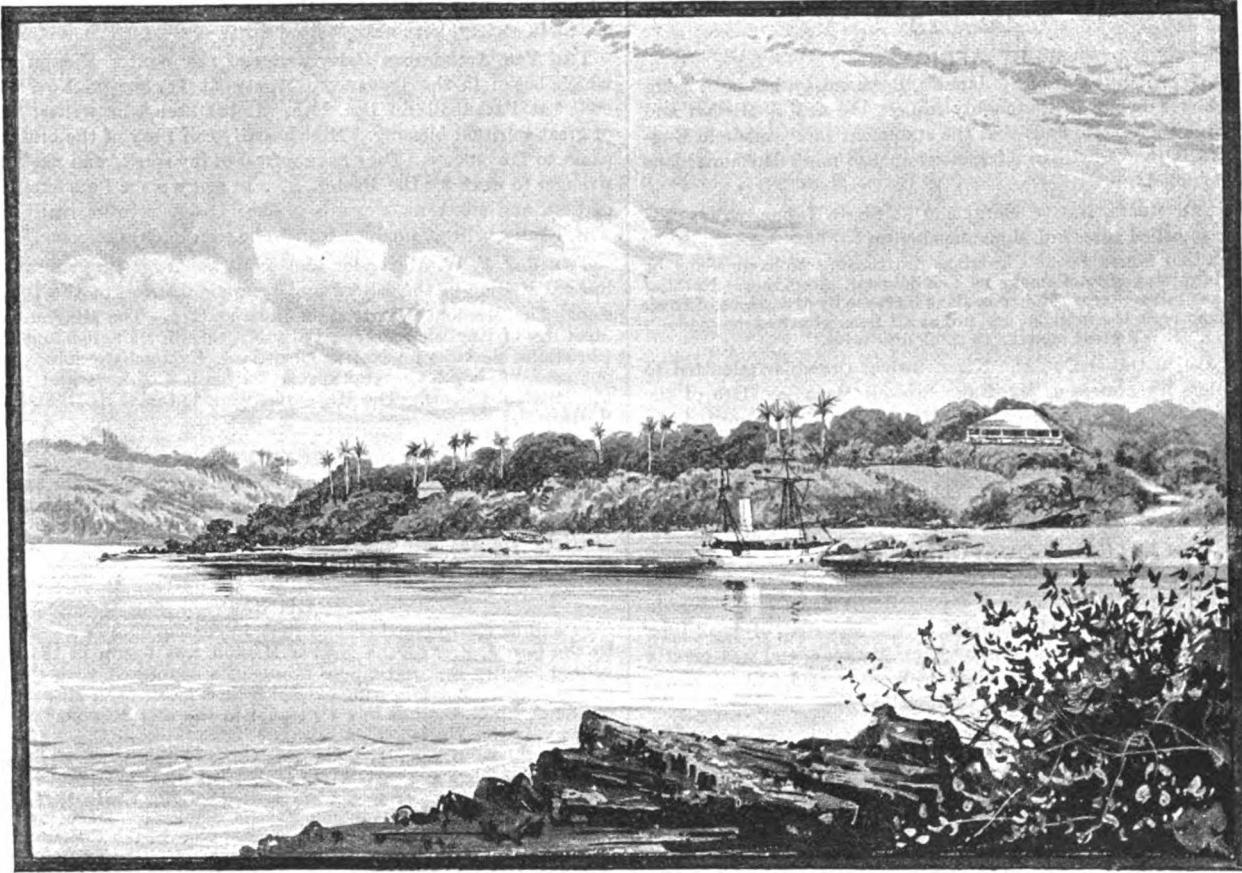
MRS. MALAHER.



SIR ROBERT MONTGOMERY.

her. Her missionary life in India is seen in her memoir of her husband; but who could ever describe her home labours for the last thirty years?

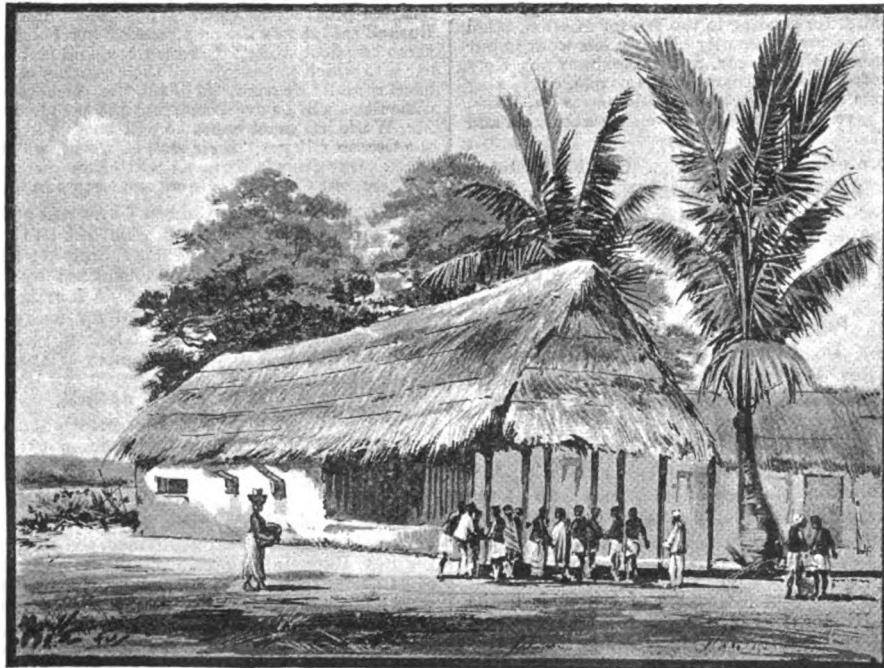
Less varied, but not less valued, were the labours of her whom we have called the Home Correspondent of our missionaries throughout the world. In founding and carrying on the Missionary Leaves Association (of which, by the by, Bishop Ryan was President), Mrs. Malaher did them a most important service. Their numerous miscellaneous wants, outside what the C.M.S. itself can meet, but which friends are forward to supply when they know them, are admirably provided for by that excellent auxiliary agency; and it may be truly said that of the four friends now thus briefly commemorated, the one most keenly missed by the actual workers in the field will be Susannah Malaher.



PICTURES FROM EAST AFRICA : 1. FRERE TOWN, FROM MOMBASA ISLAND.
(Reproduced from a Water-Colour Drawing by Miss M. A. H. Allen of the Universities' Mission.)

MOMBASA SKETCHES.

A MOST interesting book of water-colour sketches of Mombasa, Frere Town, Rabai, &c., was kindly sent lately as a present to the Society by Miss M. A. H. Allen of the Universities' Mission, Zanzibar. She made the sketches while on a visit to the C.M.S. Mission last year. We have had some of them reproduced for the GLEANER, and give two this month. They are (1) A View of Frere Town, looking across the creek from Mombasa; and (2) The House occupied by the Lay Superintendent of the Mission.



PICTURES FROM EAST AFRICA : 2. HOUSE OF THE LAY SUPERINTENDENT AT FRERE TOWN.
(Sketched by Miss Allen.)

It will be remembered that Mombasa is the name both of a small island in an arm of the sea, and of a town upon the island. Frere Town, the C.M.S. station, is built on the mainland on the north side of the inlet. So that in the picture we are standing on the island, and the way out to sea is to the right. Wright House, the Bishop's head-quarters, is seen on the hill, and the s.s. *Henry Wright* close to the beach.

Frere Town has been sorely tried lately by the loss of workers. But the Rev. W. S. Price sailed on Feb. 22nd, and Mr. and Mrs. Burness on March 14th, to join the Mission.

THE MISSION FIELD.

WEST AFRICA.

THE Rev. W. Allan, Vicar of St. James's, Bermondsey, has been using his visit to Sierra Leone to thoroughly inspect the C.M.S. Mission and Native Church there. He finds that the statement lately made in English newspapers that Christian Africans were becoming Mohammedans is quite unfounded.

THE Rev. O. Moore, Native clergyman at Sierra Leone, writes concerning the so-called spread of Mohammedanism :—

"The idea that Sierra Leone Christians are turning Mohammedans, or that Islam is gaining ground among us, is a delusion altogether. Nothing of the sort has taken place. Mohammedans increase by accessions of fresh Mohammedans from the interior, and not at all from conversions made in Sierra Leone. It is a great mistake to think otherwise."

ON Dec. 7th, at Onitsha on the Niger, Bishop Crowther admitted to deacon's orders his grandson, Mr. Hugh Stowell Macaulay, late of the C.M.S. Islington College; and on Dec. 21st, at Brass, he admitted the Rev. S. Peters, one of his African clergy, to priest's orders. On Jan. 2nd he, with Princess Taba Florence Pepple, laid the foundation of the new iron church of St. Stephen at Bonny. The Bishop is expected in England in April.

EASTERN EQUATORIAL AFRICA.

THE mail from Zanzibar which arrived on March 12th brought a letter from the Rev. E. Cyril Gordon in U-Ganda, dated Sept. 22nd. We do not understand why the date is not later, as was expected. He had been received with tolerable friendliness by King Mwanga, and was greatly delighted by all he saw of the spread of the Word of God, and the power to read it among the people. We shall print what he says in next GLEANER.

We are glad to say that at the beginning of December Bishop Parker, Mr. Mackay, the Rev. R. P. Ashe, the Rev. J. Blackburn, the Rev. R. H. Walker, Mr. Douglas Hooper, and Mr. D. Deekes, were together at Wusamiro, near the south end of the Victoria Nyanza, which will be the new station to supersede the abandoned Msalala.

NORTH INDIA.

WRITING of the Winter Mission in India to which reference was made last month, Miss Ellen Dawe, C.E.Z.M.S. missionary at Krishnagar, writes :—

"Our hearts are filled with thankfulness for what God has done for us. We are so thankful to the C.M.S. for sending in the Winter Mission. God has abundantly answered our prayers in greatly blessing His work in our midst. At Kapasdanga, Joginda, Krishnagar, and Bollobhpur the Holy Spirit was working most manifestly in the hearts of the people, convicting many of sin and leading them to find forgiveness and peace in Jesus. Christians were stirred up to give themselves with deeper earnestness and consecration to God's work."

LETTERS from Santalia are equally encouraging. One letter states, "The attention throughout has been intense. One Native agent said God had done great things for him, opened his eyes and filled him with earnest desire to work for God and give up every sin. He is one out of many." The Rev. F. Sullivan and Mr. E. Clifford were the Missionaries at both places.

PUNJAB.

AT an ordination held by Dr. French, late Bishop of Lahore, at Sukkur, on Dec. 21st, the Rev. R. Heaton was ordained priest, and Pandit Kharak Singh of Udooki was ordained deacon.

SOUTH INDIA.

A LETTER from Bishop Sargent dated Palamcotta, Feb. 6th, 1888, enclosed £53 for the Hannington Memorial Fund, made up of the following sums: Bishop Sargent, £3; Rev. T. Walker, £2; Rev. E. Carr, £1; Anbammal (a Native Christian woman), £2 10s.; by Collection in the Districts on Christmas Day, £44 10s. Total, £53.

THE Madras Mail gives the following proportion of criminals to the population of South India :—Hindus, 1 in 447; Mohammedans, 1 in 728; Christians, 1 in 2,500.

THE Madras Mail states that at a late B.A. Examination at the Madras University of the Brahman candidates 36 per cent. passed, and of the Christian candidates 37 per cent. Hitherto the Brahman students,

who come almost entirely from the upper and more intellectual classes of Hindu society, have always stood first.

THE Ven. Archdeacon Caley writes of the Winter Mission in India, which began in the Travancore Mission at Trichur on Nov. 30th and ended at Puthupalli on Dec. 29th, "It has been," he writes, "a season of great spiritual blessing. Most heartily can I say of the brethren who came to Travancore, 'They have refreshed my spirit, and made me feel stronger to work for the Master. . . . In every place I am sure the wise, earnest, and affectionate words of the Missionaries were really felt, and will, I fully believe, produce fruit to be seen in days to come."

THE Rev. F. W. Alexander also sends an interesting account of the Special Mission in the Ellore and Bezwada districts of the Telugu Mission. The Missionaries arrived on January 12th. The Mission embraced Meetings of English Workers, Daily Meetings for English and Eurasian Christians, Services for Native Christians, Evangelistic journeys to the out stations, besides several special gatherings of boys and girls from the Mission Schools. The Missionaries were the Rev. H. E. Fox and Mr. S. Hurrell.

CEYLON.

THE Society has received with much regret a telegram announcing the death of the Rev. John Allcock, who had been a faithful missionary to the Singhalese for twenty-three years, chiefly in the Baddegama district. He was just about starting for England, where his wife and children were, when he was called home.

CHINA.

IT will be remembered that in 1885, in consequence of a visit to Corea by the Rev. J. R. Wolfe, a Native Mission was begun in that unevangelised country by two Chinese evangelists connected with the Church in Fuh-Kien. The following extract from a letter from Miss Newcombe of the C.E.Z.M.S. refers to a visit paid to the new Mission last summer by Archdeacon Wolfe :—

"The Corea Mission is an offshoot of our Fuh-Kien Mission. Two Chinese catechists and their wives are settled there as missionaries to the Coreans. This summer they were visited by Mr. Wolfe, C.M.S., accompanied by Miss Bushell of the Female Education Society. The two catechists have been unable to get house room in the Corean part of the country, and have been obliged to take a Japanese house some little distance from the Corean villages. But with regular study the men have acquired a fair grasp of the language, and seem to have interested many in the Gospel message, judging from the number of inquirers that come to see them. The wives have not got on so well. Their immediate neighbours speak Japanese, and they live too far off to have very much intercourse with the Corean women so as to pick up the language by conversation, and they are not provided with a teacher, as their husbands are; so you can imagine progress is slow. They must find it lonely sometimes. Miss Bushell said it was the best part of her holiday to witness the delight of these two dear women on seeing her, and feeling they had a sympathising ear into which to pour out all their experiences. They have brave, faithful hearts, and this visit, we hope, has encouraged them, and that in time difficulties will be overcome, and the people reached by the Gospel story. Mr. Wolfe has great hopes he will be able to get a house for them nearer the Corean villages, 'their seat of work,' which will be a great help, I do trust. Our friends at home will often remember in prayer these lonely workers, our Chinese brothers and sisters in the mission field."

THREE more leading Chinese Christians of the Fuh-Kien Mission have been ordained by Bishop Burdon, viz.: (1) Ting, catechist at Lieng-Kong, brother of the Rev. Ting Sing-ki; (2) Lau, catechist at Hok-Chiang, an old Ku-Cheng man baptized by Mr. Wolfe some years ago; (3) Ling, catechist at Ku-Cheng. A fourth was to have been ordained, Wong Seng-to, who had laboured for many years in the city of Fuh-Chow, and is described by Archdeacon Wolfe as "our best and ablest catechist"; but he died in November after a few days' illness.

JAPAN.

ON Dec. 18th, Bishop E. Bickersteth of Japan admitted to deacon's orders Mr. John Batchelor, C.M.S. missionary to the Ainu aborigines of the Island of Yezo.

NEW ZEALAND.

ON St. Stephen's Day, Dec. 26th, the Bishop of Auckland (Dr. Cowie) ordained two new Maori clergymen, the Rev. Hare Reweti Hukatere and the Rev. Herewini Nopera Paerata. "Hare Reweti" is the Maori form of "Charles Davis," and "Herewini Nopera" of "Selwyn Noble." They were educated under the veteran C.M.S. missionaries, Mr. Matthews and Mr. Burrows, and the latter also at the C.M.S. Theological College at Gisborne. Both have been lay readers for several years, and prominent members of the Church. They are appointed to districts lately vacated by Maori clergymen who have died. At the ordination the candidates were presented by Archdeacon Clarke, and the sermon was preached by Archdeacon Maunsell.

THE GIRLS OF TINNEVELLY.



IRLS rich and poor—girls high-caste and low-caste—girls Christian and Heathen—all are cared for in the wide-spreading organisation connected with the Sarah Tucker Institution at Palamcottah in Tinnevelly. The GLEANER has several times had pictures and accounts of this most interesting work; but we cannot pass without notice the Rev. V. W. Harcourt's last ex-

cellent Report, so we print the following extracts. The Sarah Tucker Institution itself is for training young school-mistresses. These are all Christians, and those in the first class are members of the GLEANERS' UNION. The Branch Schools, scattered over the Province of Tinnevelly, and taught by many of the Christian mistresses so trained, are for heathen girls. Both sections of the work are described below. The elementary girls' schools for the children of Native Christians are another branch altogether, and they are managed and supported, not by the C.M.S., but by the Native Church itself. We commend all the work to the sympathy and prayers of our readers.

From the Rev. V. W. Harcourt.

PALAMCOTTAH, May 15th, 1887.

Every day is a busy day, every day is full of interest, and there are three hundred and sixty-five days that I have to write about in my annual report. And yet I find it difficult to write. Everything goes on with such regularity, and the same blessings attend our efforts. A score of girls or thereabouts have passed from under our hands and out of the Sarah Tucker Institution into the mission field, and a score, perhaps, of new, dear little girls have come in their place. The five and forty Boarding and Branch schools are still sustained with vigour, and so we go on, counting it a great privilege still to be permitted to continue in that dear service, working patiently and hopefully, knowing that it is the Lord's work, and that it is He that has said, "Occupy till I come."

The Sarah Tucker Institution.

The year under review has been a very successful year in an educational point of view. We now take up students for the I., II., III. Schoolmistress Grades. Our numbers were 13, 14, and 34 in these three grades respectively in the public examinations this year, and with God's blessing on our efforts we passed 11, 12, and 31, almost all first class and well up in the Presidency list.

On the occasion of Bishop Sargent's grand Sangam or meeting of the agents I gathered in our own agents, some sixty; and with the boarding school teachers, the boarding school girls, we also had our meetings for prayer and discourse and lecture on Kinder Garten principles, and on separating I presented each teacher with some good Tamil book, as Bunyan's *Pilgrim's Progress*, or a volume of Tamil lyrics. Bishop Sargent generously gave us twenty rupees to help. Just as the Jews used to gather into Jerusalem for their holy feasts, so our Christians gather in Palamcottah twice a year for the Bible and tract meetings and Widows' Fund. The streets are crowded on these occasions with pastors, catechists, and schoolmasters—64 pastors, and catechists and schoolmasters, I was going to say *ad libitum*, but strictly speaking there are some 560. The number of C.M.S. Christians in Tinnevelly is 56,000.

Thanks to our kind friends of the Missionary Leaves Association, I have been able to receive more little girls from the town of Palamcottah as day scholars with a small scholarship—children who are brought for the first time into contact with Christianity hand in hand with Christian girls, and everything that is bright, and cheerful, and

pure. Who can tell what the influence of such association will be in after years? They form a valuable "practising" class for my Normal pupils. They stand just before my table at morning prayer, and are, or rather were at first, in one sustained state of bewilderment as we went through the service, the girls and I reading the psalms alternately, and the harmonium playing. Then they kept their eyes shaded in the attitude of prayer long after the other girls had risen from their knees. Graceful, pretty little things are they, Suppamal, Pangali, Ammatai, Sreerangam, &c. When they first come they have one bright cloth round the waist reaching to the ankles, and a gold jewel or two round their neck or pendant from their ears completes their costume. After a little time they adopt the dress of our students, and add a small jacket or upper cloth.

I was very pleased the other day at some of the Lower Fourth children broaching a wish that had evidently been entertained by several of them, and for some time: "Would I let them have a room all to themselves where they might retire for prayer? Two of the senior classes had such a room—the first grade the Principal's, and the Middle School class the north end room—but they had none."

We have all joined Miss Askwith's "Prayer Union for the Holy Spirit," and earnestly wait the promised blessing. All the first class have become members of the Gleaners' Union also, and very pleased were they with their beautiful cards. Our great aim as a missionary institution, in all our plans and efforts, is to make these dear children God's own children through faith in Jesus Christ.

This year we have sent out nineteen or twenty fresh workers (school-mistresses) into the mission field—including Bangalore, Madras, and Trichinopoly—a larger number than ever before. Two of them have been mistresses of the Institution who have married.

Visits to the Branch Schools.

Branch Schools, 40; Boarding Schools, 5; Pupils total, 1,355.

I think all the schools are advancing in efficiency and in the knowledge of God's Word. This is due, with God's blessing, to the effort I have made to pay each one of them a quarterly visit, and the loyal co-operation of masters and mistresses.

The work I should say grows in interest. The children learn to expect the visits, and are beginning to understand the use of coming to school when tangible results are expected by the examiner. And dear little faces, though dark, get wonderfully lighted up and interesting when animated by growing intelligence and trust.

March 8th, 9th, 1887.—Examined the Boarding School and two day schools in Nallur and Alankulam close by. The latter, an unsupported school—girls 18—no school erected, so I examined in the court-yard of a smith's house—the walls redeemed from mud—uniformity by streaks of whitewash—cattle all tethered around. An inquisitive and interested crowd poking fun at the boys for being behind the girls in knowledge.

Tenkasi, March 12th.—It is worth coming all this way to see Paul's School. The building, erected by Mr. Lash, is as strong as the day it was put up. The children were remarkably lively and interested, nearly sixty of them, dressed so prettily, all of them well-to-do and "in society," including amongst them some of the highest caste, Brahmins. As there is a fifth standard I made them each write a Tamil letter. The master's daughter wrote such a nice one, all her own. She is, I should say, ten years old. She speaks of the lack of rain, and ends with "So you must pray for rain, and we will pray.—Your loving niece, ARULAMMAL (GRACE)."

Coming home, the lanes are filled with falling leaves owing to the heat, like winter at home, and, alas! with idols and trees marked, by the possession of evil spirits, demons, with red ochre smeared on. And opposite one tree there hangs a baby's cradle. A wife without children hung it there as an offering to propitiate the demon.

March 14th, Ilanjji.—All in a flutter here. The girls and their mistress seemed so pleased to see us, as we were to see them. Such a sweet expression some of them had, and tastefully and gracefully dressed. They are the near relations of the great man of the place, a wealthy and enterprising landowner. As I asked them questions in their Catechism and Scripture, which were answered correctly and thoughtfully, surely, I thought, these girls cannot be far from the Kingdom of God. They answered just like English girls at a Confirmation class, quietly.



GIRLS DRAWING WATER.

and sensibly. The great man came to see me at the door of the school, and to me seemed to look so coldly, with such absolute indifference, on his children's sweet faces and their education. It was the correct thing to do to educate them and no more. Perhaps the look was assumed.

March 16th.—Feverish with working yesterday late on in the day, as the weather is now intensely hot, so got up at 5.15 and effected an early start to Ambur at 6.30. Ambur is much improved, and there were about twelve little Brahmin girls looking graceful and ladylike. Most of the subjects were well prepared, and above all the Scripture Catechism was *thoughtfully* answered. The room has been enlarged, and was hung with nice Scripture prints, and a violin in one corner. No subscription has come this year for the school, and I know not what to do, as my accounts show a deficit of several hundred rupees. Will dear friends remember that this is really evangelistic work, and in the only form in which we can reach Brahmins and the higher classes in the country districts? Each of these little girls received a tract, and took it home. And every day they hear Scripture truth from the lips of a Christian mistress. Left here also some of the Tamil Prayers for the Holy Spirit (Rev. Henry Law Harkness), as I do in most of the schools.

I am near to Kalladaikurichi, my Brahmin school. Gave tracts and Gospel portions to the older girls. The girls answered their Scripture lessons thoughtfully and accurately. The mistress tells me that the presence of the school girls is a check on the girls of the village, who, in common with most of the Hindu children, use very bad language. I asked her how she accounted for the strange fact of Brahmin parents, the priests, almost the gods of the people, letting their children remain so long under our tuition. She thinks it is that they perceive in them a higher tone than in other girls. It is indeed a cheering sign that the people are waking to feel after something higher, better, than they have had yet.

March 18th.—A musical afternoon, for the Brahmin girls came to finish their sewing in my bungalow, and brought with them their little coloured sticks with which they perform "action songs," and the mistress has taught them some Christian hymns to suit the action.

The mistress pointed out to me a pretty child in scarlet cloth and black border, and handsome gold earrings, of about nine years of age, who had been made a widow in the fire at Madras, and who would have

to take off all her pretty dress and jewels and hair when she came of age, and dress in white. So sad is it all the customs of the high-caste Hindus with regard to their baby marriages and widowhood.

The day-school at Dohnavur pleased me greatly, so much pains had been bestowed on it. In the evening Sunday service in Dohnavur I mistook the first bell for the second, and went out in the dark towards the church, and then noticed that the church was not lit up. So I waited patiently on the path in the dark outside for at least twenty minutes, listening to singing coming from the pastor's house. It was the pastor's wife and her children, and they sang lyric after lyric, the little ones joining as well; very sweet it sounded in the night air. I found out afterwards there was no eve-service in church, but a prayer-meeting in a private house, for which the bell had rung, and mother and children had been left at home. We all want to know what the *home* religion of our dear converts is, so I mention this.

Trickanagudi, Feb. 21st.—Little Brahmin girls now learn at this school, and it is doing good in this priest town. There are a great many Brahmins here. A travelling faqir or religious mendicant, in holy garb, rosaries, and ashes, begged an alms, displaying at the same time an image of his god in bright copper in delicately carved shrine. This was all his stock-in-trade in begging, and I should think he made a good thing of it. Breakfast on the road by a stream, and then on to Calacca with thirty-two girls; and here also some fourteen Brahmin children are learning, some of them the prettiest little girls, in rich silks and jewels, golden bells and pearl fringes.

With regard to funds, I have still to walk by faith to look up to Him continually whose is the silver and the gold. This year's accounts show a balance due, *deficient* of some fifty pounds; and withal I have had several applications from interesting spots for girls' schools. The people *will not* pay more than a certain small proportion of the salary of the teacher—an anna a month per child—as school fee. Even with the aid that Government gives in the way of grants, no Native girls' schools have been started except here and there by official influence, supported by municipal funds or endowments. We have none such in Tinnevelly. Are we to let this grand opportunity of taking up female education as a Missionary Society be lost? These Branch Schools are not amongst Christians who are cared for by the Native Church with all its organisation, but amongst those outside the fold, Hindus and Brahmins, women and children, who have been comparatively so little influenced by the message of the Gospel.



"A TRAVELLING FAQIR BEGGED AN ALMS, DISPLAYING AN IMAGE OF HIS GOD IN DELICATELY-CARVED SHEINE."



ANOTHER aspect of our blessed Lord's example may be briefly pointed out this month. Not only is He represented as laying aside His own will, perfect as that will was, and as doing the Father's will only; but we find Him not choosing His own times and seasons, but always awaiting the appointed "hour" for all He did, and for all that was done to Him.

Take His very first miracle. His mother points out the need of wine. Before the wedding feast is over, He is going to supply it; but not till the very moment has arrived—"What have I to do with thee? *Mine hour is not yet come*" (John ii. 4). In John vii. He says almost the same words twice within three verses (5-8). Even in such a matter as starting on a journey, He will not go when His brethren suggest it, because *His time is not yet come*. They might go at once: they were not guided by the same heavenly principle, so their time was "always ready." In the same chapter (ver. 30) we see that there was an "hour" for what was to be done to Him as well as for what He was to do: "No man laid hands on Him, because *His hour was not yet come*." And in the next chapter (viii. 20) exactly the same thing occurs. The great section of St. Luke's Gospel (ix. 51-xix. 28) which describes the last journey, opens with the solemn words, "When the time was come that He should be received up, He stedfastly set His face to go to Jerusalem." On the last day in the Temple, when the Greeks ask to see Him, He exclaims, "The hour is come that the Son of Man should be glorified" (John xii. 23); at the Last Supper He knows that "*His hour is come*" (xiii. 1); the great prayer of that solemn night begins, "Father, the hour is come" (xvii. 1); and a little while afterwards, in Gethsemane, He rouses the sleeping disciples with the words, "It is enough, *the hour is come*."

There are two other passages where the same thought is very wonderfully expressed, Luke xiii. 32, 33, and John xi. 9. But we must notice these another time. Meanwhile, we ask all Gleaners who are tempted to be impatient, it may be in their longings for an open door to them to go into the mission field, or for some higher service at home, ponder the verses we have quoted.

Several Gleaners apologise for not sending contributions in aid of the expenses of the Union, or for "Our Own Missionary Fund," because they give all they can to the funds raised by their local C.M.S. Associations. That is quite satisfactory. We are very anxious not to take a penny from the funds contributed that way. Local Associations are the most fruitful source of the Society's income, and should be fostered to the utmost. Again, some Gleaners have asked whether their collections in missionary boxes and otherwise should be sent up to us instead of to the local treasurers or secretaries as heretofore. Certainly not. What is sent to us we understand to be *additional offerings*, quite distinct from the regular subscriptions and collections, just tokens of interest and sympathy. Of course, scattered Gleaners, in places where there is no local support to C.M.S., can send us their money if convenient to them; just as many

donations, subscriptions, and collections are constantly sent direct to the Society, and not through Local Associations.

The "British Gleaner" who first suggested "Our Own Missionary" writes that the plan proposed by us in the March number "will be a delightful one." "To support a different missionary each year," she observes, "will give both a *definite* interest and an *ever-widening* one; and we shall have an additional reason for looking out for news of our *new* missionary, and for remembering them in prayer as they start on their great work." Several other letters are to the same effect. We think we have hit upon a particular missionary going out this year whose field and work will specially interest our readers, to be the first sent forth on the Gleaners' Union fund; but as the passage (a long one), outfit, and first year's expenses of that missionary will require quite £300, and we have as yet received only a little over £100, we will not mention the name at present.

It will be remembered that after the Annual Meeting of the UNION, a retired Indian officer who was present sent £10 10s. as a donation to the Society. That sum makes the donor a "life member" of the Society; but he, being one already, sent it to make Miss Lucas (the writer of a letter read at the meeting) a life-member. The same friend has since repeated his kind act. He has sent £10 10s. to obtain the life-membership of the Society for any member of the GLEANERS' UNION whom we might select. We have selected Miss Sophia Nugent, and are sure that all the readers of her Bible-Readings will endorse our decision.

Gleaners who have lost their Cards of Membership—(some have, really!)—can have new ones on remitting *Twopence*. It is fair that they should pay double!

The following are the names of those who have competed in the Monthly Gleaner Examination for the twelve months ending with January, 1888. Those whose year ends with February will be announced in the May Gleaner, and so on through the year:—

FIRST CLASS.

Competitors who have gained three-fourths marks. In order of merit.
Mrs. Isetto Teresa Mody, LL.A., Ore, Hastings.
Mrs. Caroline S. Lawe, Fosbury, Hungerford.

Miss Annie Lawrence, Skirbeck, Boston, Lincolnshire.

Miss M. B. Thomas, Anerley, S.E.
Miss Edith Disbrowe, Benington, Boston, Lincolnshire.

SECOND CLASS.

Competitors who have gained two-thirds marks. In order of merit.
Miss C. M. Davidson, Bath.
Miss Clara Stanistreet, Liverpool.

THIRD CLASS.

Competitors who have gained half marks. In order of merit.
Miss C. E. Cooke, Hamilton Terrace, N.W.
Miss Katherine Gregg, Eastbourne.
Miss Caroline H. Phelps, Congleton, Cheshire.

The following names should have been included in the first list:—

(In order of merit between Miss Tucker and Miss Clayton.)
Mrs. Sophia E. Mills, Yattley, Flamborough.

THIRD CLASS.

(In order of merit between Miss Lloyd and Miss Camping.)
Miss A. R. Clarke, Brinny Glebe, Upton, Co. Cork.

The Examiners have kindly given us the following notes on the Answers sent in:—

Several letters having been received relative to the results of the Monthly Examination, it has been thought well to say a few words on the subject in the pages of the *Gleaner*. As a natural consequence of free reference being allowed to the magazine, the answers were remarkably good, and it was only by means of a strict system of marks for each individual question that the respective places of competitors could be determined. Wherever a question required careful search a higher number of marks was attainable than the comparative importance of the question would seem to justify. This was the cause of many losing marks who had omitted to notice some smaller paragraph of home or foreign news which had a bearing on the question in hand. Some lost marks from neglecting to observe Rule 4, and most of the answers might have been much more concise. Some papers were very well written, recourse having been had to sources outside the number of the *Gleaner* on which the questions were set. It is encouraging to see competitors so thoroughly well up in their subject, and we are glad that they should

refer to maps or books for their own information; but it would of course be manifestly unfair to others who have not the same advantages, that any extra marks should be given for such additional information. Answers should in every case be strictly confined to what can be gathered from the pages of the *Gleaner*. Competitors are again requested to observe Rule 5. It would also save some trouble if they would fasten their sheets of paper together, and would make a point of writing their answers in consecutive order. During the first twelve months there have been 165 competitors, most of whom still continue to send in answers.

Letters from Gleaners.

From an African Missionary.

Mamboya, Eastern Equatorial Africa, Jan. 9th, 1888.

I have long been a "gleaner," but up till now had no thought of asking you to enrol me as a member. However, the December *Gleaner* just received has made me decide to apply for a Card of Membership. I enclose a note on my agent for expenses of card, postage, and administration of the UNION. "Union is strength." Try and get in your enlarged edition some more speeches like those in the December *Gleaner*. They come as cold water to a thirsty soul (Prov. xxv. 25), and to me in my mountain home, cut off from Europeans, are a great spiritual treat.

I gleaned something about the Wasagara and their worship the other day, and am sending it to you to do what you like with it. If fit for nothing else but the waste paper basket, by all means throw it in.

A. N. WOOD.

[No, we shall not present the waste paper basket with Mr. Wood's gleanings. They shall be printed as soon as we can find space.—Ed.]

The £100 Legacy.

I see that a lady says she leaves C.M.S. £100 in her will, and that meanwhile she will always give the interest to Our Own Missionary. Then why don't you ask her why on earth she does not make over the capital at once, instead of letting Government grab legacy duty?

CONSTANCE F. GORDON-CUMMING.

From a Country Clergyman.

You invite correspondence about our Gleaners' Cards and "Our Own Missionary." The text is most beautiful for a hard-working Christian, and in my pastoral visitation, when weary in mind and body, after a long day of work and visiting, I have gone, fresh and encouraged, to a sick case, with these words on my mind and heart. The "prayer" I should hardly think capable of criticism: at any rate I hope you will not change it; for as well as any form of words can do so, it goes to God as our Gracious Father, puts forth our duty and our wants, and in charity and love seeks a blessing on Mission work at home and abroad; and in the way He directs.

Next as to the Gleaners' Special Offerings. We Gleaners here think your idea of appropriating a missionary for a time—say one year—would give the definite object required by some, without limiting our sympathies. For one year we should have a missionary of our UNION in India, then China, then Africa, then New Zealand, &c., as the Editor sees fit. In this way, if any Gleaners think the time too long before their missionary comes to the spot they are most interested in, they could expedite it by increased prayer, effort, and offerings, and then we might have two.

F. V.

"Figure Patience."

I must send you word of the amount realised for our beloved C.M.S. by the sale of my little game of "Figure Patience" during the year 1887. I always make up my accounts at the end of December, and found to my joy that, after all expenses of printing, &c., were paid, there was a clear balance of £11 7s. 6d. to be paid in through our local treasurer to the Society. You see this is over £4 more than the previous year.

CARRIE E. COOMBE.

[See Advertisement on the last page.]

From a Carter.

I hope you will pardon me for not sending any word to you before now; but as I am very late at business, being a carter, I hope you will look over this little delay. But I would like to tell you what a great blessing my Heavenly Father has bestowed on me since I joined the GLEANERS' UNION. Being out sometimes very late at night, it is so joyful to be holding sweet communion with our Heavenly Father for a rich blessing for all the Gleaners and all Mission work all over the world. I well remember in the years 1867 and 1869, and 1870 and 1871, I used to attend a Sunday-school, and we used to get the *Coronet Magazine* and *Juvenile Instructor* every month, and put our penny in the mission box, never thinking any more about it. But, sir, it pleased God to open my blind eyes to see what a sinner I was; and now I am happy to tell you, sir, that He has bestowed on me His love, and not only that, but has allowed me to work in His vineyard, and to tell others of this wonderful love which He is willing to bestow on them; and the very magazines that I got when a boy I am very happy to give to the boys in my class. So you see, sir, how wonderful God works, and now I give my boys the *Juvenile Instructor* every month, and they like them very much, and is always waiting for them. And I am sending you a post order for three shillings [for three members], and will you please to take twopence out of each shilling for the card and manual, and devote the tenpence to UNION expenses; and my earnest prayer that God will bless all the work of the Church Missionary Society.

E. E.

Primroses.

Two or three correspondents suggest that Gleaners might gather primroses and sell them for the benefit of C.M.S.

Branches of the Gleaners' Union.

The St. James's, Holloway, Branch, which was formed by the Rev. E. A. Stuart after the London F. S. M., has now 240 members. It has held twelve monthly meetings, which have been addressed by (among others) the Revs. T. Harding, T. Kember, Dr. Weitbrecht, and H. A. Bren, Miss Highton, of the C.E.Z.M.S., and Miss Campbell, of the China Inland Mission. Mr. E. J. Pritchard, Secretary of the Mpwapwas, also acts as Secretary of the Branch.

A vigorous Branch has been formed at St. Paul's, Balls Pond, by the Rev. J. Hall Shaw. Mr. and Mrs. Shaw entertained the members and friends at a social gathering and missionary exhibition in the Vestry Hall on February 29th, when Mr. Stock gave an address on the Union. Mr. Shaw said, "What are we to glean is? Interest, Information, Intercession, In-come, In-comers." Mr. McCluer is Secretary.

A Branch has been formed at Bournemouth. Miss Burrows is Secretary. (See Home Notes.)

A Branch at St. Paul's, Onslow Square, is to be inaugurated on April 23rd, when the Rev. H. W. Webb-Peploe is to preside, and the Revs. E. A. Stuart and J. G. Garrett are to speak. Mr. Hewlett is Secretary. In this parish some lady members of the UNION have a private prayer-meeting of their own monthly, at the Dowager Lady Dynevors house.

Texts for Bible-Searchers.

WORKERS.

IV.—DESIRE FOR SERVICE.

1. Here am I; send me
2. Lord, what wilt Thou have me to do?
3. I must work the works of Him that sent Me
4. Always abounding in the work of the Lord
5. Unto you it is given . . . to suffer for His sake
6. Serve Him in sincerity and in truth

Monthly Gleaner Examination.

Questions on March Gleaner.

1. When, how, and by whom was the Ningpo Mission begun? Notice one of the methods used now in the work there.
2. Mention some hopeful features (1) in Sindh, (2) in the Santal and Bheel Missions.
3. Describe how the "Winter Mission" was carried on at Agarpara and at Kristopore.
4. Give some striking instances of real "hunger and thirst" for Gospel truth, and mention a case of Native intellect being consecrated to the furtherance of the Gospel.
5. Notice some English testimonies to the efficiency of our missionaries; and a Hindu testimony to the progress of Christianity.
6. What instances are given of past success in West Africa, and of new work in East Africa?

Bible Questions.

(From *The Missionary*, Edited by the Rev. H. B. MACARTNEY, Melbourne.)

What two men of position hewed out for themselves sepulchres in a rock? With what unlooked-for results?

Two earthquakes occurred almost at the same spot within two days of each other.

The word "satisfied" is used seven times of God's people in the Psalms.

Except in conjunction with the verb "gnash," the word "teeth" occurs only twice in the New Testament—once of Christ, and once of —

Where in the New Testament do we read of the tears (1) of a father, (2) of a sinner, (3) of an apostle, (4) of a bishop, (5) of an elder brother, (6) of Christ Himself?

What good man lost his life, after a singularly useful career, because, though warned by a special embassy, he would not forbear "meddling with God"?

Answers to Correspondents.

K. T. asks that maps may be provided for Gleaners. This is one of the urgent needs that ought to be supplied, and shall be (D.V.) when we can find time to attend to it.

M. R. asks to insert a request from "A Gleaner" for the loan of the *C.M. Intelligencer*. But she does not authorise us to give her name and address. How then is it to be sent? Requests of this kind can only be inserted as advertisements, on payment of 2s. 6d., and with full name and address.

Gleaners' Union Roll Call.

"They rest from their labours."

Miss E. G. Belts, of Ashby-de-la-Zouch, No. 4,225, Jan. 21st.

Miss Fanny J. Carver, at Tottenham, Ontario, Canada, and late of Lincoln, No. 2,281.

Nathaniel Ollis, Keynsham, aged 81, No. 4,769 (enrolled Feb. 27th, 1887, died Feb. 27th, 1888).

SUNDAY SCHOOL TEACHERS' COLUMN.

EDITED BY MISS EMILY DIBBIN.

Missionary Lesson.

Read—St. Matt. xxviii. Learn—1 Cor. xv. 14; 2 Cor. v. 14, 15, 20.

SUPPOSE a family of children suddenly hear there has been an accident at the mill where their father works, and that he is killed. Imagine the grief that they can never see him again, the sorrow for disobedient acts and rebellious words, the desolation of the orphans now their protector is gone. Fresh news comes. There has indeed been an accident, but the father has escaped. Mourning is turned to joy. They cannot do too much to please the restored one. Now see—

I. THE DISCIPLES' SORROW.

They were disappointed (St. Luke xxiv. 21). They thought the Lord Jesus would have reigned in Judea and given them positions of honour (St. Matt. xx. 21; xix. 27). Having been for more than three years in constant intercourse with Him, depending on Him for direction, for help, for comfort, they felt desolate indeed (St. John xiv. 18, R.V. and Marg.). They loved Him (St. Matt. xxvi. 35; St. John xxi. 15—18; xx. 11—15), and were overcome with grief when He was taken from them, and with remorse that they had deserted Him in His hours of pain and trial.

II. THE DISCIPLES' JOY.

Now He is risen from the dead. They see Him and hear Him. He teaches them once more. The hope of the kingdom is restored; they are assured of His forgiveness for their baseness (St. John xx. 17). He promises to be with them evermore (St. Matt. xxviii. 20). No wonder their joy is great! (St. Matt. xxviii. 8.)

III. THE DISCIPLES' OBEDIENCE.

They are eager now to obey His command (v. 19). There is no more shrinking from pain and hardship. James, son of Zebedee, soon lost his life (Acts xii. 1); Peter bore stripes and imprisonment and was crucified at Rome; James, son of Alpheus, was thrown from a pinnacle of the Temple; it is said that Andrew was nailed to an olive tree in Greece, Philip and Bartholomew were crucified, the one at Hierapolis the other at Albanus, and that Thomas had journeyed as far as India before his life was ended by a wooden spear.

We have the same cause for rejoicing at Easter as had the disciples. The Lord Jesus rose again for our justification as for theirs (Rom. iv. 25). His promise (St. Matt. xxviii. 20) is to us as to them, and so is His command (ver. 19). The return of Easter should stir us up to more earnest endeavours to obey it. Does it do so? If not, why not? Is it because we do not love the Lord Jesus as did the disciples?

Anecdotes and Illustrations.

THE LIGHT SHINING IN DARKNESS.—Mr. Stone, of the Telugu Mission, tells us that he sent a copy of the New Testament to a Brahmin, who showed some interest in Christianity. Some time after, while passing a house about 10 o'clock at night, a catechist heard a voice reading, "Let your light so shine," then, after a pause, it exclaimed, "I have no light. How can I get it? Oh, for this light!" He tapped at the door, and going in, found this Brahmin studying the New Testament while his family slept.

OLD THINGS PASSED AWAY.—Mrs. Hinderer, writing from Ibadan, said, "Last evening a man who had been a large dealer in slaves brought the irons with which he used to chain the poor creatures, saying, 'that having been made free by the blood of Jesus, he never should want such cruel things again.'"

MISSIONARY HARDSHIPS.—We have received a letter from Archdeacon Winter from York Factory, Winnipeg, in which he says: "In the Sunday School Teachers' Column for August I notice that you say, 'In some parts of North-West America, missionaries, until lately, only received their home letters and supplies once a year.' From this, I presume, you think it is not the case now. I am simply writing to inform you that there is no change with regard to food and clothing up to the present time. And on account of the shipwreck last year we suffered many privations after the loss of our entire annual supply. Frequently we scarcely knew where to look for the next meal, for we have no animals (of the farm-yard) and no vegetables; but our heavenly Father was merciful to us and supplied our wants in His own way. The Indians brought us food from the woods, consisting chiefly of venison. We are absolutely debarred from purchasing food in Canada, as the nearest town is Winnipeg, nearly 1,000 miles from here, and we have no means of conveyance. This year we are almost entirely dependent on our home supplies, as the deer (our winter food) have gone to another quarter. The annual ship came in perfect safety last September, and was only here a few days. We shall not hear anything of the homeward voyage until the end of January. With regard to letters, I am happy to state that we are not quite so badly off as in olden times; for instead of one mail we get three during the year. But then we are beyond the limit of the postal delivery by a thousand miles, and therefore the letters have to be fetched. Two men from here walk to Norway House, 600 miles distant, on snow shoes, and 600 miles back. The journey occupies between five and six weeks, and they sleep in the open air with the thermometer down to 50° and 55° below zero."

HOME NOTES.

THE Anniversary of the Church Missionary Society will (D.V.) be on Monday, April 30th, and Tuesday, May 1st. On Monday, at 6.30 P.M., the Annual Sermon will be preached at St. Bride's by the Bishop of Exeter. On Tuesday, at 11, the Annual Meeting will be held at Exeter Hall, the President in the Chair. Among the speakers expected are the Bishops of Rochester and Waiapu, the Master of Trinity College, Cambridge (Dr. H. M. Butler); Sir Rivers Thompson, K.C.S.I., late Lieut.-Governor of Bengal; and the Treasurer, Sir T. F. Buxton, Bart., on his return from his Indian tour. The Evening Meeting will be at 7, when several missionaries will speak.

THREE faithful C.M.S. friends, though not amongst the most conspicuous, have been removed by death in the past month, viz., Mr. T. B. Sheppard, of Frome, an Hon. Life Governor; Mr. B. Sellwood, of Cullompton; and the Rev. Francis Storr, of Brenchley. Mr. Sellwood was a munificent though generally anonymous donor. When missionaries were kept at home in 1880 for lack of funds, he gave the Society money to send out two to the Punjab and maintain them for three years; and he afterwards gave £640 a year to support the Quetta Mission. Mr. Storr had at Brenchley perhaps the most remarkable Village Association in aid of the C.M.S. in England.

TWO notable men have lately died who were at one time connected with the C.M.S. The Rev. Dr. George Percy Badger, the well-known Arabic scholar and friend of the Sultan of Zanzibar, was at the C.M. College in 1837, and went in that year as a printer to the Society's press at Malta. After three years he left the Society's service, and was afterwards ordained and became chaplain at Aden. The Rev. Giulio Cesare Mola, late missionary to the Italians in London, was originally an Italian Roman Catholic missionary in Ceylon. There he was converted to the simplicity of the Gospel, and became a clergyman of the Church of England. From 1866 to 1872 he was a C.M.S. missionary to the Tamils, first in Ceylon and then in Tinnevelly; and he appears on our roll as the Rev. Julius Caesar Mill. He married a sister of the Revs. W. P. and H. Schaffter.

MR. J. BURNESS, late of the Niger Mission, sailed with Mrs. Burness on March 15th to join the East Africa Mission. Mr. Burness will take charge of the lay work at Frere Town.

C.M.S. MISSIONARY Exhibitions have lately been held at Hastings, Croydon, and Balls Pond (Islington), with much success. At Hastings it was combined with a Sale of Work, which realised £260. The Croydon one was kept up for three days, but it suffered by the snow and bitter cold.

A GIFT of £100 has been received from "a forty years' donor and a Gleaner," in consequence of the Mohammedan controversy.

CONTRIBUTIONS are being invited towards a memorial to the late Mrs. Malaher, in the shape of a much-needed Reserve Fund for the Missionary Leaves Association, which she founded and worked for so many years. We hope many will send an offering to the Secretary, Mr. H. G. Malaher, 20, Compton Terrace, N.

Five Days of Meetings.

I SCARCELY ever mention work of my own in the GLEANER, but some meetings I have just been attending presented so many features of varied interest, that they seem worth recording.

On Friday, March 2nd, I went to Bournemouth. In the afternoon a very crowded drawing-room meeting (150 present) was held at Bassendean, the house of the Hon. Mrs. Fiennes, to promote the GLEANERS' UNION. Canon Eliot presided. The same evening, a meeting of 250 young men and women was held at the Cairns Memorial House, belonging to the Y.M.C.A., Captain Dawson presiding, when the C.M.S. Missions in Africa, the Lands of Islam, India, China, and Japan were briefly sketched with the aid of maps. On Saturday nearly 300 persons were present at the Noon Prayer Meeting in Shaftesbury Hall; and on Sunday about seventy at the 8 A.M. Y.M.C.A. Prayer Meeting; and at Captain Dawson's invitation addresses on the Claims of Missions were given at both these. On Sunday afternoons, Shaftesbury Hall, which seats 1,000, is always full for Captain Dawson's evangelistic service, and

on this Sunday crowds were standing also, and many were unable to get in. The singing, led by a large voluntary choir, was most striking. Here, too, I was privileged to give an address, partly evangelistic and partly missionary; and when the service was over, almost the whole audience remained, at Captain Dawson's invitation, to hear a second address on U-Ganda. Among the congregation were the Queen of Swellen and Prince Oscar and his bride.

Next day, Monday, I went to Cambridge to address the members of the University C.M. Union, about 100 of whom were entertained by Mr. and Mrs. Moule at Ridley Hall. Not a few of them are ready for God's call to the mission field. Then on Tuesday to Norwich, where the leading clerical friends of the Society, including the Bishop of Norwich and Archdeacon Perowne, were gathered under Canon and Mrs. Ripley's hospitable roof at Earlham Hall. A private meeting was held in the drawing-room after dinner; and next day, in the city, the Norfolk C.M. Union held its annual meeting, also a private gathering. At both there were gratifying tokens of the love and confidence with which the Committee and Secretaries in London are regarded by nine-tenths of their staunchest supporters in the country.

E. S.

The London Unions.

THE three London Unions have been active during the past quarter. The LAY WORKERS' UNION has met almost every week for lectures, discussions, &c.; and on certain evenings a short prayer meeting has been held before the regular meeting. The two most important gatherings were on Feb. 20th and March 13th, on which days Mr. Sydney Gedge, M.P., opened a discussion on Objections to Foreign Missions, and Dr. R. N. Cust reviewed the Missionary Societies of the world. Among those who have taken part in other meetings are, the Revs. G. B. Durant, H. Armstrong Hall, J. B. Whiting, J. G. Garrett, and W. Gray. Mr. Henry Morris has retired from the chairmanship of this Union, and has been succeeded by Mr. Herbert R. Arbutnott.

The LADIES' UNION has had three monthly meetings. On Jan. 19th Mr. Wigman spoke on his tour round the world; and on Feb. 16th Mr. Sydney Gedge, M.P., gave a masterly address on Objections to Foreign Missions. A course of three lectures has also been given by Mr. Stock, on Missionary Bishops and Bishoprics. On Dec. 6th the Union entertained at the C.M. House 250 East End Sunday-school teachers, from Spitalfields, Stepney, Whitechapel, &c.: and on Feb. 28th an equally large gathering of West End teachers, from Marylebone, Westminster, Belgravia, &c. On each occasion missionary curiosities and lantern slides were exhibited, and addresses given by the Editorial Secretary and a missionary (Revs. J. G. Garrett and H. Williams).

The YOUNGER CLERGY UNION has met monthly. On Dec. 19th there was a discussion on Education as a Mission agency, opened by the Revs. H. Seeley and J. Harford-Battersby. On Jan. 16th there was a discussion on Christianity *versus* Mohammedanism, opened by the Rev. H. Williams, of Krishnagar. On Feb. 20th Mr. Wigman spoke on his tour round the world. In February, also, Mr. Stock gave a course of three lectures on Japan.

We are requested to state that a Meeting of the East Lancashire C.M. Prayer Union will be held (D.V.) on Tuesday, April 17th at 7.15 P.M., at 100, Corporation Street, Manchester. An Address will be given by the Rev. W. Jukes, M.A., late C.M.S. Missionary in Peshawar. All members of the GLEANER'S UNION in Manchester and neighbourhood are specially invited.

Contributions received by the Editor.

To March 10th.

In connection with the Gleaners' Union:—

For Union Expenses: Shaftesbury Hall, Bournemouth, 10s.; Thank-offering, 10s.; Miss Porter, 9s.; by Lady Fox, 8s. 2d.; Miss Morley, 5s. Fifty-five sums under five shillings, £2 17s. 1d. Total, £4 19s. 3d.

For Our Own Missionary: A Gleaner, £1 5s.; A. W. Dace, £1; Miss Winstone, £1; Miss Bland, 10s.; Miss Sampson, 10s.; Miss Venables, 10s.; Thank-offering, 10s.; Miss Ball, 5s.; Miss Morley, 5s. Thirty-four sums under five shillings, £2 8s. 7d. Total, £8 3s. 7d.

For C.M.S.: In Memoriam, F. A., £3; E. D., £1; Jessie Allan, 10s.; Miss Marah, 5s.; A. Z., 5s. Twenty-seven sums under five shillings, £1 3s. 10d. Total, £6 3s. 10d.

For the Bishop Hannington Memorial Church: Miss S. H. Fitter, £1; Mrs. Trotter, 10s.; One sum under five shillings, 2s. Total, £1 12s.

Membership and Examination Fees, &c., £4 5s. 8d.

Total, Gleaners' Union, £25 4s. 4d.

The Editor has also received for the C.M.S.: Mr. J. H. Cole, £10 10s.; Mrs. Frere, £10; Dora and Eva MacInnes, part sale of work, £10; Miss G. Saunders, £5; Weston-super-Mare Conference, per Rev. Colin Campbell, £7.

Topics for Thanksgiving and Prayer.

Prayer that the Easter season may bring blessings to all missionary work, which is the fulfilment of the Risen Lord's Last Command.

Prayer for unity and brotherly love among all members of the C.M.S., and that God may enable the Society to move steadfastly forward on its old and tried path, swerving neither to the right hand nor to the left.

Prayer for work among Mohammedans in Calcutta (p. 54), for new converts at Jaffa and Calcutta (p. 54), for newly ordained Native clergy in West Africa, India, China, and New Zealand (p. 58); for the girls of Tinnevelly, both Christian and heathen (p. 59); for the Chinese evangelists in Corea (p. 58).

Continued thanksgiving for the Winter Mission in India. Prayer for the safe return of the Missionaries to England.

Continued prayer for the General Missionary Conference in June and the Conference of Bishops at Lambeth in July.

Prayer for offers of service *this month* (p. 49).

Forthcoming Sales of Work.

Mrs. Blenkin, The Vicarage, Boston. Sale April 3rd and 4th.

Mrs. Dunlop Smith, Didsbury Rectory, Manchester. Sale May 1st.

Mrs. Munby, Turvey Rectory, Bedford. Sale April 19th

Margate Juvenile Church Missionary Association. We are requested to announce that the Annual Sale on February 18th realised £180.

EIGHTY-NINTH ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY.

The ANNIVERSARY SERMON will be preached (D.V.) on Monday Evening, the 30th of April, at St. Bride's, Fleet Street, by the Right Rev. Dr. BICKERSTETH, Bishop of Exeter, V.P. Divine Service to begin at Half-past Six o'clock.

The ANNUAL MEETING will be held (D.V.) at Exeter Hall, Strand, on Tuesday, the 1st of May. The Chair to be taken at Eleven o'clock precisely. Doors to be opened at Ten o'clock.

A PUBLIC MEETING of the Society will also be held at Exeter Hall, in the Evening of the same day. The Chair to be taken at Seven o'clock precisely. Doors opened at Six.

Tickets of admission to the Hall may be had on application at the Society's Office, Salisbury Square, daily, from Tuesday, April 24th, to Friday, April 27th, from Eleven to Four o'clock; or Saturday, April 28th, from Eleven o'clock till One; and on Monday, April 30th, from Eleven to Four o'clock. No tickets will be issued before the time here specified. It is particularly requested that persons applying for Tickets will confine their application to the number actually intended to be used.

By order of the Committee,

GEORGE HUTCHINSON, Major-Gen., C.B., C.S.I.,
Church Missionary House,
Salisbury Square, April, 1888.
Lay Secretary.

[ADVERTISEMENTS.]

APPEAL FOR NEEDLEWORK. An invalid would like to have one piece of work from any kind Member of the C.M.S., to be sold with a piece of her own, for the benefit of the C.M.S.—Address, Miss Coates, The Chestnuts, Woodridding, Pinner.

KNITTED ARTICLES. Mrs. Gurney, Henlow, Biggleswade, would be pleased to supply the following articles for the benefit of the C.M.S. Children's and Ladies' Vests, 2s. to 5s. Gentlemen's and Ladies' Gloves, 2s. 6d. to 3s. Warm Wrap Shawls, 12s. to 15s.

GLEANINGS FROM THE OCEAN. Beautiful Microscope Slides containing from 50 to 70 different Foramenifers from Atlantic Mud; mounted under moveable glass cover, to be sold for C.M.S. at 1s. each. 1 oz. packets of Mud, containing over a thousand Foramenifers (about 50 species), with directions for washing, mounting, &c., post free, 1s. 1d. Rev. A. H. Delap, Clonmel, Ireland.

CUT FLOWERS. Boxes will be sent post free on receipt of Two Shillings by Mrs. PAULINE SIMPSON, Antibes, France, in aid of the C.M.S. Postal Orders preferred, but penny stamps may be sent. French post, 2½d.

THE FAVOURITE BIRD PUZZLE. Ten birds on ten cards to make one square. Geometrical, clever, amusing. 1s. 1d. per post. For C.M.S.—Address L., 1, Queen Anne Gardens, Bournemouth.

"FIGURE PATIENCE." This game can still be obtained from Miss C. E. COOMBE, Villa Marina, Worthing. The price, with rules, is, one set (4 bags), 1s. 6d., postage 2d. extra; two sets, 3s., postage 2½d. extra; three sets, 4s. 6d., postage 3d. extra. When more than three sets are ordered to be sent to the same address, parcel post is available, and extra expense is avoided.

CHURCH PASTORAL AID SOCIETY.

Offices: Temple Chambers, Falcon Court, Fleet Street, E.C.

To carry on the work of this Society at its present rate requires about £13,500 a quarter, or £54,000 a year. The available income last year was only £50,122. To withdraw grants for Curates or Lay Agents most seriously cripples God's work in parishes that must look to outside aid for the means of evangelising the masses of poor contained in them, and there are over 100 applications on the Committee's approved list of cases waiting for aid.

JAMES I. COHEN, Secretary.

THE CHURCH MISSIONARY GLEANER.

MAY, 1888.

EDITORIAL NOTES.

 E grieve to say that the expected heavy deficit has not been averted. Many kind and self-denying gifts were sent in response to our appeal, and but for them the position would have been worse than it is. But it is quite serious enough. The "Legacies" are £14,000 less than last year; and the "Associations," whence the bulk of the income comes, are believed to be £4,000 less. On the other hand, "Benevolences" are higher. The exact figures will be known before these lines appear, but we do not know them at the time we write. There have been large gifts to the Extension and other Special Funds, which are never included in "Ordinary Income." But the falling off in Legacies involves the practical loss of so much cash all the same, and our Missions must suffer to that extent.

It is well that we should be humbled, and be taught that the C.M.S. has nothing but what God gives it. But for the sake of the dear missionary brethren whose hearts will be saddened when they hear of the crippling of the Committee's resources and their consequent inability to extend the work, we beg for very earnest prayer that the Lord will at this time incline the hearts of His people who have means to come forward and relieve our anxieties. Why should not twenty friends at once give £1,000 each? There are hundreds who could do even that, if they would.

Notwithstanding the financial deficiency, and the unhappy divisions which have arisen in some C.M.S. circles (through the utterly unfounded suspicions which have been whispered about), we are looking forward to a happy Anniversary. Of the preacher at St. Bride's on the Monday we have before spoken. At the Morning Meeting on Tuesday, the Bishop of Rochester will represent the Home Episcopate; Dr. Butler, the Universities; and the Rev. Horace Meyer, the Home clergy. From the foreign field there will be Bishop Stuart, of New Zealand; Dr. Bruce, of Persia; Sir Rivers Thompson, late Lieut.-Governor of Bengal, from India; and Sir Fowell Buxton, also to tell what he has seen in India during the past winter. In the evening there will be the Bishop of Sodor and Man (Dr. J. W. Bardsley), Bishop Crowther, &c.

We have hitherto refrained from mentioning the retirement of Bishop Speechly from the Bishopric of Travancore and Cochin, hoping that it might be averted. But we much regret to say that it is now settled that he will resign this summer. Mr. Speechly went out to Travancore as a C.M.S. Missionary in 1860. He was for some years Principal of the Cambridge Nicholson Institution at Cottayam, and there trained several of the Native clergy of his future diocese. He was consecrated at St. Paul's in 1879, along with Bishops Ridley, Barclay, and Walsham How.

From very early days, it has been the custom to enrol as "Honorary Governors for Life" clergymen and laymen who have rendered "very essential services" to the Society. A place on this list has been very much valued, and there is always great interest in the new names announced year by year at the Annual Meeting. The list has for some years been limited to 100 names, and only vacancies are filled up. But hitherto no place has been found for *Ladies*, many of whom do such noble work for the cause. The Committee have now resolved to use a power given them by the Society's Laws to create a second list of "Honorary Members for Life," and to put on it ladies equally qualified.

The last Report of the Cambridge University Church Missionary Union gives a list of 172 Cambridge graduates who have gone out as Missionaries, to the end of 1887. Of these, 111 went for C.M.S.; forty-eight as chaplains, or for S.P.G., or for the Delhi Mission (this includes Henry Martyn and other East India chaplains, but the list is incomplete); five for the Universities' Mission to Central Africa; five for the China Inland Mission; three for the London Missionary Society. In the C.M.S. list, *fourteen* stand for the year 1887; only one other year (1860) had as many as *six*. Even taking all societies together, no year came up to the C.M.S. 1887 list alone. The best was 1885, when the five China Inland men went, with five C.M.S. and two S.P.G. Eleven on the C.M.S. list were Ridley Hall men. All this is most interesting and encouraging, but the report rightly expresses the hope that the increase last year "is but the earnest of a still larger increase, and that the number may never fall again to its former low standard."

Little did the Christian boys who suffered in Uganda think how the story of their martyrdom was going to be told in every quarter of the globe, and to be used of God to arouse sympathy and quicken faith. In May last year we printed the beautiful letter sent to the persecuted converts by the Christians of Tinnevelly, accompanied by £80 collected on the Christmas Day services in that province. In August we mentioned a smaller contribution from the Presbyterian Chinese Christians at Swatow; also the circulation in Madagascar of 8,000 copies of a tract on the Uganda massacres, which had called forth much prayer. Now we hear of similar sympathy in Melanesia. Bishop John Selwyn has sent to the Society £10 collected at the Patteson Memorial Church in Norfolk Island; and Miss Allen, of the Universities' Mission, tells us that Mrs. Selwyn had written to her as follows:—"Our hearts were much stirred by the wonderful martyrdoms in Uganda, for which truly we can only thank God and marvel at the power of His grace. Our boys talk of the Uganda boys by their Christian names, and they are household words amongst us, so real was it to us."

This last Christmas the Tinnevelly Christians gave their offertories to the Hannington Memorial Church at Frere Town, and collected £44 10s.

If our readers wish to see how a country village can be worked for the missionary cause, let them turn to page 95 of the Contribution List in the last Annual Report, and they will see how £321 was raised at Brenchley, a scattered village in Kent. The venerable Vicar, the Rev. F. Storr, has lately been called to his rest. It was a treat to be at his wonderful annual meeting, with the large schoolroom packed, and the people dissatisfied if they had less than three hours. As the secretary read out the long list of boxes (by their numbers, "No 1 so much," "No. 2 so much," &c.), Mr. Storr (who knew whose box No. 1 was, &c.) used to make affectionate comments on the results, to the delight of his hearers. His own infirmity (he was quite blind) made it all the more touching.

Our "F.S.M." campaign has been imitated with great success in America. The Presbyterians throughout New Jersey organised "N.S.M." last November. There were fifty-eight centres, but (apparently) meetings were held in 219 towns, and in many villages besides. Great gatherings were not promoted; the plan was to carry the Missionary message to every one's door.

THE GLEANERS' BIBLE STUDY.

By SOPHIA M. A. C. NUGENT.

Thursday, May 3.

Read John xxi. 18—25.

Question: "If I will that he tarry till I come, what is that to thee?"

As far as we know, this is the last question which sounded from the lips of the Lord Jesus before His ascension. It followed almost immediately after He had asked, "Lovest thou Me?" and there was the same yearning love in this question.

The Lord wanted to equip His impetuous servant for all that was to come. He knew that he was easily diverted from steadfast gaze, and so He gave him this question, which said many things in its few words:—

1. It told that the Lord wanted His servant's whole gaze to be fixed entirely on Himself. It was as if He said, "Your look is not to be even on John, your special friend and My beloved disciple. It is to be set upon Me."

2. It told him that the Lord does not gratify even love's curiosity. "Trust Me to plan John's path, Peter. He shall be led by Me in My way."

3. It told what a noble, royal life the life of service is. The Lord only four times used the expression "I will" (can our Gleaners find the places?). This is one of the four times, and it lifts the daily life into the grand and glorious sphere of His Will. "If I will that he tarry." There is no accident, no hap-hazard in the life of the child of God. Its length is planned by the Will of God. Then, oh! how this ennobling thought should make us each pause to ask, "Is my life willingly under the Will of God?"

4. It is as if He implanted at once in their hearts the inspiring hope of seeing Him again, and lit the lives of His very first disciples with the glow of "the Blessed Hope" of a Returning Lord! So the first prospect of His return is not that given in the angel's words as He ascended, but in His own before leaving them.

Fellow-Gleaners, is our work for the heathen done in the gladness of the light of "Till I come"? Are we watching for Him in the very midst of our most eager work?

Thursday, May 10.

Read Acts i. 1—11.

Question: "What and if ye shall see the Son of Man ascend up where He was before?"

We have reached Ascension Day, the day which has been beautifully called the "blossom" of the Tree of Life. The Lord Jesus was God's "Plant of Renown." He was "sown in weakness"; He "fell to the ground and died"; and in being sown and dying, He rose again, and Ascension Day was the day of blossoming, as Pentecost was the bursting forth of the ripe seed which should be scattered into all the furrows of the world.

Let us dwell on His glorious Ascension! Dwell on it with gladness for *Him*, as we think of His welcome home again—home to the Father's house He left for our sakes. Dwell on it with gladness as the day which gives redeemed humanity a right to the very Throne of Heaven. It was the day on which He gave His great missionary charge and left with His Church the commission which gave the principle of all her future service, to begin at home and then work into an ever-widening circle. No wonder these ten days have been chosen for special missionary remembrance. And is it not wonderful to see that He gave a larger sphere to His Church than He had Himself? "Jerusalem, Judea and Samaria" were His limit, except the one visit to Tyre for one heathen mother's sake (Mark vii. 24); but "the uttermost parts of the earth" were committed to us! Why? Because He promised that His disciples should do "greater works" than He ever did, because He was going to His Father, and would send the Holy Spirit. Have we risen to this privilege yet? The Church never has yet as a whole, and never will, unless each individual member rises personally to the honour and height of this glorious charge.

The question for to-day may be for once taken from its context and faced by itself, "What and if ye shall see the Son of Man ascend up where He was before?" Let it say to us, "Can you do without My realised presence? Can you believe in Me without seeing Me? How much power has the *Unseen* Christ over you? Are you letting your work depend on your comfort in Him, or on your faith in Him? Does a Christ out of sight make trust more intense?"

The Lord Jesus Himself teaches us how to use His Ascension, when He said to Mary, "Touch Me not, for I am not yet ascended." In that word "not yet" was hidden a glorious claim for faith and love. It said, "After My ascension you *may* touch Me. Then there shall be closer,

deeper and more intimate contact than ever—a contact which shall be lasting and unbroken by bodily absence."

"What and if ye shall see Him ascend?" Shall His apparent going out of our reach only make us the more determined in our trust?

Thursday, May 17.

Read Luke xi. 1—13.

Question: "How much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"

We have come to the pause between Ascension and Pentecost; those solemn waiting days when our whole soul should be set upon His promise of the Holy Ghost. Every child of God has the Spirit, for it was He who worked the conviction of sin which brought us to Christ the Sin-bearer. But we need more, we need increased supply, and a constant supply. Are we *set upon* having it?

The Holy Spirit is "The Promise of the Father," but it is not idle, listless souls who shall get it fulfilled to them. Count up the word "ask" in the passage before us, and dwell on what it implies of deliberate, determined search and waiting. No one is left out. Are you a child in the house, happy and trustful in the father's love? then "ask." Are you indeed in the house, but as if you had lost something? then "seek," put yet more diligence into it. Are you under the sense of being outside the house? then "knock." Under every plea the Lord entices us to ask for this His grand Ascension gift, He would not have one without it. Read verse 10 on your knees, laying the verse under His eye, and pleading, "Thou hast said, 'Every one that asketh receiveth,' and I am in the Every one, as I once was in the Whosoever of Salvation."

It is a great comfort that He here speaks of the Spirit under such a simple form; just as "bread" as daily food. Why that makes me at once see that it is something to which I have a right. If I am a child my father is *bound* to feed me, and keep me supplied with food to keep up the daily strength.

And then when we have settled all this, and seen what a claim upon Him He puts into our hands, then let us echo His question and say, "How much more shall not my Father give the Holy Spirit to me who ask?" "How much more?" it means, "Of course He will! beyond all doubt He will!" Long ago a taunting enemy had said, "*How much less* shall your God deliver?" (2 Chr. xxxii. 15), and I fear the enemy's words are echoed in many of our lives! Shall ours take up Sennacherib's "How much less?" or the Master's "How much more?"

Thursday, May 24.

Read Luke xii. 49—53.

Question: "What will I if it be already kindled?"

A STRANGE passage, and a most solemnising one. It begins, "I am come to send fire upon the earth." What did the Lord mean? Was it outward destruction and desolation?

His forerunner had foretold, "He shall baptize you with the Holy Ghost and with fire." So even John the Baptist knew that the Lord's work was not to be only one of calm and peace, of quiet rescue and deliverance. He knew that this battle was to be with burning and fuel of fire (Isa. ix. 5). And now the Lord Himself uses these solemnising words, "I am come to send fire upon the earth." It is like the prophet's words, "By fire and by sword shall the Lord plead with all flesh." Fire destroys or fire cleanses, according to the material it touches.

And the Lord Jesus brings to our minds to-day that the sacred Holy Spirit is not merely bread, but fire. We need bread to strengthen, and fire to purify and quicken. As fire, He touched every apostle at Pentecost. The Lord Jesus longed to give Him in both aspects. In the passage before us this comes out very strongly. Before He could send the Spirit He must die. There must be atonement before there could be anointing. But He so yearned for this crowning of His death that He cries out, "How am I straitened till it be accomplished!" (See also American note at close of our Revised Version.) He goes on to speak of the division which must come, for *separation* is an essential part of the work of the fire. It separates the true from the false—the gold from the dross. And true zeal lit from heaven does offend. The heathen baptized faces death for Jesus' sake, and every true child of God has something of the same.

There is an inner separation too. When the fire of His Spirit touches our conscience, there is a dividing, and a severing from all which does not please Him. Shall we let Him touch us as fire, as well as feed us as bread? Shall we lay ourselves as open to this part of His work too, and let Him have His yearning over us?

(N.B.—*The Reading for May 31st will be included in next month's Readings.*)

BRIEF SKETCHES OF CHURCH MISSIONARY LABOURERS.

BY THE BISHOP OF OSSORY.

V.—Dr. Krapf (East Africa).

BEFORE the Church of England gave any of her sons to the Church Missionary Society, we were indebted to Germany for our supply of labourers. A little later, the Missionary Institute at Basle sent us some of our best as well as earliest men, and perhaps none of them excelled the eminent explorer, linguist, and evangelist of whom we are about to speak. The name of Dr. Krapf must ever stand high upon the list of benefactors to Africa, and he may well be called the pioneer of modern discovery in that dark continent. It is, however, of his missionary character and work that we would take especial notice.

John Ludwig Krapf, "the wrestler," as his second name appropriately signifies, was born at Derrindingen, in Würtemberg, in 1810. He was the son of humble parents, and owed his early education to the apparently accidental suggestion of a lady who told his sister that he ought to be sent to the grammar-school at Tubingen. His first impulse towards foreign travel came from poring over a map of Africa in the school-atlas, and wondering that so few places were marked in its eastern regions. A bookseller had lent him "Bruce's Travels," and he had read there of hyenas, and so he thought to himself, "Can all this blank region on the map be a desert, and is it full of hyenas?"

He was then only thirteen, and when, a little later on, his future career in life was being discussed at home, he expressed his wish to go to sea, in the hope that he might thus see foreign lands. He now began to apply himself to classical and modern languages, and attained great proficiency in them. Two years had been thus employed, when it so happened that the master of the school read an essay to his pupils upon "Missions to the Heathen." It was the first time that Krapf had ever heard of them, and forthwith the thought of being a missionary blended itself with the earlier one of being a traveller.

He set out on foot for Basle, during the holidays, to consult Blumhardt, who was then Director of the Missionary College. That good man, however, soon perceived that notwithstanding the youth's ardour and ability, he still lacked the first and essential requisite for a missionary career. The influence, however, of that visit led Krapf to give his heart to God, and in 1827 he was invited by the Director to enter the seminary, and he remained in it for two years.

Dazzled, or rather dazed by the writings of the mystics, he for a while gave up the idea of missionary or even clerical life, and returned home to work on his father's farm; but happily the old feelings were again awakened by intercourse with a Swedish missionary, who had laboured in India and Smyrna. On the strong recommendation of Blumhardt he was eventually accepted in 1836 by the Church Missionary Society, as a man not only of piety but of distinguished attainments. His destination was at first fixed for Greece, but was afterwards changed for Abyssinia. It was hoped at that time that the corrupt Church of that country might be purified by the presence of a clearer faith; and, as a translation of the Holy Scriptures into Amharic (the vernacular of the country) had been recently made by an Abyssinian monk, it gave encouragement to this expectation. The ignorance, however, of the Native clergy and the intrigues of Roman Catholic missionaries, soon dissipated this hope, and led to the expulsion of the young missionary.

On this he resolved to gain an entrance into Shoa, which lay to the south of Abyssinia, and was one of those countries

to which the old school-atlas had first directed his attention. He remained for three years in Shoa, which, though professedly a Christian country, differed little in character from a heathen land. Its king, Sela Selassie, though receiving the missionary kindly, had little desire for instruction, and would evidently have preferred the presence of smiths and gun-makers. He had 500 wives, but seemed ambitious of a matrimonial connection with England; and, as Queen Victoria was still unmarried, he probably thought that a favourable reception accorded to a messenger from her country might further his projects.

While Krapf was in Shoa his sympathies were strongly called out towards the Galla, a heathen people, reaching southwards towards Mombasa, and he determined to go and preach the Gospel amongst them. His intentions were frustrated by the breaking out of war, and he retired for a time to Egypt, where he married Rosine Dietrich, a lady whom he had known in Basle.

On his return to Shoa, he found the country closed against him, and another attempt to enter Abyssinia having been frustrated, he once more resolved to reach the Galla, and set out from Zanzibar with that intention. But God had other purposes concerning him. The ship sprung a leak, and the captain had to put back towards Aden, but when just in sight of it, the wind drove them out to sea. Krapf was in imminent danger, but was providentially rescued, and then embarked in another ship which was sailing for Mombasa. But for these disasters he probably would never have visited the countries which were to be the chief scene of his labours, and the whole history of Africa, as regards exploration and missionary work, might have been entirely altered.

"God moves in a mysterious way
His wonders to perform,
He plants His footsteps in the sea,
And rides upon the storm."

It was during his explorations inland from Mombasa that he heard of countries in the interior, such as Jagga, Usambara, and Uniamesi, in which latter country he writes, "*there is a great lake.*" Little did he then know that he was to pioneer the way to these lands, and that the "great lake" was no other than "the Victoria Nyanza," the great inland sea upon which thirty years afterwards he rejoiced to hear that a Mission-boat had been launched. Mombasa now became for a time his island home and base of operations, and here he set himself to conquer the unknown languages around him, which had neither dictionary nor grammar.

But he was to be baptized for his special work by suffering and bereavement. Already he had lost a new-born child in the Shoa wilderness, and he had christened it "Eneba," which means "a tear." Now he was to lose his wife just after another child was born to him. He himself was so prostrate at the time with fever, that it was only by an effort he could crawl to her couch and satisfy himself that she was really dead. This devoted woman had summoned her Mohammedan attendants around her and exhorted them from her dying bed to believe on Christ. She had given two last instructions to her husband: one was not to praise her when giving an account of her last hours; the other was to carry her over and bury her on the mainland, that so her dead body might take possession of it for Christ. Two days after her interment, the motherless infant was laid by her side, and that solitary grave, like Abraham's sepulchre at Machpelah, became to Krapf the earnest of future possession. What he felt may be best gathered from his own words: "My heart and my body wept for many days;" and again: "Tell our friends that there is on the East African coast a lonely grave of a member of the Mission cause connected with your Society. This is a sign that you have commenced the

struggle with this part of the world; and as the victories of Christ are gained by stepping over the graves of many of our members, you may be the more convinced that the hour is at hand when you are summoned to the conversion of Africa from its eastern shore." Nor was this strong and far-seeing faith disappointed. Close to that solitary grave has risen the Missionary Settlement of Frere Town.

In 1846 he was joined by Rebmann, who was not only his countryman, but who like himself had been a student at Basle. They resolved to transfer their Mission Settlement to Rabbai Mpia, on the mainland, and though fever and ague again and again prostrated them they pursued their labours amongst the Wanika. "Scarcely ever," says Krapf, "was a Mission begun in such weakness;" and yet linguistic labour, evangelistic work, and exploration of the country had each its full share of attention at their hands. "I prayed fervently," says Krapf, "for the preservation of my life in Africa until at least one soul should be saved." And who was the first-fruits vouchsafed to these prayers and labours? A poor cripple named Mringe, over whom, as his own son in the faith, the missionary rejoiced with "exceeding great joy."

We have spoken of Krapf and his companion as explorers. It was Rebmann who first told Europe of the snow-clad mountain of Kilimanjaro, rising 3,000 feet higher than Mont Blanc, and just beneath the equator. It was Krapf who led the way into the dark interior of the land. He had gone to Africa four years before Livingstone, and by his discoveries gave impulse to the travels of Burton, and Speke, and Grant, and Cameron. It was no marvel, therefore, that such men as Humboldt, and Ritter, and Bunsen should vie with one another in doing honour to a man who had travelled 9,000 miles on foot through regions unvisited by a white man; or that the King of Prussia should invest him with the gold medal of "the highest order of merit" on account of his geographical discoveries. But it was not for mere work like this he had gone out, nor was it for distinctions like these that he imperilled life. "What," he asks, "are royal favours compared with the office of a preacher in the bush, or a missionary in the lonely hut?"

When he came to Europe in 1850 it was not to idle, but to bring his linguistic labours in eight or ten African languages through the press. As we look back upon his translations of Holy Scripture, and the grammars, vocabularies, and dictionaries produced by this "polyglott man," they may well amaze us, especially when we bear in mind the gigantic difficulties under which they were accomplished.

But he was soon back to his missionary work again, with reinforcements of men, who, alas! were decimated by fever and hardship, leaving the heroic leader to pursue his work amidst dangers and privations. To him most literally do the words of the apostle apply: "In journeyings often, in perils of waters, in perils of robbers, in perils by the heathen."

On one occasion, after an attack by robbers, he was actually lost in the African wilderness for seventeen days; now he had to eat his gunpowder mixed with the buds of trees; now he had no drink except a little water with which he had filled his gun barrels. At one time he had "to break his fast on ants," and all the time he was in danger of death from cruel savages.

At length, after eighteen years of continual journeying by land and sea, he returned to Europe in shattered health. He was spared, however, for twenty years, which he devoted to linguistic labour, but he never lost hold of his interest in missionary work, and his counsel in all that concerned Africa was invaluable to his successors. To him we owe the magnificent idea of a chain of Missions across that continent. He knew full well that it would not be realised in his own day, but he felt assured that some day or other it would be

accomplished. His language on this subject is emphatic: "This idea I bequeath to every missionary coming to Africa. Every one who is a real patriot, and is indifferent to life and death for his Master's honour, will open this bequest, and take his portion out of it." He began that chain himself, and forged and fastened its first links at Mombasa and Rabbai Mpia; and now Mamboia, Mpwapwa, Uyui, Urambo, and Ujiji tell how link after link has been added to it from the east, while others are being formed on the Congo to join it from the west.

Twice or thrice in later years Krapf visited Africa for brief periods; but at length his great work at home and abroad was coming to an end, and on the 26th of November, 1881, he was found dead upon his knees beside his bed in his German home. Like to Livingstone in many respects, he was thus like him in his end; both of them lived and toiled for Africa; both of them died upon their knees; and doubtless their last thoughts and prayers were for the spiritual and temporal welfare of "the dark continent."

The grand saying of [the one found] an echo in the heart of the other—"Where the geographical feat ends, there the missionary work begins."

The great lesson of his undaunted and patient life may be summed up in the last words of one of his own last letters—"Real missionaries and their friends must never be disengaged at whatever appearance things may assume from without. They must act like a wise general. When he is beaten back upon one point he attacks the enemy upon another, according to the plan he has previously laid out. And in all cases true missionaries should be mindful of the memorable words which were spoken by the old French guard at the Battle of Waterloo: 'La garde ne se rend pas, elle meurt!' ('The Guard does not surrender, it dies!')

"A HAPPY LIFE" is an edifying little booklet in memory of "A. J. M.," a young girl devoted to the service of Christ. The profits are given to the C.M.S. (Metchim & Son, Parliament Street, S.W.)



THE LATE REV. DR. KRAPF.
(From a Daguerreotype taken in 1850.)

"A SEEKER AFTER GOD."*



yard, with dwelling-houses ranged along the side. Everything is scrupulously clean, the wheel of a well goes merrily round, two huge monkeys are lying lazily at full length in the sunshine, the pleasant hum of bees falls on the ear. The clear blue sky above completes this perfect picture of peace.

The master of the house comes to greet us. He is an aged man of middle height, with a venerable white beard, and an air of great dignity. The face bears witness to a guileless, kindly heart, and the gentle, quiet manner unmistakably shows the true gentleman. Next comes his wife, and we see at a glance that she is a clever, intelligent woman, with great force of character. With her is her daughter, a gentle, simple girl of fifteen or so, and by and by her brother comes in, a youth in the flush of early manhood. He is accompanied

The place is a holy place, the old man is the religious teacher who lives here, and the rest of the people whom we have seen constitute his family.

The story of the holy place is this. About a hundred years ago, a certain woman, while returning from a pilgrimage to the Ganges, was overcome by thirst in this (then arid) plain. She sank down at the foot of a tree, while her husband went to find water. He was unsuccessful in his search. Thirst had made the lady rather cross, and she told him sharply to try again. Stung to the quick by her manner he declined to do so, and told her to go herself. This irritated the good lady so that she made a solemn vow not to stir from the place until she had drunk water from it. Workmen were sent for, the tank was dug, and the lady fulfilled her vow. Mindful of her sufferings, she made this a place where some one might live, and help weary travellers. Since then the

place has seen various changes of fortune, and had several incumbents, of whom our friend is the one now in possession.

The story of his life is a most interesting one. He was born in a small town on the banks of the Chenab some seventy years ago, and comes of a very respectable Hindu family of good caste. As he grew up, he became more and more dissatisfied with the things of the world, and his heart was filled with an intense desire to know God, and have communion with Him. He abandoned his home, and for some twenty years he wandered about in solitary places, practising all kinds of penances, if haply he might find God. In the height of summer he lighted blazing fires in the open treeless plain, and sat in their midst for hours at a time. In winter he exposed himself to the severest cold. He sometimes filled vessels with water, and having made a small hole in the bottom, sat underneath, while the water fell on his head drop by drop.



"THE GRANTH WAS NEVER OPENED . . . HE STUDIED THE BIBLE INSTEAD."



"THE WATER FELL ON HIS HEAD DROP BY DROP."

This, as our readers may recollect, was the most exquisite form of torture known to the Inquisition. The result of all his austerities was that he found himself as far as ever from God. Hungering for God, his soul filled with unrest, he visited all the famous Hindu shrines, he went even to far off Juggernaut, a tremendous journey in those unsettled days. Like Raja Yudhishtira of old, he climbed the Himalaya to see if he could, in those vast snowy solitudes, meet with God. He reached Khatmundo, in Nepaul, where he stayed several years. He by turns became a Sikh, a faqir of the Udasi, Gulabdasi, Nirmala, Suthra, Sucha orders, and at last, wearied with his search, with the heart hunger still unsatisfied, he returned again to the Punjab, and, after various experiences, settled down in his present home about four years ago. He had always been a man who feared God and worked righteousness, a sort of Nathanael in whom there was no guile; and as he gave up the quest for God as hopeless, he said, "With all my seeking I have not found Him; I will now wait till He reveals Himself to me." His fame spread through the neighbouring villages; he

* We take this interesting narrative from the *Punjab Mission News*, a paper published by our missionaries in the Punjab.

was rightly considered a most holy man, so much so, that the people came in numbers to kiss his feet. By his pure, gentle life and unaffected kindness he endeared himself to all.

About a year ago he met Miss Pengelly of the Jandiala Village Mission, as she was teaching in a village. He was interested in her, and asked her to call on his wife. She went, was cordially received, invited to come again and again, till her visits became an established thing. The *Santni* (*i.e.*, his wife) was curious to know about Christianity, and as she was taught from the Scriptures, her husband sat quietly by and drank in the Word. The seed fell into good ground. Very soon the *Granth* was never opened by our friend, he studied the Bible instead. In due time the promise was fulfilled to him. He had hungered and thirsted for righteousness and was filled. The God whom he had sought so long and wearily revealed Himself to him through His Son Jesus Christ, and our friend found that peace and communion with God for which he had longed all his days. Without delay or hesitation he made a public confession of his faith by being baptized at Amritsar on the 31st July.

Some time ago he lost his only son, a fine young fellow who was a Native officer in a Sikh regiment. The lad's death crushed him; but now God has sent him comfort in a most unexpected way. "My son," he said, "used to tell me very beautiful things, and was as good a lad as could be. Since I have read the Testament I find that what my boy used to tell me is all contained in it, and in looking over his things the other day I found a Testament which had evidently been carefully read. I have no doubt my lad was a Christian, but was afraid of me." After his baptism he returned home, and had to undergo a fiery trial indeed. Reviled, slandered, forsaken, an out-caste, he was nevertheless perfectly calm and happy. His house was crowded day by day by hundreds of faqirs and visitors, who came to see him and reason with him. His reply was, "I have at last found what I have sought all my life long. Jesus Christ is enthroned in my heart, and now I am His only. I had put myself in God's hands. He called me, and now I have peace and joy. Christ has taken away the fear, unrest, and misery with which my heart was filled." When they urged him to leave Christ, he said, "To whom else can I go? The *Granth* is a ton of mud in which, by dint of much washing you may find a grain or two of gold; but the Bible is pure gold, for Christ has the words of eternal life."

This baptism has caused a great commotion. People cannot impute unworthy motives to our friend. They are completely at a loss to account for his action, and for the happiness with which he is manifestly filled. Our friend has many a trial ahead; but He who has called him will also keep him. After his baptism the old man wept bitterly for hours. He said, "So much of my life is gone by, so little time is left me to do anything for Him who has redeemed me. My heart cannot contain itself when I think of my lost days, and what might have been had I only found Christ sooner."

As yet the wife and family hold aloof; but we have good hopes that God is calling them also.



"AS IRON SHARPENETH IRON."

THE following is an extract from the Chronicle of the London Missionary Society. Mr. Brooks is one of that Society's missionaries:—

"Writing from Uyuni, Mr. A. Brooks of Urumbo says: 'I have come over here to get lift up in the spiritual life, and I have got it; have been here now a week: leave to-morrow morning. Here, with Bishop Parker, Messrs. Blackburn and Hooper, I have had a grand time. The dear Lord, I am sure, has had complete possession of us. The Bishop is such a real godly man, I wish we were all like him. Wherever he goes I feel he will set people on fire, as he has set me. I am leaving to-morrow. Oh! may I be kept burning. Please put me down on your prayer list, for I shall need it so very much. The solitary life in Africa is so very hard, and until one comes in contact with real warm Christians, one hardly knows how cold one has got.'"

THE PROMISED LAND.

(*Psalm ii. 8.*)

Lines written in an Album.



UR home behind, we traversed sea and land,
Facing the rising sun; until at last
Home was in front, and we were welcomed home,
The rising sun still glinting in our face.
And wheresoe'er we went we never stepped
Outside the "Land of Promise," by sure word
Assigned to Him in whose great cause we went.
And the "report" we bring up of the land
Is that of "cities great, and walled to heaven."
Where Satan's seat is. Yet we token see
That "their defence is gone and they are bread
For us" if we "rebel not 'gainst the Lord."
But go in His great Name. And in each place,
Where faithful men and women have proclaimed
Glad tidings, did we see "fruit" of their toil;
India, Ceylon, China, Japan, and those
Far scattered tribes on Canada's vast plains,
All furnished us with brethren in the Lord,
With whom, in various tongues, we did partake
Of that most sacred feast, in which we show
His death, until He come, Who hath redeemed
All nations, kindreds, tongues, unto Himself.
O England! blessed with boundless wealth of sons
And daughters yearning for high deeds of good,
Blessed with the grand deposit of the Word,
Revealed that it may be proclaimed to all,
How long wilt thou "rebel against the Lord,"
And dare to call the driblets of thy gold,
The handful of thy children who go forth.
A worthy offering for a world-wide work?
A work which angels well might envy us,
But which, in love, Christ gives to His redeemed!

Feb. 18th, 1888.

F. E. W.



THE EDITOR'S LETTERS FROM THE FRONT.

A Visit to Mamboia.*

From Dr. S. T. PRUEN.

THE Bishop sent for me to come over to Mamboya in August last to stay there a few days on my way to the coast. Three hours' journey from Mpwapwa I met Price,† who was on his way back to his old station. An hour's talk by the side of a stream, and a dinner off the liver of an antelope which he had shot that morning, and we separated. Two more days' marching took us over the mountain range which separates Mpwapwa from Mamboya, and there I met the Bishop and Blackburn, who had just come across country from Frere Town to Mamboya by a hitherto untravelled route. The Bishop was staying up on the hill with Wood, whilst Blackburn remained in camp below looking after the men, but trudged up the hill every day, an ascent of about a thousand feet. The Bishop and Blackburn were both looking very well after their long, trying march. They met me at the bottom of the garden by the church, and we walked up past Wood's gorgeous display of geraniums to the house, where I was glad of the usual finale to a march in Africa—a tub and a change.

The next day the Bishop showed his magic lantern in the church, consisting of Scripture views from the creation of man to the Ascension of the Lord. Blackburn gave an explanation of each picture and a short address in Kiswahili; whilst one Native translated into Kimegi and another into Kinyamwezi. The church was packed with an attentive crowd, who seemed to drink in every word; so quiet they were, and so absorbed in the pictures and descriptions, that if any one ventured to raise his voice or shuffle too much, he was instantly silenced by a universal 'sh! sh! I suppose the natives must have learnt that exclamation from the missionaries, as I do not think they ever used it before. When

* Mamboya is in East Africa, 170 miles inland from Zanzibar on the way to the Victoria Nyanza and Uganda. Mpwapwa is sixty miles further on.

† The Rev. J. C. Price, of Mpwapwa; not the Rev. W. S. Price, who lately went out again to Frere Town.

‡ Kiswahili means the Swahili language; Kimegi the Megi language, &c.

the man who was translating into Kinyamwezi came to the word "angels," in the description of the expulsion from Eden, not having any word in his own language for such beings, he translated them as "the soldiers of God who do His bidding." The African idea of an angel has to be drawn from the Bible, and not from tradition or pictorial representation. The chief was present, and had a seat of honour behind the scenes, but he went out before the end. Perhaps he was offended at the denunciation against drunkenness, amongst other sins, during the address : for he is said to be a great drunkard.

On the Sunday the Bishop catechised the catechumens, Wood translating. The Ten Commandments were first repeated, and then instances of different sins with which the natives are familiar were given, and they were asked which commandment each broke. The difference between the action of a Masai who wanted to steal his neighbour's cattle, and was able to effect his plan, and a member of a less warlike tribe who attempted the same and failed, being taken to explain the difference between the breaking of the Eighth and Tenth Commandments.

The next day we separated. Blackburn went on to Mpwapwa, the Bishop following two days later : whilst I went coastward, my little caravan of fifteen being reinforced by the men in the Bishop's caravan whom he had sent back on account of sickness or bad behaviour, chiefly quarrelling and idling. We were going quickly, making two and sometimes three marches a day ; so they had no opportunity for idling, whilst they were usually too tired to quarrel when the day's march was over. So we reached the coast quickly and peaceably, notwithstanding the assistance of the Bishop's ruffians.

S. T. PRUEN.

Christmas at Dummagudem.*

From the REV. LOUIS W. JACKSON, B.A.

HAVING shortly arrived at Dummagudem I have enjoyed the opportunity of witnessing the annual Christmas services for Christians from various villages around. Before Sunday, groups of these kept arriving at the Mission—some from 100 miles distant. As these groups of Christians arrived, whose individual histories are so well known to Mr. and Mrs. Cain, it was interesting to see how gratitude had prompted them to bring quantities of oranges and plantains in their hands, which they, with respectful salaams, presented to the members of our missionary band. For myself, I was specially interested to see the beaming, happy faces of three Native Christians from Ingeram, who, before I left it on my way up the Godaverry, came down to the boat, paid me their respects, and presented me with a fowl and some milk. Some of the above came sixteen days' journey so as to be present at the services, and even one poor aged Christian woman came so far, and could only travel so slowly that she did not arrive here till the afternoon.

On Christmas Day morning there were over 200 people present at the service in the schoolroom, and this was tastefully decorated with plantain and orange leaves, and with Telugu and English texts along the beams. Mr. Cain preached in Telugu, from St. Matt. i. 21, 22, to an attentive audience, and Native hymns were sung. There was another service at the mission-house in the afternoon, at which about eighty were present, one striking feature of the Christians being their fervency and earnestness in intercessory prayer, remembering continually by name missionaries and teachers. I am especially impressed with the happy beaming faces of these Christians, who in their manners and looks seem to show, if in no other way, that they have found the Pearl of great price.

On Monday (Boxing Day) there was a most interesting procession from the mission-house to the church. At about 9.15 the Christians assembled, carrying banners, and dressed in a variety of coloured costumes, so as to form a most artistic and interesting procession across the fields. All missionaries here joined in and wended our way to the church. At about half way, by the kindness of the collector, Mr. Clegg, and out of compliment to Mr. Cain, the natives had obtained the use of a huge elephant, who, with a load of four on his back, headed the procession with ponderous dignity. What an example this beautiful sight was of the influence and Christian teaching of God's servants here,

* Dummagudem is a remote station of the Telugu Mission, on the River Godaverry, in Central India. A full account of the work there, which was begun by General Haig thirty years ago, appeared in the GLEANER of August, 1881. Mr. Jackson is a young missionary lately gone out.

that such a multitude in this heathen land could so peacefully make their way, not to some idol feast, but to worship the King of kings.

The entrance to the school was tastefully decorated, and also on the Native houses of Christians there were letters of Christmas greeting. To seat so many in the schoolroom seemed a marvel ; but somehow or other, by closely packing the children in front on the ground, no less than 535 people, men, women, and children, all told, were comfortably seated, and a remarkable feature to notice is that out of these 535 there must have been 250 heathen from Dummagudem itself. The congregation was devout and well-behaved, the Christians joining heartily in the Native hymns, and a most forcible and animated address was given them by the Rev. John Cain. The Rev. Razu Garu, Native clergyman, also assisted in the service.

In the afternoon, at the sound of the gong at about 2.45, the school children, numbering in all about 200, and representing many villages, came up to the mission-house to receive presents of pretty bags of useful articles, which had been sent by kind friends from Australia and prepared by Mrs. Cain.

L. W. JACKSON.

Bengal: A New Station—The Winter Mission.

From the REV. CHARLES HOPE GILL, M.A.

I MUST jot down a few pieces of news about this our newest Mission. We have just finished our first day's work here, I mean regular missionary work ; and what better day in the whole year could we have had than this, the Epiphany of our Lord ? It has been indeed an auspicious day. Mr. Parsons and I arrived here yesterday, immediately after seeing the close of the Bollubpur Special Mission, which Mr. Clifford took. This morning we were busy, Mr. P. looking after our tents and arrangements, and I inquiring into the state of our brick-making and other preparations for our buildings here. In the middle of the day we had a special prayer-meeting, in which our two preachers joined : and as evening came on, had the joy of seeing a whole crowd of people round our tents, to whom we preached and explained the objects of our Mission ; most of them had never even heard the precious name of Jesus. Then in the evening we sallied forth into the village, a large one of some 5,000 souls, and were welcomed by one of the leading men, in whose house we again set forth Christ and our objects in coming. They were very pleased, and with thankful hearts we returned to our tents. So the day has passed, one to be remembered as the first opening of this new Mission. Now the two works are going on side by side, laying the foundations for the future spiritual temple, and erecting the necessary buildings. I am sure the Lord's blessing is upon us. I thank God for this morning's lesson, Isa. ix. : "Arise, shine . . . The Gentiles shall come to Thy light, and kings to the brightness of Thy rising." So we have occupied Shikarpur in the name of our King, Jesus.

The work of building has been much impeded by many delays. A house with three rooms, a little scrap of a church, houses for three catechists, and outhouses, are the buildings to be erected. We shall remain in tents here probably till March ; Mr. Parsons has very kindly come to initiate me into camp life, and generally take charge of the preaching work ; my Bengali is very limited at present.

Now a few words about the Special Mission. I was present at the Joguida, Solo, Krishnaghur, and Bollubpur Missions ; and there is no doubt whatever that in each place, especially the last two, the congregations have been much revived, and many are rejoicing in newly-found life. At Krishnaghur the preparation, under Mr. Santer and the Zenana ladies, had been so thorough that the Mission "took fire" at once, and we had cause to praise God for much there. And at Bollubpur the result was an earnest desire to do more work for God, among Christians and heathen alike, and this took the form of a "Workers' Union," which many joined. Its conditions are four simple rules of godly living, including daily work of some kind for God, and giving to help His cause.

Wherever Mr. Sullivan and Mr. Clifford went they were received by the people with open arms ; and if before there was a little indifference about the Mission owing entirely to ignorance, it was soon turned into enthusiasm. How Mr. Vaughan would have rejoiced to see this day !

Now I am still praying and longing for a fellow-worker here ; do join me, and help me any way you can. This is such a sphere for work for another young bachelor.

SHIKARPUR, BENGAL. January 6th. 1888.

C. H. GILL.

MR. GORDON IN UGANDA.

 VERY word from Uganda is interesting to all our friends. The following letter appeared last month in the *C.M. Intelligencer*, but we must repeat it for the readers of the *GLEANER*. Most of them will remember that Mr. Mackay was practically expelled by the young king, Mwanga, in July last year, but with permission to send the Rev. E. Cyril Gordon in his place. The king fancied him because his name was the same as General Gordon's. On reaching the south end of the great Lake (the Victoria Nyanza is 200 miles across), Mr. Mackay arranged with Mr. Gordon to go back in the Mission boat, the *Eleanor*. He safely reached Uganda, and here is his letter, dated Sept. 22nd, 1887. We have since heard of all being well there up to Nov. 16th. Let us all praise God for Mr. Gordon's account of the converts, and pray much for their preservation in body and soul.

After commanding the matter to the Lord and asking for His blessing on the step taken, on August 10th, Mr. Mackay started me for Buganda. The *Eleanor*, now sadly in need of repair (I should scarcely like to venture another voyage in her), carried me safely and without adventure across the mighty and beautiful waters of the Nyanza, and by the good hand of God upon us, we landed on August 18th. My uppermost thought was one of much thankfulness for many mercies and a safe journey. The change and blow across seemed to have done me much good. We started for the C.M.S. station-house, taking the road to the Romanists' station, for there I was to get some keys. Père Lourdel kindly gave me some refreshment; and, obtaining the keys, we hastened forward to the C.M. House. It was about 4 P.M. when we reached the station, and found the carpenter and his mates all well and most happy at our arrival.

After waiting a day, the mbaka [king's messenger] who had brought us took us to court. The small present brought for his Majesty was presented. The king asked, through Père Lourdel, a few questions. Where was Mackay? Had he gone to the coast? Would he be going? Was he coming back here? The business of the court went on as usual. At about mid-day the king rose to retire, and the court was dismissed. The Lord has in much mercy brought me so far. The language of the Psalms is that of my heart: "Teach me Thy way, O Lord: I will walk in Thy truth. Unite my heart to fear Thy name. Give Thy strength unto Thy servant," &c.

It is quite refreshing to be among these people, they are so different from the Wanyamwezi. The difference between the two nations can scarcely be told in language. There is here great willingness to be taught; there is more—there is great eagerness and earnestness on the part of many, chiefly young men and lads, and also women, to learn. Many have been taught to read here [at the mission-house], but many more have been taught by their relatives or friends, who probably first learnt here. The Holy Spirit has been working, and is working, in this land. It is quite gladdening to hear the conversation of some who understand the Swahili language and are able to converse in it. They express themselves as though they had a personal knowledge of the Saviour. I have not seen many of the elders or members of the Church Council. All who have paid me a visit have expressed great thankfulness to God for

bringing me safely amongst them, and seem to be truly taught of the Spirit. Many of them set a great value on the portions of the Scriptures which they have purchased, and several have whole copies of the New Testament in the Swahili language. Most of the members of the Church Council are in hiding, and can only dare to venture out under cover of darkness. On Sundays several Baganda, of whom some are baptized and others not, collect here, and we have prayers and—singing can I call it?—twice on the Lord's day, with a few words in Swahili on a portion of Scripture.

The fear which Mwanga has of Emin Pasha is still very great. His suspicion of the English is as strong as ever. . . . When Mwanga hears that a party of white men—the Bishop's party—are coming to Msalala, or have arrived at Msalala, his alarm will increase. To our human view, the way seems very dark, and the Bishop's work very difficult. Yet the Lord reigneth, and He has many children in this beautiful land whom He will not forsake.



FOR ASCENSION DAY.

Ps. xxiv. 7—10; Rev. xix. 12.

LIFT your heads, ye gates eternal,
Back, ye golden portals swing,
Open, for the glorious coming
Of the King!

King of glory everlasting—
For awhile He laid it by,
Now, He riseth up in triumph
To the sky.

King victorious—He hath broken
Through death's adamantine bars;
See, He beareth from the conflict
Wondrous scars.

King of angels, strength excelling,
Hearkening to His holy word,—
Throng to grace the coronation
Of your Lord.

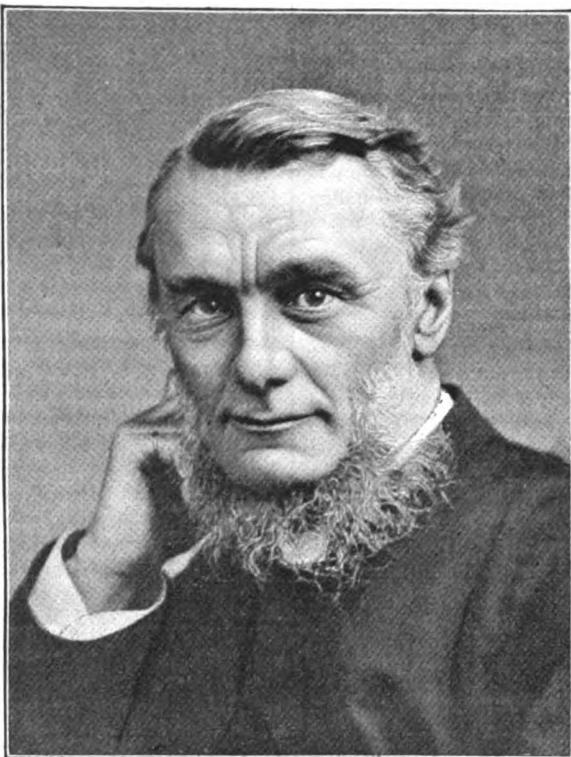
King of saints—His willing subjects,
Rebels once, but won by love;
Let your joyful acclamations
Rise above.

King of kings—before His footstool,
Soon shall every creature bow;
Lo! the tribes of earth are yielding
Even now.

Lift your heads then, gates eternal,
Back ye golden portals swing,
Open for the glorious coming
Of the King.

ALICE J. JANVRIN.

R. H. BICKERSTETH, D.D., LORD BISHOP OF EXETER.
(Preacher of C.M.S. Anniversary Sermon, 1888.)



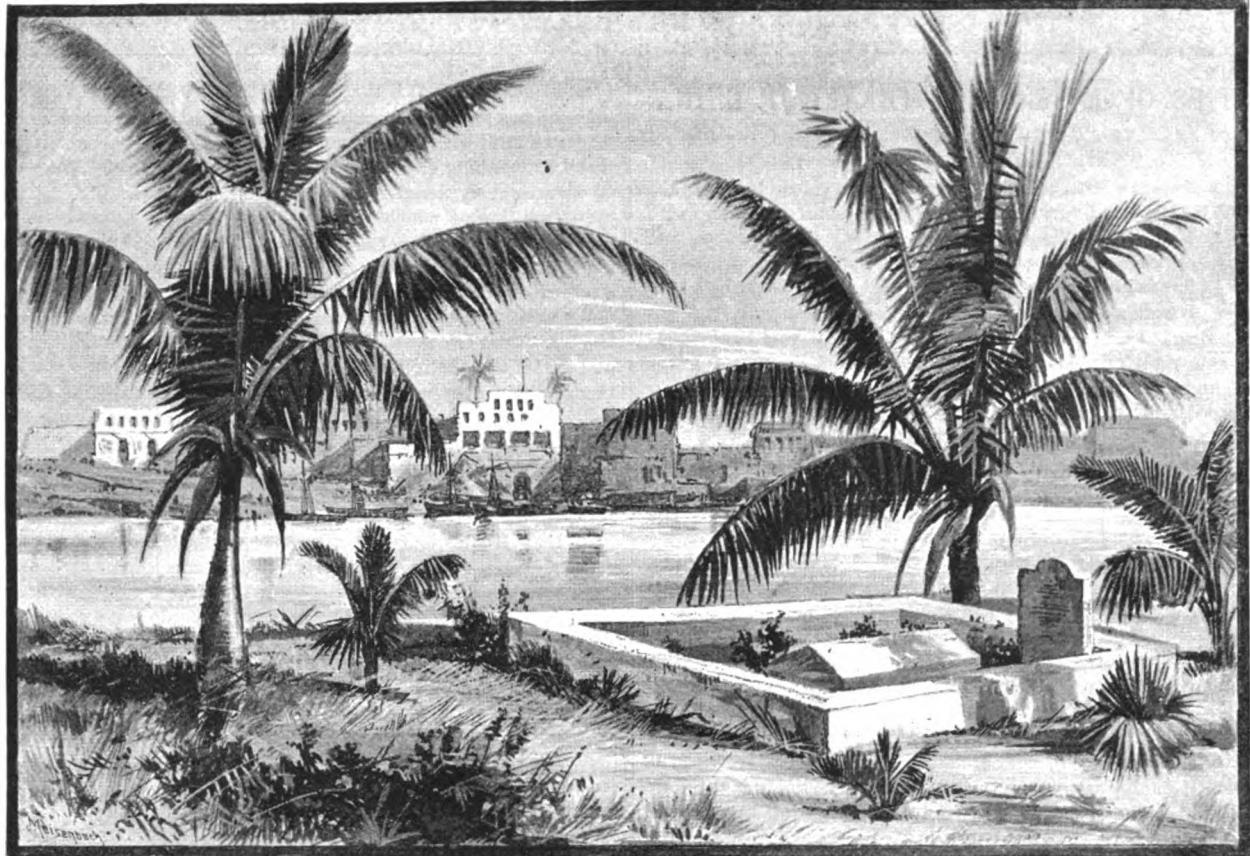
THE BISHOP OF EXETER.

THE portrait speaks for itself. We give it as representing the honoured friend and untiring advocate of the missionary cause who is the preacher this year of the C.M.S. Annual Sermon at St. Bride's. Few men in England have done as much practical personal service for the Society as Dr. Bickersteth. We trust that God will give him words to say which shall ring out a stirring message to reach many hearts.

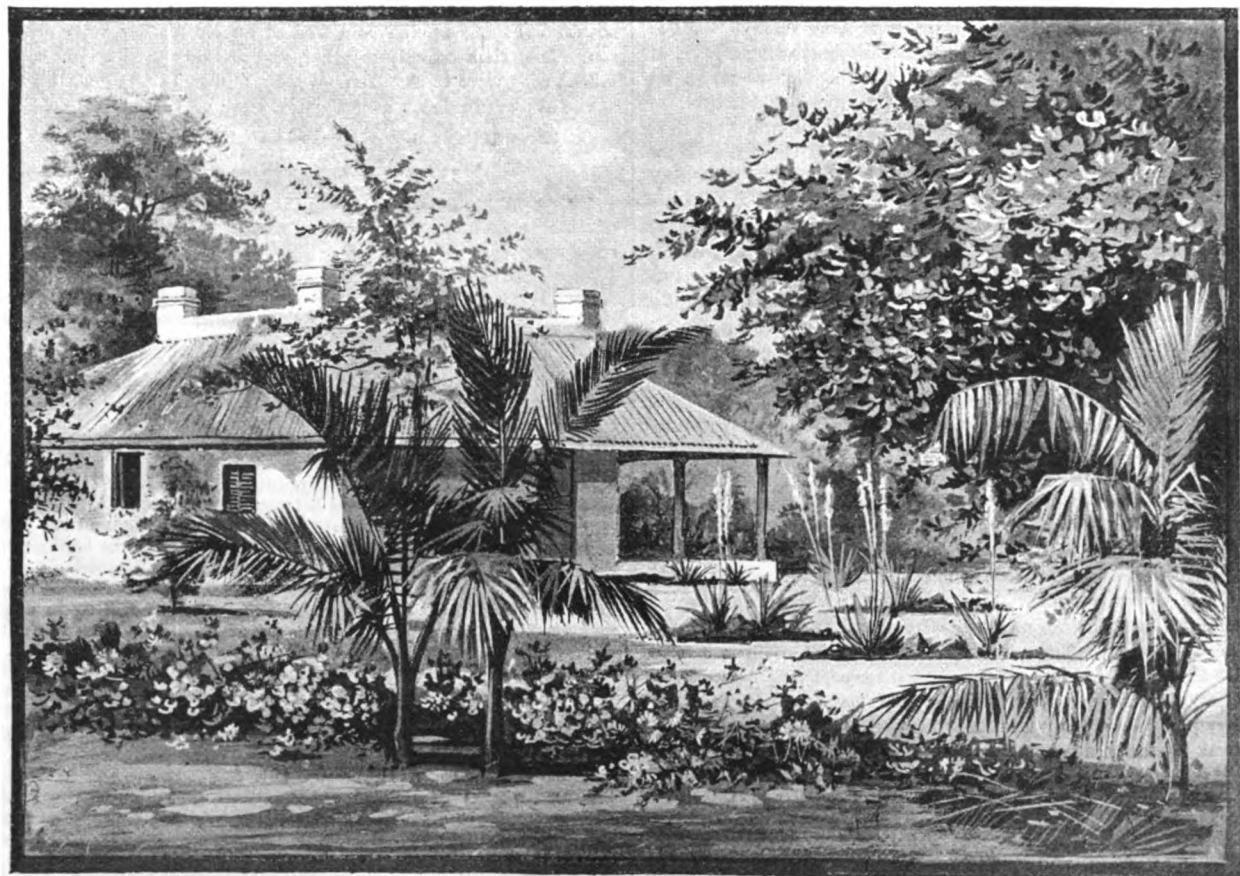


MOMBASA SKETCHES.

ON the next page we continue the Mombasa pictures from the sketches presented to the Society by Miss M. A. H. Allen, of the Universities' Mission. The first shows the graves of Mrs. Krapf (who died in 1845) and others connected with the Mission at a later date. The graves are on the mainland, near Frere Town, and opposite the island and town of Mombasa. The second illustration is a view of Venn Cottage, Frere Town, the residence of one of the Missionaries.



PICTURES FROM EAST AFRICA : 3. GRAVES AT MOMBASA. (*From a Sketch by Miss M. A. H. Allen.*)



PICTURES FROM EAST AFRICA : 4. VENN COTTAGE, FRETE TOWN. (*From a Sketch by Miss M. A. H. Allen.*)

REALITIES OF MISSIONARY TRAVEL IN CHINA.

LETTER FROM THE REV. J. H. HORSBURGH, M.A. (*formerly Curate of Portman Chapel*).

HANG-CHOW, Dec. 10th, 1887.

 HAVE just returned from an eight days' preaching trip with Mr. Neale. We started Friday week. Got ourselves and our things on board and were just off, when I discovered in the hinder compartment, divided from us only by a thin board, a sick man—not, I hope, seriously sick, but unpleasantly sick. As the compartment was one we wanted for our catechist and rightfully belonged to us, and as we did not fancy being shut up for several days in quite such close proximity with our troubled brother, we bundled out, goods and all. No other boat was at hand, and it was getting dark. We took refuge for the night in a Christian catechist's house. He took down the several planks which formed the door from one room to another, laid them on benches, and thus provided us all with excellent beds. In China, you know, you always take your own bedding wrapped up in a cocoa-nut fibre made mat. We had family prayer, conducted so nicely. But the singing was something to be wondered at! It was impossible to be quite grave; the very solemnity of it was so utterly humorous. The old catechist started the hymn ("Down life's dark vale we wander, till Jesus comes") himself. He began in the depths, the other members of the household joined in, all singing lustily, but every one singing a different tune and in a different key. From beginning to end there was no time at all, and no two verses were sung alike. It was a thing to be remembered! I never heard anything quite like it before, and my best endeavours to look innocent whilst joining vigorously with the others, as the best thing to be done under the circumstances, were not very successful. Yet really it was more beautiful in God's sight than many of the exquisite musical performances in an English cathedral. Certainly it was more beautiful to me, though so exceedingly humorous from one point of view.

Next day we got another boat, just broad enough for Neale and I to spread our mats and bedding upon abreast, and long enough for our catechist and ourselves to sleep feet to feet, each borrowing a little of the other's room in the foot neighbourhood. In the day we rolled up our bedding and sat on the floor. The roof was too low to admit of sitting on chairs: but we took up one plank of the floor, and were thus able to put our feet down a foot or so in the bottom of the boat. Here also, under the floor, we stowed our luggage. A little table with tiny legs was put on the floor in front of us, and altogether we were very comfortable. We cooked our own rice in a little earthenware saucepan, which we put on a little earthenware stove (like a flower-pot), in which we burnt charcoal. We had the stove on the floor in front of us so as to be handy. When the rice was done, we fried some bacon and eggs in a tiny frying-pan. Sometimes we had "buttered egg," sometimes a mixture of macaroni and cheese and eggs. Then I made some excellent lemon jam (cheesecake stuff) by beating up three eggs, putting in the juice of a lemon and a cupful of sugar, and boiling the mixture for a minute or two. We made cake and marmalade pudding, batter pudding, &c., all done in the little frying-pan or the saucepan, and in a very short time. Eggs fortunately are only a farthing each, and we did not spare them. Lemons cost nothing, as there are lemon trees in the garden—about 400 lemons on two trees.

One day we had an excellent dinner in a restaurant. Oh if you could but see a Chinese eating-place! the whole side facing the street open, the earth floor, the common dirty square tables, with the commonest little benches to sit on, the beams, roof, rafters, and everything exposed to view, the cooking all going on in the one room (if room it can be called). No chimney, nor the need for one with everything open. Then the cook (?) and the waiters (?) and the bits of viands exposed to view on what may pass (*must*, I suppose) as a counter. The crowds of people, too, that flock in and stand gazing at us with mingled awe and admiration, surprise and interest, as we strive to handle with chopsticks, and bring into the direction of our mouths, long unmanageable threads of steaming vermicelli, which seem (invariably it is so) as unwilling to leave their companions and the basins in which they have been so snugly tucked, as ducks are to leave the water, or as schoolboys are to leave their warm beds for early school on a cold winter's morning. The

greatest wonder of all is that in these places with the peculiar surroundings one can feel so thoroughly at home, and that somehow or other the macaroni stuff with bits of mutton or pork (let us hope it is, though it may be something else!) proves so uncommonly good. The worst of it is, when so very tasted, one is tempted to extravagance. It was so on the recent day of which I speak. Our dinner, from beginning to end, cost us nearly sevenpence, not each, of course, but the three of us together. However, as it included a delightful wash with hot water in a beautiful bronze basin, I was somewhat reconciled.

We went from shop to shop asking those in attendance if they would buy one of our books. I explained, whether they were willing to buy or not, that it was the message of salvation we had come to make known to them. Often they would buy a book (less than a farthing each), generally to get rid of us civilly, I think; at other times because they were curious; sometimes because they were interested. As our presence in these narrow streets always causes a little excitement and more or less of a crowd to assemble, one cannot stay long in one place; but, when there is an open space, we stop and preach for fifteen minutes, or longer than that, to the people who gather round. Sometimes they listen earnestly; often they are too interested in our looks, our dress, &c., to listen much. They want to know our ages (the lowest I with my beard am put at is sixty), our names, whether Mr. Neale is my son, whether we are French or English, and a variety of things. But when requested to listen first, they are usually polite enough to restrain the inquiries for a little time. The chief difficulty is with the children, who gather thickly round, and will talk, innocently enough; but still it is a distraction, and drowns one's voice. So we move from house to house, generally returning to the boat for mid-day meal, sometimes getting our meal in the luxurious way I have described, and staying out all day.

It is interesting, strange work here amongst the Chinese, sometimes so pleasant, at others trying. But one does get to care for the people, I trust to love them, and to wonder at their contentment and thorough good nature. It is not so with the shop people and scholars, but with the plain working man, the agriculturist, and the women as a rule. I should add that our crew consisted of an old mother, sixty-one, and her son. They slept happily together, and are very good to one another, as indeed they were to us. The old lady, besides taking her turn regularly at the oar, used to cook us hot water, wash up our plates, &c.

IN THE HEART OF AFRICA.

[Mr. G. Wilmot Brooke, who has gone up the Congo on an independent mission, sends home the following picture of Central Africa.]

"I AM now at the furthest post on the Congo with a vast sea of heathenism around; amazingly shameless immorality, habitual lying, and the utmost ferocity now to be found on the globe, shut out the faintest hope that their consciences will excuse them in 'that day.'

"Away a hundred miles or so to the south a small island, so to speak, some four square miles, has had the Gospel preached for a testimony for a few months—I may almost say, weeks. Away to the east nothing but the vast sea of towns and villages, towns and villages, 'doing evil with both hands earnestly,' till over 1,000 miles away to the south-west we come to a little spot of light, where Arnot is working. Again the darkness is broken by some scattered points of light in the lake district, but 1,000 miles of utter darkness is between us and them.

"Then comes another brilliant spot, sending light round the world, the Christians of Uganda, but nearly 1,000 miles of almost fiendish ferocity is between us and them, and then the last gleam of light ends.

"If I look north-west, nothing but 1,700 miles of utter darkness, the huts garnished with human skulls, human limbs boiling in cauldrons, man-hunting, and droves of wretched women and children in chains, and the desert strewn with human bones till we come to the Red Sea.

"Away to the north, the same, or rather worse—crowded villages, with the fiercest cannibals; large villages, with great walled towns, and crowded markets and schools, and all in darkness—away over the Sahara, with its fierce robber tribes, 2,000 miles to the Mediterranean, but not a ray of light.

"North-west, again the same, till, 2,200 miles away, we see the scattered points of light rapidly spreading from the North African Mission, and then comes bright light from the Niger and the Cameroons, but from the latter we are separated by 500 miles of the very fiercest and most degraded cannibals.

"I wish the churches at home would pray over these facts. I think that some of them would have their eyes opened to see new things."

THE WINTER MISSION IN INDIA.

North India.

THE Rev. F. Sulivan and Mr. E. Clifford had a most interesting series of Special Mission Services in the Santal villages. There are some 3,000 Santal Christians connected with the C.M.S., but they much needed fresh blessing from on high, and God has graciously used the Winter Mission to bring it to many of them. Some of those who can write (many cannot) sent letters to Mr. Clifford afterwards. One wrote: "As I listened, my mind seemed to open like a window, and like the blind man my eyes were opened; yes, Jesus Christ gave me sight, and I am very happy." Mr. Clifford gave many magic-lantern lectures on the life of Christ, which made a deep impression on the simple people. Mr. Sulivan writes: "You feel here as if you could preach till you dropped; it is really good news to them, and you love to tell it out." He thus describes one Sunday's work at the chief Santal Station, Taljhari:—

Sunday, Feb. 5.—Service at 8.30 A.M., and again at 11, with Holy Communion. The church was more full than ever. A grand sight, and one indeed for which to thank God. With what pains and prayers have they thus been gathered out and brought in. I spoke on the Brazen Serpent, and there was the greatest attention. Then on our knees we sang "Even me." I then addressed the communicants; about 130 remained. At 3.30 I took another meeting in the schoolroom to the Hindus. At 4.30 I went to the adjoining village, gathered the people together, and spoke to them in the open-air on "Rest"; and then went up to the church and spoke to the boys on "The winning side." Only in this dry, warm air could I have done such a day's work.

Among the cities in the North-West Provinces, our most interesting letter is from Lucknow. The Rev. H. Lewis says, "God shamed our timorous faith by sending us, not the few drops of blessing which we thought might fall on us, but a real spirit-stirring and life-giving shower."

Western India.

During the two months that the Rev. G. C. Grubb and Colonel Oldham were conducting the Special Winter Mission in the Bombay Presidency, Mr. Grubb gave 180 Gospel addresses, and the Colonel nearly as many. The *Bombay Guardian*, an undenominational religious paper (something like the *Christian* in England), says: "We believe the Native Christians have been very much quickened, and many of them have made discoveries of the fulness of Christ far beyond what they had previously apprehended." The *Bombay Diocesan Record* (High Church) says: "The meetings were uniformly successful, and there is no doubt that the twofold aim of the Mission has been accomplished, viz., 'The bringing to the Lord such as know Him not,' and 'The building up in the faith of such as are already His.'"

Mr. Lakshman Rao, a Christian gentleman well known in England, writes, a month later: "At Bombay and Poona they are still full of Mr. Grubb's meetings. The enthusiasm and fire left by him behind are still found here to bear fruit. He seems to have been a man baptized with the Holy Ghost and power to speak as he did."

From Aurangabad the Rev. Ruttonji Nowroji writes with fervent thankfulness. "What a number of weary souls," he says, "have been refreshed! How many careless and indifferent people have been awakened to a sense of their danger! How many timid and weak believers have become bold and strong in the Lord!"

South India.

Interesting accounts have appeared in the *C.M. Intelligencer* of the work of the Rev. H. E. Fox and Mr. Swann Hurrell in the Telugu country. At Masulipatam, the chief town, they had thirty-eight engagements in six days, working together; and then Mr. Fox followed it up for nine days more, while Mr. Hurrell went round the villages with the Rev. J. Stone. Mr. Fox gave several addresses to English-speaking educated Hindu gentlemen, on such subjects as "Who is Christ?" "Authority of Scripture," "Origin and Growth of Christianity." Much good work was also done at Ellore, Bezwada, and Raghavapuram. From Dummagudem the Rev. J. Cain wrote:

It was easy (the Lord made it easy) to render into simple Telugu Mr. Fox's short crisp sentences, with their pointed appeals and most apt illustrations. Men who have been Christians for years, and those who have only lately come into the fold, exclaimed, "His words pierce us. He speaks as if he knows the secrets of our hearts."

From Tinnevelly, the Rev. T. Walker writes, "The Mission will prove, I trust, to have been an epoch in the history of the Native Church. It has come as a reviving in the midst of the years."

THE MISSION FIELD.

EASTERN EQUATORIAL AFRICA.

LATER letters have been received from Mr. Gordon in Uganda, dated Nov. 16th, and from Bishop Parker, Mr. Mackay, Mr. Ashe, and others, at the south end of the Lake, dated Jan. 27th. All well.

FRERE TOWN has had further losses by the return home, invalidated, of the Rev. H. K. Binns and Miss Harvey; but the Rev. W. S. Price arrived safely, and Mr. and Mrs. Burness are, we trust, there ere this.

THERE is better news from Chaggga. After two years and a half of patient but weary waiting for opportunities of teaching the people, the Rev. E. A. Fitch, who arrived there on July 1st, 1885, has at last had some boys given to him by King Mandara to instruct. They are all the king's goat or cow-herds. "The seven most regular ones already know the alphabet well." This is a humble beginning, but perhaps, in God's providence, all the more likely on that account to be the starting-point of a great work.

PALESTINE.

THE Revs. W. F. Connor and H. Sykes have paid an interesting visit to the Land of Moab. Many of the Latin and Greek Christians at Medeba and Kerak declare themselves to be as sheep without a shepherd, and earnestly desire that the Church of England will shepherd them. There are also promising openings among the Bedawin, who are nominally Moslem, and the Mohammedan Governor of Kerak has invited the Church Missionary Society to open schools there.

PUNJAB.

THE GLEANER mentioned last month the ordination of Pandit Kharak Singh by Bishop French, at Sukkur. The history of this man is a remarkable one. He is of good family, and claims to be a lineal descendant of Uddu, who founded a village named Udduki, about six miles from Batala, some 700 years ago. He is, writes the Rev. Robert Clark, "a Sikh of the Sikhs, and has given up a good deal to be a preacher of the Gospel." When he left his home as a boy "to seek after God," he became a Hindu Fakir, and practised great austerities, even learning to stop his breathing for twenty minutes together, and often became senseless from fastings and exposure. Twice he sought death in Benares, because he thought that all who die in that city go direct to heaven. In 1856 he met Mr. (afterwards Sir John) Lawrence, who gave him employment in a school as teacher of Sanscrit. When the school was broken up by the Mutiny, he became an officer of artillery, was present in two battles, and received two medals, one of which was for saving the life of an English officer. A Hindu gentleman of Amritsar first led him to study the Bible, but he wrote at once a book, with arguments drawn from the Shastras, to oppose his views. He bought a Hindu New Testament and read it. His curiosity was much excited, and he purchased the whole Bible, and read it through twice. After many struggles he was led to accept Christ, and was baptized by the Rev. R. Clark in March, 1874. He then said, "I now go forth to give my whole life to Christ." He has since then preached Christ faithfully, living under trees, or making himself a hut, going wherever the Spirit led him. At a meeting of the Punjab Church Council, in April, 1887, it was unanimously decided that he should be presented to Bishop French for ordination. He was ordained on the 21st of last December.

CEYLON.

ON December 18th a new C.M.S. deacon was ordained by the Bishop of Colombo, the Rev. Gregory S. Amarasékara.

NEW ZEALAND.

THE Bishop of Waiapu has appointed the Rev. Samuel Williams, Honorary Missionary of the C.M.S., Archdeacon of Hawkes Bay.

ON December 18th the Bishop of Waiapu ordained three more Maori Deacons, viz., the Rev. Eruera Kawhia, the Rev. Hone Waitoa, and the Rev. Matengo Waaka. All three had been students in the C.M.S. Theological College at Gisborne under Archdeacon W. L. Williams. Hone Waitoa is a son of the Rev. Rota Waitoa, who was the first Maori clergyman ordained by Bishop Selwyn in 1885. Forty-seven Maori clergy have been ordained altogether.

THE Rev. Henere Te Herekau, of Otaki, died on Jan. 26th.

TWO GROUPS AT KU-CHENG.

[Last month we announced the ordination of three more leading Christians of the Fuh-Kien Mission. We now give their portraits, reproduced from a photograph sent home by the Rev. W. Banister of Ku-Cheng, together with a few notes upon the men themselves. The second picture, at the bottom of the page, is also from a photograph sent by Mr. Banister. The concluding paragraph of his notes explains it.]



THE one on the left is Lau Taik Ong. He is a native of Ku-Cheng, and was one of the first Christians at Ngu Tu. He was formerly one of my helpers, but two or three years ago he was removed to Archdeacon Wolfe's district of Hok Chiang to take the place of Yek Sin Mi, who went to Corea as a missionary. The brother on the right is Ting Sing Ang, the younger brother of Ting Sing Ki of Ning Taik. He has been brought up from his youth in the Mission, being the only clergyman who has passed through our boarding-school. He is stationed at Lieng Kong, and superintends that district. The one in the centre is my fellow-helper, Lieng Sung Mi. He is a native of Ang Yong in this district, and has good private means. He has been appointed to the Ping Nang district, which will this year be formed into a separate Church Council independent of Ku-Cheng, of which district it has hitherto formed a part. The Native Church will be strengthened by the ordination of these three brethren, and for the first time in the history of the Fuh-Kien Mission the Native and European clergy are equal. "We are seven," may be said by both. May the time soon come when the former shall be seventy times seven, and the latter needed no more!

I also send you a photograph of some Chinese friends, five of the city gentry who have been very friendly since I came to live here. The one



REV. LAU TAIK ONG. REV. LIENG SUNG MI. REV. TING SING ANG.
FUH-KIEN CLERGYMEN ORDAINED ON ADVENT SUNDAY.

in the centre is a mandarin who has returned home for three years owing to the death of his mother. According to the law of China, officials must vacate their office on the death of parents, and mourn for three years, after which they can then return to official life. The one on the right holds an honorary position which makes him eligible for the office of a mandarin. The other three are all graduates, and are well known and respected in the city.

W. BANISTER.

KU-CHENG, FUH-CHOW, Jan. 3rd, 1888.

Sympathy in Tasmania.

I CANNOT tell you how sad it made me to know the C.M.S. had been attacked [i.e., by Canon Taylor]. It will only work out God's purposes, which will be for good to all of you. The papers have come just in time for us to unite with you on Wednesday next [the Devotional Gathering of Jan. 11th]. You know, perhaps, that no church here has the C.M.S. at heart, but we have private friends scattered about, and to them we have issued an invitation to meet on Wednesday the 11th. An invalid gentleman wishes to work for the C.M.S. He is blind, but is willing to spend all his time in work. The said work I have sold—spills and small nets. God has graciously allowed us to work for Him here, and during last year over £60 were gathered in for the Fuh-Chow Mission, and sent to the C.E.Z.M.S. Our associations are working quietly, slowly, and well. We have classes for making up useful presents for Native scholars and Bible-women, and already three boxes have been sent to India and two to Fuh-Chow.

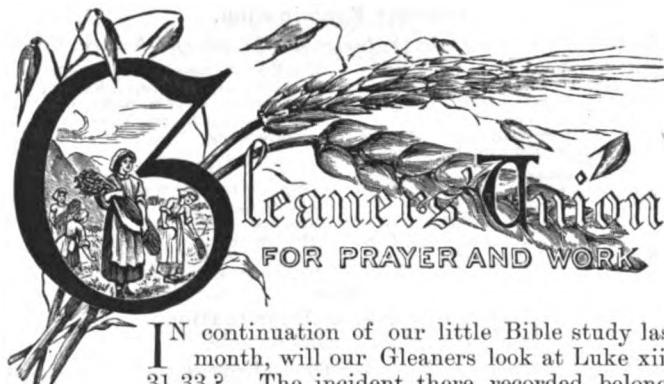
M. FAGG.

Newtown, Tasmania, Jan. 5th, 1888.



GENTRY OF KU-CHENG, FUH-KIEN PROVINCE, CHINA.

THE Rev. Richard Ward, of Newcastle, in sending up his contributions to the C.M.S. for the past year, writes, "There is one new item in this letter to which I have much pleasure in drawing your attention, viz.: £18 from a Juvenile Working Party meeting at the Vicarage, the members of which have become 'Gleaners,' and now send the first results of their gleaning."



IN continuation of our little Bible study last month, will our Gleaners look at Luke xiii. 31-33? The incident there recorded belongs almost certainly to the period of our Lord's sojourn on the east side of the Jordan, mentioned in John x. 40. He is there in the dominions of Herod Antipas, and certain Pharisees come and warn Him that His life is in peril (whether really so or not we are not told) from Herod's hostility. Now note His answer:

"Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." "I must walk to-day, and to-morrow, and the day following." What does this mean? Is He speaking of three literal days? Surely not. He means this: "Herod may plot against Me, but it makes no difference; My life is mapped out by the Father; each day has its appointed work, to be taken up with confident calmness; nothing can harm Me till *the hour* is come." And not His life only; His death also will be ordered at the right time. "The third day I shall be perfected"—not the literal third day, but the right time, whenever that may be. And not there in Persea at all, "for it cannot be that a prophet perish out of Jerusalem."

Moreover, notice the three words—"depart" in ver. 31, "go" in ver. 32, "walk" in ver. 33. All are the same Greek word, and the R.V. renders "go" every time. The Pharisees say "Go hence." Jesus replies, "Go ye" . . . "I must go"—but only at the right time.

Can calmness be more beautiful? Yet is there no concern at all about the future? Yes, there is; but not for Himself, —for Jerusalem. "O Jerusalem, Jerusalem, which killst the prophets . . . how often would I have gathered . . . and ye would not!"

Perfect calmness about ourselves, and perfect readiness for God's will at God's time, but deep concern for the souls of others—that is the example set before us by the Lord Jesus, and that is what we should pray for grace to follow.

Up to April 10th we had enrolled 11,126 members. The five months since the first Annual Meeting of the Union on November 1st have been by far the best as regards the growth of the Union since we started. The average enrolment in that time has been over thirty per day. In the large majority of cases the applications are from individuals direct, the letters frequently expressing much earnestness of desire to help forward the missionary cause more zealously and effectually. Where the names are sent in by secretaries of local branches, they are often accompanied by assurances that the applicants are going to be true Gleaners.

We defer several letters which are in type, in order to give space for a list of the clergymen who have become Gleaners, including the missionaries who have joined. The number is 408 in all. Their names will interest our members generally. We ask that any possible mistakes in the list may be excused, and that any corrections may be sent to us. We are only aware of one clerical member having died, and his name is entered with the word "deceased" against it.

LIST OF CLERICAL MEMBERS OF THE GLEANERS' UNION.

To March 31st, 1888.

- Acheson, J. H., Chester.
- Adams, F. J., Holbrooke.
- Adams, H. F. S., Southport.
- Alford, A. C., Aston Sandford.
- Allan, W., Bermondsey.
- Allnutt, R. L., Ramsgate.
- Amarasekara, G. S., Cotta, Ceylon.
- Anderson, F. Hoole, Chester.
- Ansted, J. B., Morborne, Peterborough.
- Ardern, A. H., Cambridge.
- Arnold, H. A., St. Helen's.
- Askwit, W., Whitsby.
- Askwit, W. H., Taunton.
- Atkins, S. H., Hatford, Faringdon.
- Atkinson, A., Bermondsey.
- Atkinson, R. W., Onslow Square.
- Attlee, S., Buttermere.
- Ayerst, G. H., Cambridge.
- Ayerst, W., Cambridge.
- Baily, H. G., Swindon.
- Baldey, F., Sonthea.
- Banister, W., Fu-h-Chow, China.
- Bardiley, S. M., Southboro'.
- Baring-Gould, C., Blackheath.
- Barlow, W. H., Islington.
- Barnes, W. L., Shrewsbury.
- Barton, J., Cambridge.
- Battersby, G., Harford, Middle Claydon.
- Battersby, J., Harford, South Kensington.
- Batty, G. S., North Mymms.
- Baugh, H. W. C., Southport.
- Beauchamp, E. B., Cleator Moor.
- Bickerstaff, A. L., Newport.
- Billing, R. C., Spitalfields.
- Binns, H. K. (East Africa).
- Burkett, A. I., North India.
- Bishop, F., Clifton.
- Bishop, J. H. (Travancore).
- Bisshop, H. B., St. Leonard's.
- Bleasby, W. R., Kings Lynn.
- Blenkin, Canon, Boston.
- Blyth, A. G., Norwich.
- Bott, S., Kensal Green.
- Boulbee, T. F., Kingbridge.
- Bourdillon, F., Biggleswade.
- Boyer, J. W., Hull.
- Bradley, J., Leamington.
- Bradshaw, S. Y. B., Blackpool.
- Brenan, J. E., Ransgate.
- Brewer, E., Islington.
- Bristowe, C. J., South Lambeth.
- Brown, T. T., Norwich.
- Bruce, W. S., South Petherton.
- Buckland, A. R., Brixton.
- Buko, E., Lagos.
- Bull, H. A., Leyton.
- Burn, A., Kinnersley.
- Burrows, L. H., Wrecclesham.
- Burton, A. B., West Meon.
- Buttanshaw, J., Bath.
- Buttemer, A., Godalming.
- Cain, J., Dummagudem, South India.
- Caley, W. B. R., Yarmouth.
- Callender, H. S., Weston, Bath.
- Callis, J., Norwich.
- Carr, L. C., Nottingham.
- Cavill, G., Chichester.
- Chancellor, B. W., Bexley.
- Chapman, T. C., Lowestoft.
- Chapman, W. E., Farningdon.
- Charlton, I. W., Stepney.
- Chase, C. H., Ambleside.
- Church, E. J., Wolverhampton.
- Clarendon, T. W., Magheralin, Co. Down.
- Clark, F. S., Greenwich.
- Clarke, J. B., Clapham.
- Clarke, R. E., Plumstead.
- Clarke, R. F., Upton, Co. Cork.
- Clarke, T. J., York.
- Clayton, W., Reading.
- Coker, D., Lagos.
- Coleman, W., Colwich.
- Collins, T., North Dalton.
- Conway, R., Alconbury.
- Cooper, C. E., Milford, Godalming.
- Cooper, R. H. S., Belfast.
- Cooper, W. H. W., Margate.
- Cordfield, A. T., Balderstone, Blackburn.
- Courthope, A. H., Alton.
- Coverdale, T. E., Punjab.
- Cox, T. E. H., Bircham Newton.
- Cubison, W. C. G., Streatham.
- Dalton, E. N., Chesham.
- Darling, T. Y., Cheltenham.
- Daunt, W., Coundon.
- Davies, A., Dingestow.
- Davies, E., Willford, Nottingham.
- Davies, M. W., Lagos.
- Davis, W. S., Steeple Gidding.
- Davy, T. G., Roughton.
- Day, M. F., Waterford.
- Dean, T. S., Blackpool.
- Denham, A. F., Putley, Ledbury.
- Denman, F. O., Cambridge.
- De Vear, W., Bournemouth (*deceased*).
- De Wolf, R. B., Islington.
- Dibben, H. H., Wolverhampton.
- Dickinson, J. W., Lagos.
- Disbrowe, H. S., Bemington.
- Dixon, F. A., Chilthorne, Yeovil.
- Dobinson, H. H., West Hartlepool.
- Dobree, Geo., Worksop.
- Down, C. J., Corfe, Barnstaple.
- Downham, I., Buxenden.
- Dowse, C., Gorey, Co. Wexford.
- Eardley, H. E., Leeds.
- Earle, R., Hemel Hempstead.
- Edcombe, G., Nottingham.
- Edwards, A. T., South Lambeth.
- Edwards, A. W., Barningham.
- Ehlers, F. H., Shaftesbury.
- Elwin, A., Hang-Chow, China.
- Elwin, G., Buckenham.
- English, G., Combe Hay, Bath.
- Everard, G., Dover.
- Eyre, J. R., St. Helen's.
- Faulkner, V., St. Albans.
- Fenn, C. C., C.M.S. House.
- Fenn, N. V., Laughton.
- Field, A. T., Chesterfield.
- Field, H. S., Holloway.
- Fielding, W., Sutton, Lancashire.
- Fitch, F., Cromer.
- Flynn, G. B., Heaton, Bradford.
- Foster, A. M., Weston-super-Mare.
- Fox, H. E., Durham.
- Freese, F. E., Stonehouse, Plymouth.
- French, G. E. K., Stalybridge.
- Fry, C. E., Ballybunion, Ireland.
- Fry, W., Hanham, Bristol.
- Fyson, P. K. (Japan).
- Galbraith, C. H., Powerscourt.
- Gaussin, J., Ardee, Ireland.
- Geldart, H., Bonchurch.
- George T., Bedford.
- Given, A., Colchester.
- Glover, A. E., Painswick, Stroud.
- Gollmer, C. H. V. (Lagos).
- Goodall, C., Heaton Moor.
- Grace, G. F., Margate.
- Graham, M., Sedgeley.
- Grandjean, J. F., Mahé, Seychelles.
- Grant, F. B., Bodenham.
- Gray, J. H., Keynsham.
- Gray, J. S., Newington.
- Gray, W., C.M.S. House.
- Green, G. G., New Ross, Ireland.
- Griffiths, W. H., Mainstone.
- Gristock, A. G., Holloway.
- Grubb, H. P., C.M.S. House.
- Guillebaud, E., Great Malvern.
- Gurney, T. A., Swanage, Dorset.
- Hackett, H. M. M., Allahabad, India.
- Hall, J. R. L., Jaffa, Palestine.
- Hamilton, Archdeacon, Reading.
- Hamilton, W. F. T., Woking.
- Hamper, E. W., Bristol.
- Hannan, A., Diddington, Huntingdon.
- Harcourt, V. W., Palamcotta, S. India.
- Harding, G. B., Rochester.
- Harding, G. L., Paddington.
- Harding, T., Lagos.
- Harington, D. O., Burghfield.
- Harrison, J. (South India).
- Hart, F., Long Clawson.
- Haythornthwaite, R., Cleator Moor.
- Head, G. F., Hampstead.
- Hebert, S., Silloth.
- Hewetson, W., Birmingham.
- Hewett, W. H., Maidstone.
- Heywood, O., Southwick, Brighton.
- Hindley, W., Talbot, Holloway.
- Hinstone, R. E. H., Rotherhithe.
- Hitchcock, R. A., Beccles.
- Hoare, J. G., Canterbury.
- Hoare, J. N., Keswick.
- Hobson, J. P., Stanstead Abbotts.
- Hodges, E. N., Kandy, Ceylon.
- Hodgson, A., Coston, Norfolk.
- Hoernle, E. F., Persia.
- Holland, P. E. S., Hoddesdon.
- Hollins, J. G. B., Trowbridge.
- Horsley, H. (Ceylon).
- Hough, T. G. F., Ham.
- Howard, A., Hanham, Bristol.
- Hubbard, H. D., Tunbridge.
- Hulbert, C. A., Nether Broughton.
- Hulbert, P. W., Arthington.
- Hull, J. A., Childerditch, Brentwood.
- Hunt, J. J., Penzance.
- Hurst, R., Macclesfield.

Illesley, J., Ceylon.
Ince, E. C., St. Albans.
Ince, E. J. C., Melcombe Regis.
Isaacs, H. S., Kingston, Jamaica.

Jackson, L. W., South India.
Jacob, T. W. H., Mildmay.
Jameson, J. A., St. Leonard's.
Jeffrey, N. S., Blackpool.
Johnson, A., Fulstow.
Johnson, N., Lagos.
Jones, J. I. (Ceylon).
Joy, H., Gretford, Stamford.
Keeling, C. N., Manchester.
Kember, T., Tinnevelly.
Kennedy, M. L. B., Clonmel.
Kimm, W. F., Trunch.
King, W., Huish Champflower.
Knott, H., Southsea.
Knox, H. C. (China).

Lampard, E., Almoley, Hereford.
Lang, J. T., Cambridge.
Lowe, A. G., Fosbury, Hungerford.
Laycock, J. M., Plymouth.
Lee, C., Croydon.
Le Hunt, F., New Ross.
Leighton, G., Bispham.
Light, W. E., Fleet, Hants.
Lillingston, F. A. C., Clapham.
Lines, H., St. Tudy, Bodmin.
Litchfield, G., Bheel Mission, North India.
Lockett, Arthur G., Leeds.
Lombe, E., Swanton Morley.
Long, R., Ennis, Ireland.
Lonsdale, H., Thornehill.
Luke, M. J., Lagos.

Maber, J. S., Ross.
Macdonald, J. M., Bombay.
Macintosh, R., Northampton.
McClelland, T., Sheffield.
Maitland, H. F., Kelly, Lifton.
Mallett, W. G., Exeter.
Marshall, A., Thetford.
Martin, J., Foochow, China.
Mason, Preb. E. R., Birmingham.
Mason, H. A., Mile End New Town.
Master, F. C., Bootle.
Meadows, C. E., South Lambeth.
Merry, J. W., South Stoke, Wallingford.
Miller, E., Rose.
Miller, R. B., Sidmouth.
Milner, J., Forest Gate.
Minas, George, Persia.
Mitchinson, H. C., Rotherhithe.
Moore, A. J., Lisburn.
Moore, S. M., Derryagh.
Moorhouse, M. B., Canterbury.
Morgan, W. G., Swanton Morley.
Morgan, W. C., Kempston, Bedford.
Morgan, W., Lagos.
Moule, H. C. G., Cambridge.
Muirhead, W., Stepney.
Munby, G. F. W., Turvey, Beds.
Napier, H. P., Monkton Combe.
Nash, C. H., Croydon.
Neale, A. P., Barton Hill, Bristol.
Neve, C. A., Travancore.
Nicholls, F. H., Westleton, Saxmundham.
Norman, W. H., Marylebone.

Oakes, T. H. R., Gillington, Bradford.
Oates, R., Knocknamuckley.
Oluwole, I., Lagos.
Osborne, J. F., Holloway.
Ostie, W., City of London.
Owen, C. H. H. W., Greenwich.
Painter, A. F., Travancore.
Pakes, C., Copp, Garstang.
Palmer, E. J., City of London.
Panter, J. A., Wellington.
Parker, W. J., Chesterfield.
Pearce, R. J., Durham.
Pearse, S., Leigh.
Pilly, R. A., Cold Harbour, Dorking.
Pemberton, W., Stockton, Worcester.
Perks, W., South Petherton.
Peters, W. E., Durham.
Pethith, W., Shanklin, Isle of Wight.
Phelps, H. H., Congleton.
Phillips, S. F., Wanstead.
Phillips, W. H., Leeds.
Plummer, W. H., Fleet, Hants.
Plumptre, J. B., Nottingham.
Pomeroy, H. A., Martley.
Powell, F. E., Lowestoft.
Price, W. S. (East Africa).
Probyn, M. C., Chaceley.
Puckridge, J. S., Swindon.
Puckridge, O., Isleworth.
Puttick, J., Plegate.

Rainsford, J. G., Dundalk.

Rashleigh, J. K., Cornwall.

Reece, W., Hindon.

Ridley, S. O., Maryport.

Ripley, Canon W. N., Norwich.

Roberts, T., Bristol.
Robinson, C. J., Norwood.
Romilly, C. E. R., Travancore.
Roper, T., Tattinghill.
Ross, R., Forest Gate.
Rountree, J., Oldham.
Rowlands, J., Newton Tony, Wilts.
Rowton, R. J., Aspden, Thame.
Ryley, E., Sarratt Green, Rickmansworth.

Sampson, H., Margate.
Sampson, J. E., Barrow.
Sargent, Bishop, Palamcottah.
Satthianandan, W. T., Madras.
Seaver, J., Peckham.
Senior, Walter, Margate.
Serjeant, J. S., Holloway.
Shann, R., Chelms.
Shaw, A. H., Islington.
Shaw, J. H., Islington.
Shaw, W. H., Ilfracombe.
Shepherd, R., Husborne Crawley.
Shepherd-Walpyn, C. C.-W., Sacombe.
Shirreff, F. A. P. (Punjab).
Sloan, F. J., Greenwich.
Smalley, C., East Thurrock.
Smith, A. J., Levens, Milnthorpe.
Smith, C. D., Didsbury.
Smith, G., Furness, C.M.S. House.
Smith, T. T., Southport.
Smith, W. H., Cambridge.
Smith, Canon W., Saumarez, Birkenhead.
Southey, H. W., Woburn.
Southwood, E. P., Newhaven.
Spencer, M. T., Goodnestone.
Squires, H. C., Bombay.
Stamper, W. H., Ashbourne.
Stead, E. D., Richmond.
Steggall, A., Islington.
Stiles, R. C., Froxfield.
Stone, J., South India.
Stonex, F. T., Birkenhead.
Storrs, A. N. C., Swanage.
Storrs, W. T. C., Silloth.
Streetfield, H. B., Louth.
Strong, A., Chippingham.
Stuart, E. A., Holloway.
Sullivan, F., Baywater.
Summerfield, K. W., Fleet, Hants.
Summerhayes, H., Boston.
Sykes, H., Ramleh, Palestine.

Tanner, G., Gosport.
Tanner, H. J., Masulipatam, S. India.
Tate, W., Stratbrooke.
Thiselton, A. C., Shrewsbury.
Thomas, W. H. G., Clerkenwell.
Thomas, W., Wickham Loham.
Thompson, J. D., Liverpool.
Thwaite, E. N., Salisbury.
Tonge, G., Birmingham.
Toovey, William, Newton Blossomville.
Trotman, W. S., Burnham Sutton, Norfolk.
Trotter, F., Trowbridge.
Trousdale, L. E. S., Newington.
Tugwell, F., Havington-at-Bower.

Varley, F., Shackelford, Godalming.
Vaughan, D. R., Par, Cornwall.
Vensey, F., Lidlington.
Vecquerry, G. C., Coventry.
Vernall, J., Lagos.
Von Erdt, F. W., Stony Middleton,
Sheffield.
Wagstaff, J., Maclesfield.
Wainwright, C. H., Blackpool.
Walker, R., Cleator Moor.
Walker, T., Tinnevelly.
Waller, F. H., Manchester.
Ward, C. T., Blackpool.
Warren, C. F. (Japan).
Watney, J., Canwick.
Webb-Peploe, H. W., South Kensington.
Welldon, C. E., Northampton.
Wellsted, J., Hazlemere, High Wycombe.
Wells, J. R., Riddleworth, Thetford.
White, J., Lagos.
White, R. A., Northampton.
Whitfield, F. W. G., Peckham.
Whitlock, A. L., Windsor.
Wightman, C. E. L., Shrewsbury.
Wigram, F. E., C.M.S. House.
Wilkinson, D. H. D., Shirley.
Wilkinson, J. B., Darlaston, Wednesbury.
Williams, A. L., Ampton, Bury St.
Edmunds.
Williams, C. L., Wolverhampton.
Williams, E. O., Burnmantots, Leeds.
Williamson, G. C., Holloway.
Willoughby, E. S., Lagos.
Wilson, D. M., Bishop's Sutton.
Woffindin, H., Sheffield.
Wolstenholme, H. A., St. Helens.
Wood, A. N., Mamboi, East Africa.
Wood, H. J. S., Liverpool.
Wright, T. B., Lagos.
Wright, W. N., Sheffield.
Young, S. M., Harrow Road, N.W.

Gleaner Examination.

Successful Candidates for the twelve months ending February, 1888.

FIRST CLASS.

Competitors who have gained three-fourths marks.

Miss M. H. Nash, Tunbridge Wells.
Miss Amelia J. Pownall, Russell Square.

Mrs. Caroline M. Fincham, Blackheath.

SECOND CLASS.

Competitors who have gained two-thirds marks.

Miss Agnes Pownall, Russell Square, W.C.
Miss Ellen J. Miles, Kentish Town, N.W.

Miss E. M. Godden, Eastbourne. { Equal.

Miss Ellen L. Ames, Canonbury, N.
Miss Florence E. Bateman, Norwich.
Miss Emily S. Blenkin, Boston.
Miss Johnstone Bourne, Tunbridge Wells. { Equal.

THIRD CLASS.

Competitors who have gained half marks.

Miss Annie Fleming, Leeds.
Miss Pyne, Bath.

Miss Emma Parkyn, Plymouth.

Miss Mary J. Beck.

Miss Emma F. Hocken, Eastbourne.

Monthly Gleaner Examination.

Questions on April Gleaner.

- Notice an important linguistic reform introduced by Bishop Russell, and the perilous crisis in Chinese history with which he bravely grappled.
- Baptisms of (a) a Mohammedan, (b) a Hindu lady, (c) a high-caste convert are reported. Mention some striking features in each case.
- What three places are noticed by a traveller to a foreign field as needing more workers?
- From what stations is mention made of the "Winter Mission," and what results are recorded?
- Mention (1) a proof of spiritual advance in the Sarah Tucker Institution, (2) a pleasing glimpse into a Native home, (3) a serious failure in the funds of important schools.
- Name Native clergy ordained, and their respective Mission fields.

Texts for Bible-Searchers.

WORKERS.

V.—THE NATURE OF THE SERVICE.

I.—Thorough and Whole-hearted. II.—Faithful and Diligent.

III.—Bold and Courageous. IV.—Loving and United.

I. — Thorough and Whole-hearted.

- They were not of double heart
- In singleness of your heart
- They which follow the Lamb whithersoever He goeth.
- They had sworn with all their heart, and sought Him with their whole desire
- Thou shalt do that which is right and good in the sight of the Lord
- He that walketh in a perfect way, he shall serve Me

Bible Questions.

(From *The Missionary*, Edited by the Rev. H. B. MACARTNEY, Melbourne.)

In what celebrated chapter does St. Paul tell us two things which we know, and one thing which we do not know?

In what singular chapter does the Lord reveal Himself as "sore displeased" both with His own people and with the enemies of His own people?

What truly good man was (strange to say) "righteous in his own eyes":

What three distinct kinds of spiritual peace are spoken of in the New Testament?

Where does the Spirit of God define "a good man":

Find St. Paul's seven "Take heed."

—♦♦♦—

To Correspondents.

A GLEANER asks (1) What are "Chuhras"? Ans.—A low caste of cultivators in the Punjab. (2) What sort of pupils are in the Robert Money School, Bombay? Ans.—Chiefly Hindu and Mohammedan boys. (3) And in the Sarah Tucker Schools? Ans.—See full account in our April number. (4) Is "Sarah Tucker" the same as "A.L.O.E."? Ans.—Sarah Tucker was a daughter of the Rev. John Tucker of Madras; "A.L.O.E." is Miss C. M. Tucker, and no relation.

—♦♦♦—

Gleaners' Union Roll Call.

"They rest from their labours."

Rev. Walter De Vear, late of Bournemouth, No. 7,308. (For forty-two years a warm friend of the C.M.S.)

Miss E. King, Finsbury Park, No. 10,827, March 26th, 1888. (A Gleaner for one week only.)

James Vicat, Westerham, No. 604. Early in March.

Miss Agnes Clowes, Ipswich, No. 3,114, March 14th.

Miss May Brittain, Darley Abbey Vicarage, Derby, No. 7,001, Feb. 23rd. (After more than five years of great suffering.)

—♦♦♦—

HOW TO BECOME A GLEANER.
Send your name and address to the Editor of the "Church Missionary Gleaner," Salisbury Square, London, E.C.

Remit One Penny for a Card of "Gleanership."

Also, but this is optional, One Penny for a Cycle of Prayer on a wall-sheet or on a stout card, and One Penny for a Motto Card and Prayer for 1888.

SUNDAY SCHOOL TEACHERS' COLUMN.

EDITED BY MISS EMILY DIBBIN.

Missionary Lesson.

Read—Acts ii. Learn—St. John iii. 8; St. Luke xi. 13.

Describe ship lying becalmed, sails flapping, sailors waiting, can do nothing for want of wind. Or paper, sticks, coal, all placed in grate, yet no heat until fire kindled. God the Holy Spirit compares Himself to wind (1st text for rep.), and fire (2 Thess. ii. 8). See—

I. THE WORK OF THE HOLY GHOST.

1. He quickens or gives life to dead souls (St. John iii. 5, vi. 63).
2. He teaches (St. John xiv. 26).
3. He sanctifies or makes holy (Gal. v. 22; Eph. v. 9).
4. He will quicken dead bodies (Rom. viii. 11).

II. THE HELP OF THE HOLY GHOST NECESSARY.

Before the disciples were sent forth on great mission to the world, they were baptized with the Holy Ghost: and see in all their doings how He was with them, guiding, teaching, helping (Acts vi. 10, viii. 29, x. 19, xvi. 7, xxi. 4, &c.). So He must be with missionaries now or all their labour will be in vain. It is possible to have diligent collectors, well organised societies, hard-working missionaries, but like ship without wind, all of no use without help of Holy Spirit. Men cannot make dead souls live, nor sinful lives holy.

What then is our duty? We must not be content with asking His gifts for ourselves, but must pray Him to work mightily among—(a) Missionaries; (b) Native Churches; (c) Heathen and Mohammedans. We grieve over want of success. May it not be our own fault? Let it be so no longer. Let us begin this Whitsuntide, and pleading God's promise (2nd text for rep.) ask and expect great blessings for missionaries and their work.

Anecdotes and Illustrations.

SOWING SEED BESIDE ALL WATERS. A missionary asked a Chinese man who applied for baptism, "What made you first think about the Lord Jesus?" He answered, "I was digging in the fields with Black Ox; no one else was near. Black Ox said to me, 'Have you heard of the doctrine of Jesus?' I answered, 'No.' He then preached the doctrine for me to listen to, and in consequence of what he has told me I come to apply for baptism to-day."

A CHINESE BOY.—A little boy went to the Mission school at Kwan-hue-we, but was taken away by his heathen parents to work in the fields. He did not, however, forget what he had learned there, for some years later, when he was taken ill, he sent for the Chinese clergyman, assured him that he believed in the Lord Jesus Christ, and begged for baptism. The clergyman, after some talk with him, agreed, and the boy was baptized. He grew rapidly worse, and it soon became apparent he was dying. His friends called for the idol-priest to bring charms to drive the demon of sickness away. "No," said the boy, "don't do so, the Lord if He pleases can make me well at once; but to depart and be with Christ is best." And so he died, being only fourteen years old.

"WHILE THEY ARE CALLING I WILL ANSWER."—At a Mission station in Central India a house was sorely needed for the catechist, but no one would let one to a Christian. Hearing that one suitable for the purpose was for sale, the missionary wrote to Calcutta, asking for authority to buy it; but no funds were available, and the missionary was told to hire one. The catechist urged the missionary to attend the sale, saying, "The Lord will send the money." They went together, and the auction began. The missionary bid for a time then stopped, for he dared not go further. To his surprise the catechist offered a larger sum, and the house was theirs. It was exactly suited to their purpose, having a compound on which a small church could be built. But where was the money to come from? They had not long to wait. A letter arrived enclosing a cheque, more than sufficient to pay for and repair the house, from a friend who wished his name not to appear.

"PHILIP FINDETH NATHANAEL."—Mr. O'Flaherty wrote from Uganda, before the death of King Mtesa and the subsequent persecution, "A young fellow, Mwira, who, with his wife and child, was baptized, went home. He found his friend Kitati, who also came here and was baptized. He also went home a day's journey from here and found his friend Lubimbi, whom he taught and sent here. He remained a month, and began to read and translate. He was baptized. In addition Mwira sent a fine strapping fellow here whom he taught to read. He is here as a candidate for baptism."

WHERE THERE'S A WILL THERE'S A WAY.—A young Hindu widow was in the habit of reading the Bengali Bible with a relative who lived in the same zenana at Calcutta, and was deeply interested in it. She was, however, sent to Benares, where she had neither teacher nor Bible, nor prospect of obtaining either. It occurred to her that she might more easily obtain a Nagri Bible, so she induced a little boy of the family to teach her to read that language, and shortly after a servant procured her the long desired book. She determined to become a Christian, and sought an opportunity for receiving Baptism. Her return to Calcutta made the way easier, and after six months' patient waiting she fled to the house of a Christian relative and was admitted into the Church.

HOME NOTES.

BISHOP COWIE of Auckland, and Bishop Stuart of Waiapu, New Zealand, have arrived in England; also Bishop Crowther of the Niger. Bishop Ingham of Sierra Leone, Bishop Burdon of Hong Kong, Bishop Ridley of Caledonia, Bishop Horden of Moosonee, Bishop Sargent of Tinnevelly, and Bishop Speeckly of Travancore, are expected shortly.

THE following missionaries have lately arrived in England:—The Rev. H. K. Binns and Miss Harvey, from East Africa; the Rev. G. R. Ekins, from Persia; the Rev. E. Sell, from Madras; the Rev. D. Wood, from Ceylon; and the Rev. J. Grundy, from South China.

THE following have been accepted for missionary service:—The Rev. Henry Carless, B.A., of Corpus Christi College and Ridley Hall, Cambridge, Curate of Deane, Lancashire, who has offered for Persia; Mr. H. J. Watney, B.A., of Corpus Christi College and Ridley Hall, Cambridge; and the Rev. E. P. Wheatley, B.A., of the Royal University of Ireland, and Curate of Clonmel.

ANOTHER of the Society's oldest and staunchest friends has been removed by the death of Mr. Huddleston Stokes, of Bath, formerly of the Madras Civil Service. One of our most zealous lady fellow-workers has also been taken to her rest. Miss Agnes Clowes, of Ipswich. "Their works do follow them."

WE went to press just too soon last month to report the Manchester C.M.S. Anniversary, which was again a very successful one. It began on Saturday, March 10th, with a crowded meeting of the new Lay Workers' Union. On the Sunday about eighty missionary sermons were preached in the city and suburban churches, including the Cathedral. On Monday afternoon Canon Bernard addressed 100 of the clergy; and in the evening the great Free Trade Hall was well filled, despite bad weather—the Lay Workers' Union members acting as stewards, and a choir of 300 voices leading the singing. The Bishop of Manchester (Dr. Moorhouse) presided, and made a vigorous speech. The other chief speakers were Dr. Bruce, of Persia, and the Rev. J. Piper, formerly of Japan.

SMALL auxiliary societies and unions are multiplying. A young man's missionary association or club has been formed at Harrow, called the "Moosonees," similar to the "Mpwapwas" of Holloway, the "Travancoreans" of Bermondsey, the "Yorubans" of Hull, and the "Diokontes" of Cambridge. The Church of England Zenana Society has started a young ladies' auxiliary called the "Daybreak Workers' Union," similar to the "Helping Hands" described in the GLEANER last year back. The Dowager Lady Dynevor is President, and her daughter, the Hon. Alice Rice, Secretary. Some ladies at Bedford have formed a "Willing Hands Society in aid of Missions in China," and have divided the fruit of their first year's work (£24) between the C.M.S. and the China Inland Mission,—one of the Secretaries being Miss Helen Polhill-Turner, sister of two members of the well-known Cambridge band of that Mission.

MRS. DAWSON, wife of the Rev. E. C. Dawson, Incumbent of St. Thomas', Edinburgh, and biographer of Bishop Hannington, writes—

We held our Annual C.M.S. Sale on March 10th, and we were glad to realise £170. Dr. Felkin gave two interesting lectures on the Soudan, illustrated with capital lime-light views, which were much appreciated. The children have been holding sewing-parties every fortnight, and at their table £10 was taken. We had buyers from many other Churches, Episcopal and Presbyterian, but it was entirely a St. Thomas' Sale.

THE Rev. W. H. Collison, of the C.M.S. North Pacific Mission, is raising a fund for the erection of a church at Kincolith, the important station at the mouth of the Naas River. He wants £500. of which the Indian Christians will raise £100, the S.P.C.K. will give £75, and other friends have given £75.

SOME of the friends in England and Africa of the late Rev. C. A. Gollmer, the first missionary to Lagos, are proposing to raise a memorial to him by founding "Gollmer Scholarships," for the training of youths in the Lagos Grammar School, and such as would like to be employed in missionary work. His son, the Rev. C. H. V. Gollmer, C.M.S. Missionary at Lagos, but now in England, is collecting funds for the purpose, and

would be glad to receive contributions from any who would like to help. His address is 43, Evering Road, Stoke Newington, N.

ONE of our Gleaners, Miss V. M. Skinner, of Bath, asks us to notice her thirty-first "Friendly Letter," which is "To Boot and Shoe Makers." This is rather going out of our proper line! but we cannot resist the following appeal!—

Please kindly notice my new Friendly Letter in the GLEANER. Every one of your readers employs a shoe-maker. May I ask them, through you, to hand him a copy of this letter? or if they will send me his address and 1d. stamp I will post him one myself. V. W. SKINNER.
5, St. James' Square, Bath, March 20th.

The Letter itself is really a masterpiece, most interesting, and exactly to the point.

New Publications of the C.M.S.

We wish to draw attention to the following new publications:—
EXTRACTS FROM THE ANNUAL LETTERS OF C.M.S. MISSIONARIES. Parts I., II., and III., each part containing extracts from twenty to thirty letters. Price 3d. each Part. Other Parts to follow. A Pamphlet, entitled **ARABIA AND PERSIA**, being an Address delivered by the Rev. Dr. Bruce, of Persia, at a meeting of the Cambridge University C.M. Union. Price 1d. Volume II. of **GLEANER PICTORIAL ALBUM**, containing Pictures from North India, Punjab and Sindh, Western India, South India, Ceylon and the Mauritius. Cloth, gilt, bevelled edges, price 5s. post free. The Society has also for sale a number of copies of the late Rev. C. B. Leupolt's **FURTHER RECOLLECTIONS OF AN INDIAN MISSIONARY**. Price 2s., post free. This book was published by Messrs. Nisbet & Co. in 1884 at 5s.

Forthcoming Sales of Work.

The Misses Stephens, 1, Cremorne Villas, Rathgar, Co. Dublin. Sale May 9th and 10th, in Zion Church School House, Rathgar.

Annual Sale in the Henry Martyn Memorial Hall, Cambridge, on the 22nd and 23rd of May. Contributions thankfully received by Mrs. Sutton, 3, Queen Anne Terrace, Cambridge.

Mrs. Hooper, Gateshead Fell Rectory, Gateshead, and Mrs. Simons, St. Helen's Vicarage, Gateshead. Sale June 6th.

Topics for Thanksgiving and Prayer.

Prayer for liberal gifts to cover the financial deficit.

Prayer for Mamboia (p. 70), Dummagudem (p. 71), Shikarpur (p. 71), Chagga (p. 75).

Thanksgiving for the Winter Mission in India (p. 75). Prayer that the fruits may abide.

Prayer for Mr. Gordon and the Christians in Uganda (p. 72).

Prayer for the Anniversary on May 1st.

Contributions received by the Editor.

To April 10th.

In connection with the Gleaners' Union:—

For Union Expenses: Marian Goodall, 10s.; Mrs. H. B. Boswell (half of Gleaners' Examination Prize), 5s.; Thirty-seven sums under five shillings, £1 12s. 7d. £2 7 7

For Our Own Missionary: Major Cotton (Gleaners' Examination Prize), 18s.; Gleaner No. 1,284, 15s.; Miss H. S. Engström, 10s. 6d.; A Gleaner, 10s. 6d.; Miss H. Broomhall, 10s.; Miss W. J. Leon, 10s.; H. M. Thirlway, 9s. 10d.; Rev. F. Lampard, 5s. 3d.; Mrs. Rivers Smith, 5s.; Miss A. Trethewy, 5s.; Five Servants, per E. Hazell, 5s.; Gleaner No. 7,013, 5s.; Ten sums under five shillings, 18s. 6 7 1

For C.M.S.: Chrissie Hockin, £10; Anonymous, £2; Marian Goodall, £1; Gleaners Nos. 10,302 and 9,803, £1; Miss Sara E. Neve, Pelham Institute Women's Bible Class, 15s. 6d., per K. Clark, 2s. 6d.; 18s.; E. T., 10s.; M. S. H. McCausland, 7s. 6d.; Miss Grace Pennell, 5s.; Eight sums under five shillings (including 2s. 6d. per L. Truett), 13s. 3d. 16 13 9

For the Bishop Hannington Memorial Church: Marie and Helen Jenkins, £2 2s.; Miss Patience Jeffes, £1; G. B., 5s.; Two sums under five shillings, 5s. 3 12 0
1 19 8

Membership and Examination Fees, &c. 31 0 1

Total 31 0 1

The Editor has also received:—

Towards the C.M.S. Deficiency: Miss Fell, £5; Miss Clay, £2; Miss H. S. Engström, 10s. 6d. 7 10 6

For the Uganda Mission: Per Miss Napper, 4s. 0 4 0

For the Education of Girls in the Kandyam Province of Ceylon: A Reader of the GLEANER, 2s. 0 2 0

Grand Total £38 16 7

ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY.

The ANNIVERSARY SERMON will be preached (D.V.) on Monday Evening, the 30th of April, at St. Bride's, Fleet Street, by the Right Rev. Dr. BICKERSTETH, Bishop of Exeter, V.P. Divine Service to begin at Half-past Six o'clock.

The ANNUAL MEETING will be held (D.V.) at Exeter Hall, Strand, on Tuesday, the 1st of May. The Chair to be taken at Eleven o'clock precisely. Doors to be opened at Ten o'clock.

A PUBLIC MEETING of the Society will also be held at Exeter Hall, in the Evening of the same day. The Chair to be taken at Seven o'clock precisely. Doors opened at Six.

Tickets of admission to the Hall may be had on application to General G. HUTCHINSON.

THE CHURCH MISSIONARY GLEANER.

The Church Missionary Gleaner may be ordered through any Bookseller: Messrs. Seeley & Co., 46, 47, 48, Essex Street, Strand, London, W.C.; or direct from the Church Missionary House, Salisbury Square, London, E.C.

The Subscription for the GLEANER direct from the Church Missionary House, post free, will be as follows:—

One Copy 1½d. | One Copy (for Twelve Months) 1s. 6d.

For the benefit of our friends who wish to assist in increasing the monthly sale of the Gleaner, we have arranged special terms for those who order direct from the Church Missionary House, as follows:—

Current monthly number:—12 copies, 1s. post free; 25 copies, 2s. post free; 50 copies, 3s. 9d. post free; 100 copies, 7s. 3d. post free. Previous monthly numbers:—50 copies, 2s. 9d. post free; 100 copies, 5s. 3d. post free.

P.O. Orders to be made payable to General George Hutchinson, Lay Secretary.

Communications respecting Localised Editions of the GLEANER to be addressed to Messrs. Jas. Truscott & Son, Suffolk Lane, London, E.C.

All Literary contributions and general correspondence to be addressed to the Editor of the CHURCH MISSIONARY GLEANER, Church Missionary House, Salisbury Square, London, E.C.

THE GLEANER PICTORIAL ALBUM. A selection of the best Pictures from the C.M.S. Publications and other sources, grouped together in Countries, and illustrating Natural Scenery, Habits and Customs, and Religious Ceremonies of the People, Scenes and Incidents in Missionary Life and Work, &c., &c. To be completed in three volumes. Volume I., containing Africa, Egypt, Arabia, Palestine, and Persia; Volume II., containing India, Ceylon, and Mauritius, now ready. Handsomely bound in cloth, crimson and gold, with bevelled edges. Price 5s. each volume, post free. Volume III. to follow.

THE CHURCH MISSIONARY ATLAS. New and Enlarged Edition. Part I. contains Africa and the Mohammedan Lands of the East, with Eleven Maps, price 4s. Part II. contains India, with Ten Maps, price 5s. Or the two parts post free, to Members of the Society, for 7s. 6d. Parts III. and IV. to follow.

[ADVERTISEMENTS.]

THE WILLING HANDS SOCIETY, IN AID OF MISSIONS IN CHINA.—

The Secretaries, Miss READE, 4, Goldington Road, Bedford, and Miss H. POLHILL-TURNER, Howbury Hall, Bedford, would be glad to welcome Members for the above Society, and will give full particulars to those wishing to join, and to help by the work of their "Willing Hands."

"C.M.S." MOTTO CARDS FOR SALE.—Cards in red, black, and gold, bearing the mottoes, "Christ, My Saviour," and "Carry My Salvation," together with three Texts and a short Prayer, very suitable for hanging over a Missionary Box. Profits for C.M.S. Sent post free. 2s. per doz.; 7s. per 50; 12s. per 100.—Mrs. CLARIDGE, 7, Cambridge Street, Norwich.

A SALE OF WORK in aid of the Tamil Cooly Mission, Ceylon, will be held (D.V.) on the 4th of June, at Newham Park. Contributions of Work thankfully received by Miss STRODE or Mrs. WYLLIE, Newham Park, Plympton, South Devon.

A TRICYCLE, in perfect order, for sale, for the C.M.S., 44-inch genuine Beeston Humber, fitted with the Crypto gear, driving at 31 and 50; balls all over except pedals; new set of Hancock's combination tyres; Big Ben alarm: Cyclist's wallet containing tools; buffer long distance saddle by Lamplough & Brown; and Humber luggage carrier. Price £16.—Address, C. F. D., 35, Cornwallis Crescent, Clifton.

31 PHOTOGRAPHIC VIEWS OF BURMAH, unmounted, with names written on back, for sale, for the C.M.S. Price £1.—Address, C. F. D., 35, Cornwallis Crescent, Clifton.

BABIES' CROCHET WOOLLEN BIBS.—Price 6d., postage included. For C.M.S.—Address, Miss G. HOLE, 58, Kimberley Road, Clapham.

CHURCH PASTORAL AID SOCIETY.

Offices: Temple Chambers, Falcon Court, Fleet Street, E.C.
To carry on the work of this Society at its present rate requires about £13,500 a quarter, or £54,000 a year. The available income last year was only £50,122. To withdraw grants for Curates or Lay Agents most seriously cripples God's work in parishes that must look to outside aid for the means of evangelising the masses of poor contained in them, and there are over 100 applications on the Committee's approved list of cases waiting for aid.

JAMES I. COHEN, Secretary.

THE CHURCH MISSIONARY GLEANER.

JUNE, 1888.

EDITORIAL NOTES.



LAST month we expressed our anticipations of a happy Anniversary, notwithstanding some overhanging clouds. And a happy Anniversary God did give us—up to a certain hour. The clouds we hinted at brought no chilling shadow. The financial difficulty gave us no fear, and as to the “unhappy divisions,” they were hardly felt at all. The great meeting was of one mind on that point. When, in the Annual Report, the words occurred in which the Committee gently referred to the “mistrust” which has been fostered in some quarters, and “affectionately urged” that it was “wholly undeserved,” the cheers broke out from all parts of the hall, and were renewed again and again. It was a moment of profound and humble thanksgiving to God. For we have suffered, though we have said little about it; and the sympathy abundantly manifested then and throughout the Anniversary came as balm to the wounded spirit.

But between the morning and the evening a dark cloud indeed rolled over us. The C.M. House is always closed in the afternoon of that day, but three of us Secretaries went there, thinking to get a quiet hour or two for work. As we entered, the terrible telegram from Zanzibar was put into our hands: “Blackburn dead, ill ten days. Bishop Parker dead ten days later; same sickness, ill one day.” The first thing was to lay the telegram before the Lord, and to beseech Him to comfort the bereaved, and to give us all faith and courage. Then the young wife of Mr. Blackburn—who was to have sailed to join him on May 9th—must be sent to, not only to break to her the news, but to stop her from coming (as she would have done) to the Evening Meeting; and this sad duty Mr. Grubb undertook. Telegrams and letters had to be sent off, and then we went back to Exeter Hall, to engage in one of the most solemn meetings ever held within its walls—which we describe in another column.

The suggestion is already being whispered about, “Give up the Nyanza Mission: are not these repeated losses of valuable lives, and the tyranny of the young King of Uganda, providential indications of God’s will in the matter?” To this we reply (1) Your suggestion is not new; it has been made every time there have been sad tidings, since the news of Smith and O’Neill’s death came ten years ago. (2) Yet we persevered, and God has given spiritual fruits to this Mission above all the other Missions in Central Africa, Tanganyika, Nyassa, Congo, &c.,—certainly not because we have deserved it more, but as though to rebuke our hesitation. (3) God has used the Nyanza Mission at home, and all over the world, to awaken sympathy and interest; and the whole missionary cause has been helped by Hannington’s death and the Uganda martyrdoms. (4) People speak of the Mission as if it was to Uganda only; but what of Mpwapwa and Mamboia? What of Taita and Chagga? What of Mombasa and the coast stations? Are these to be given up too? If not, then even if we are driven out of Uganda, we still want a new Bishop and more missionaries.

The financial deficit proved to be less alarming than we hinted at last month, though quite serious enough. The general receipts from Local Associations were not less by £4,000, but only by £1,300, than the preceding year, and this was more than made up from other sources. The real falling-off, therefore—about £13,200—is entirely due to a decrease in Legacies, which is of course always an uncertain branch of

income. The receipts, in fact, apart from Legacies, are, when carefully analysed, seen to be the largest on record, having only been surpassed in two years, when large gifts for deficiencies were received. The total “Ordinary Income” was £194,557, or, apart from Legacies, £173,765. But many important contributions to Special Funds are not included in this figure, such as £8,679 to the Extension Fund, over £3,000 to the Nyanza Mission, £1,700 for the Winter Mission to India, £700 for the Hannington Memorial Church at Frere Town. The total from all sources was £221,331.

There is therefore abundant cause for thanksgiving. Still, the fact of the diminished receipts remains, and it is calculated that to put everything straight and meet the estimates for this current year, we shall require £37,000 more than last year. So here is something to pray for. Meanwhile, about half the deficiency is covered by special gifts, amounting, up to May 12th, to £6,700.

The Bishop of Exeter has made a suggestion and set an example which many might follow. It is to double our subscriptions by paying them half-yearly instead of yearly. He himself used at Hampstead to subscribe £100 a year. When he suggested the “half as much again” plan, he raised it to £150. He now proposes to pay £150 half-yearly, making £300 a year. Not many can give that amount, but many might adopt the principle.

More than three hundred offers of service were received by the Society in the year ending April 30th, of which forty-six were from Christian women. Forty-three candidates were accepted, including twelve ladies; but several of the ladies’ cases are still under consideration. A year or two ago these numbers would have been thought very large, but thank God, our ideas are expanding now, and they seem very small. Certainly they are small for the vast field. We ought to send out bands of a dozen together, and not ones and twos. And so we shall, soon—if only *trust* and *surrender*, the two feet on which the Christian walks, have their “perfect work.”

For the first time we present all our readers with the Abstract of the Society’s Annual Report, which is slipped into each copy of the present GLEANER. To do this costs the Society an additional £60, but we are persuaded that the expenditure will be fruitful. Very many of our friends never see the Report, or if they do, not until August; and we are sure they will be glad to have its condensed and systematic information as early as possible. Perhaps some one will pay the £60 right off?

May 12th was the fiftieth anniversary of the death of Samuel Marsden. He lived to see a marvellous change in the Maori race, but he could not have dreamed that in the next fifty years forty-seven of its members would be ordained to the ministry of the Church.

With all earnestness we would remind our friends of the General Missionary Conference of all Protestant Societies, to be held at Exeter Hall from June 9th to 19th. We hope very many will be present, and as frequently as they can. It will be a rare opportunity for realising the greatness of the field and the greatness of the work.

As we go to press, a Special Meeting is being held at Exeter Hall, on May 15th, to welcome back the members of the Winter Mission to India. We cannot wait to report it, and must refer our readers to the C.M. *Intelligencer*.

THE GLEANERS' BIBLE STUDY.

BY SOPHIA M. A. C. NUGENT.

Thursday, May 31.

Read John iii. 1-16.

Question: "Art thou a master in Israel, and knowest not these things?"

WE have come now to the time when our Church unites in her remembrance the work of Father, Son and Spirit, and brings before us the doctrine of the Trinity; and the passage chosen shows us how the whole blessed Trinity works for sinful man's salvation. God the Father so loved that He gave His Son; God the Son so loved that He gave Himself as our Substitute; God the Holy Ghost so loved that He works in each individual heart to receive the everlasting life which Christ has purchased. This is the worth of our salvation! This is the worth of the message we have to take to the heathen! Father, Son and Spirit taking the one name and work of SAVIOUR.

This very first discourse of the Lord Jesus makes it clear that this work must be personally appropriated. "Ye must be born again." Each new subject of His kingdom must have a new heart—a new within. No outward change is enough. And this passage chosen for Trinity Sunday lays it down beyond all question that our Church believes in no mere baptismal birth, nor in any outward righteousness, even of a man like Nicodemus, but insists on the new birth which comes with the conscious acceptance of Christ as my Substitute.

It is a good day to ask ourselves very plainly, "Am I born again? Is my life a new one? Is Christ my life?"

Then this question. The Lord was always so tender and patient that we are struck when He speaks like this. *He knew when His people ought to have known.* (See other instances of His grieved surprise at dullness and ignorance. John xiv. 9; Luke xxiv. 26; Mark viii. 31.) He knew when people had no excuse for not knowing. Would He have cause to say to us, "Knowest thou not these things?" He specially refers to the new birth in this instance. Nicodemus ought to have known, for "a new heart" was a very early promise, and that it was the work of the Spirit too, and that no human power could do it—a hidden worker, but the work very visible. "Knowest thou these things?" The new birth and the freshening living power of the Spirit in the new life?

Thursday, June 7.

Read Matt. xiv. 22-33.

Question: "Why are ye fearful?"

WE have now reached the time when, instead of following the Lord Jesus Christ in His life on earth, we are taught to follow Him out of sight into heaven. All the Trinity Sundays seem to be the exercise of faith after sight, teaching us that "we walk by faith, not by sight." And so for this month we shall take questions bearing on faith.

The first we take is the one He spoke in the storm, "Why are ye fearful?"

They had seen how much He could do. Their faith rested on His mighty works, and now He was beginning to practise them in trust, and to teach them that faith must rest on *Himself*, whether He was doing mighty works or not.

It is often so, both in our own soul's history and in that of our work. Mighty works in both prove to us His glorious power, and then so often comes a pause, and then a storm, and we seem near wreck. But the Lord Jesus is "the Same," whether working or resting, and He expected them to believe in Him sleeping as well as awake. It is a test when we have to follow an inactive Christ! and when He seems to sleep on in the midst of the storm!

Our soul cannot be wrecked with Christ on board, even though His active work seems suspended. And the most deeply suffering Mission work cannot fail if He is present. "Why are ye fearful?" He asks it of us even in the midst of the storm. It is as if He would say, "Have you not ME? And can any storm wreck the Creator of heaven, earth, and sea?"

Thursday, June 14.

Read Luke viii. 22-25.

Question: "Where is your faith?"

WE have heard Him ask a question in the storm; and, as we think of it, there comes the startling, grievous news from East Africa, Bishop Parker and Mr. Blackburn gone, and words of deeper danger to the little Church in Uganda! Oh, it is indeed a storm! But not too loud or too strong to hear Him say, "Why are ye fearful?" It is the

time for faith to rise, and courage to rise, and new claims to be made upon Him Who is Lord of the storm.

He knows His own mighty power, or He would not ask the question in the storm. In this storm, and in storm of personal sorrow or spirit need, He is now saying, "Why are ye fearful?" It is the prelude to His rising in His majesty, and there shall presently come the question in the calm, "Where is your faith?" and we shall wonder, too, and say to ourselves, "How could we despair when we had THEE?" Then "there was a great calm, because there was a great Christ."

Do not forget to notice why the Lord Jesus went through this storm. There were multitudes thronging Him on the shore He left; there was only one poor wild demoniac on the other side. He went through the storm for him! If that one poor man was so well worth saving in His eyes, let us take it as an incentive to our missionary work; specially in poor Eastern Equatorial Africa, with its stormy madman only as yet greeting Him with defiance. Jesus is able, even for that "legion." Then "let us go over to that other side" yet with Him!

Thursday, June 21.

Read Matt. xiv. 22-33.

Question: "Wherefore didst thou doubt?"

THE last two questions about faith were to the whole company of the disciples, to the Church as a whole. This one to-day is a personal one, addressed individually to Peter. Eight at least of the questions of Jesus were addressed to Peter, showing how much attention the Master spends upon one single scholar. Let each one who reads now feel, "This is meant for me."

In this most beautiful little story there are four things: the needless Fear, the venture of Faith, the failure of Faith, the allegiance of Faith.

They were tossing; it is not a storm here, but the prolonged roughness which is sometimes harder to bear than a fierce storm; and Jesus was not with them. But He was on His way to them, and when they saw Him they cried out for fear, and at once He stilled them. "Be of good cheer; it is I." There was no rebuke this time; for He knows how to distinguish between faithless fear when He was by, and fear like this.

And then came the venture of faith, and Peter goes to Him. And he walked on the water too! Oh, thank God for this proof that we can do as Jesus does when He has bid us "Come!" The venture of faith was a grand success.

How did the failure of faith come? "When he saw." As one has said, "We begin to sink when we begin to see." Faith-walking, when it is on the word of Jesus, is safer going than sight-walking! though how slow we are to see this. And thank God for the word "beginning to sink"; it was not all failure!

Then the allegiance of faith. It was after the question, "Wherefore didst thou doubt? Could you not have trusted Me for the whole walk, as well as for a few steps?" And the answer of Peter and all the crew is, "They came and worshipped Him, saying, Of a truth Thou art the Son of God." When He has stilled any wind for us, and drawn us upon any venture of faith in His word, it leads to intenser devotion.

Let us join with our whole heart in this true consecration meeting on the little ship with renewed allegiance, "I need not ever doubt again, 'Thou art the Son of God!'"

Thursday, June 28.

Read Matt. xvi. 6-12.

Question: "O ye of little faith, why reason ye?"

THIS inquiry is one of a whole sheaf of questions, the bearing of which we shall look at another time, and meanwhile only take this one, which is linked with the previous ones as to faith, when the Lord Jesus appears so pained and surprised at their "little faith."

He was surprised because He knew His own power, and also knew that they had seen it. That was why He said, "Why are ye fearful?" in the storm, and that is why He says, "Why reason ye?" in the hunger. Before the storm was stilled they might have rested in Him; before the hunger was supplied they might have been satisfied. That is the Lord's own opinion of Himself; is it ours of Him?

Are you in any hunger just now? hunger for your own soul, or because you seem to have nothing for others? Then hear His voice putting this question to you to-day. By it He says, "Do not reason, but rest. You may have no bread, but you have Me. Did I not feed five thousand, and can I let you starve?"

"He suffered thee to hunger," is written down among the wilderness mercies they were to remember (Deut. viii. 3). For hungry times draw very close to Him. And it gives a tremendous power to be able to say to others, "He was enough in my hunger."

BRIEF SKETCHES OF CHURCH MISSIONARY LABOURERS.

BY THE BISHOP OF OSSORY.

VI.—W. A. B. Johnson, of Sierra Leone.

 **OME** twenty years before Krapf began his work on the eastern coast of Africa, the great Head of the Church had called another remarkable man to labour on its western shores. This man was William Augustine Bernard Johnson. Although, like Krapf, a German by birth, he was neither a profound scholar nor qualified like him to be a great explorer. His appointed work was to be an evangelist and civiliser amongst the emancipated negroes of Sierra Leone, and a "son of consolation" to the sad and wretched victims of the nefarious slave-trade. For all this he was eminently fitted, both by nature and by grace; and his brief service of seven years furnishes a remarkable instance of missionary success, and of Divine preparation for it.

He had spent a few years in a German counting-house, but when God's grace arrested him at the age of eight-and-twenty, he filled a very humble position as workman in a sugar refiner's establishment at Whitechapel in London. It was war time; wages were low, provisions were dear, and he and his wife were on the verge of starvation. He came home one evening with scarcely raiment enough to cover him; his wife was in tears, for there was no food in the house; and as he flung himself upon his bed he exclaimed in agony of woe, "I have no friend to go to."

Just then a verse of Scripture flashed across his mind. He was only eight years old when he had heard it first, and it had been at that time impressed upon his youthful mind in a curious way. The schoolmaster expected every child to repeat on Monday morning some portion of the sermon which had been preached on the previous Sunday. All that Johnson could remember on the occasion alluded to was the text, "Call upon Me in the day of trouble, and I will deliver thee." The schoolmaster was dissatisfied because the boy could remember no more, and the expression of that dissatisfaction was blessed by God to impress the text indelibly upon the mind of the child. After a lapse of twenty years, and in the time of his anguish, that verse came back with power to the despairing man, and throughout that long sorrowful night he tried to pray.

Next morning he went early to his work, and came back at what to the other men was breakfast-time; but he came only because to stay behind would awaken their suspicions as to his misery. His wife met him at the door with a joyful countenance. She had obtained unexpected employment, and had received wages in advance, and his breakfast was ready for him! His first feelings were, "I am the greatest sinner in the world, and God is so merciful;" his next—"There is evening service in the German church, and I will go to it." He went that night to the Savoy, and the sermon, preached by a Moravian missionary, brought him to Christ.

From that day onward he longed to bring others to the Saviour. His own wife was given to him as the fruit of his anxious solicitude, and she afterwards became his devoted fellow-helper in the mission-field. At a missionary meeting which he attended, three young men, who were being dismissed to their distant posts of labour, told how they had been led to offer themselves to the work. The effect upon Johnson is thus described by himself: "I was drowned in tears. I turned my face to the wall that night, and gave free course to the feelings of my heart, 'Oh, if I could but go! Here am I. O Lord, send me.'"

There were, however, difficulties in the way, and some of

them were of his own making; but He who put the desire into Johnson's heart brought it in His own good time to completion. Henry Düring, a countryman of his own, had been accepted by the C.M.S. as a schoolmaster for Sierra Leone. He told Johnson that another man was wanted in a like capacity. Johnson offered himself, was accepted, and the two friends sailed together in 1816. They were afterwards ordained together, and wrought such a work for God in Africa as more than justified the Society in its choice of them as labourers.

We must now carry ourselves back in thought to the scenes which greeted them in their field of labour. England had resolved not only to emancipate her own slaves at an enormous cost, but to suppress the horrid traffic in human flesh and blood upon the coast of Africa. Her squadrons watched the slave-ships and pursued them, and then liberated the unfortunate captives upon the shores of their own land. Here by a happy union of philanthropy and religion the manumitted slaves were placed under Christian instruction, and it was to labour amongst these victims of long oppression that Johnson went forth.

It was a saddening work, for as these poor negroes were usually emaciated with hunger, and ulcerated by disease, they were dying at the rate of seven or eight a day, and those who did survive were as degraded in mind as they were enfeebled in body. No wonder that Johnson was at first greatly depressed, for notwithstanding all his kindness to them, they seemed callous and indifferent, and when Sunday came only nine or ten attended his service. The truth was that they had suffered so much at the hands of white men that they were suspicious of his intentions. But Christian kindness soon began to tell, the Sunday congregations began to overflow his cottage, then to fill a vast shed, and finally, for want of room, they had to assemble in the open air.

As to his school, it was soon thronged almost to suffocation. But how was he to teach it? His pupils had never seen a book or known a letter. So he selected twelve boys, and taught them the first four letters of the alphabet, and then set them to teach twelve classes of their fellow negroes. Then he taught his swarthy monitors four letters more, and set them to communicate their information to the rest. In this way the whole alphabet was soon mastered by all in a short time, and in less than twelve months his school was reading the New Testament.

This was wondrous progress; but Johnson's heart yearned for more directly evangelistic work, and he was accordingly set apart for the ministry; but he had to carry it on amidst tremendous difficulties. The climate was deadly; his fellow-labourers were dropping and dying at his side. The church-yard at Kissy is to this day a memorial of the dauntless bravery of that heroic band who formed the forlorn hope of Western Africa. He himself was again and again prostrated by fever; his devoted wife was being worn out with bad health and privations, and at the end of three years he had to bring her to England to save her life.

But what was the record of those three brief years? An organised Christian community, living in a well-built town of their own construction; with a church capable of containing 1,300 people, filled to overflowing three times every Sunday, and with a week-day attendance of 500; a goodly band of 263 communicants at the Table of the Lord; and, best of all, manifest proofs in their altered life and conduct, of the wondrous change which had taken place in their hearts.

In a report sent home to the British Government by the authorities at Sierra Leone, the following remarkable testimony occurs: "Let it be considered that not more than a few years have passed since the greater number of Mr. Johnson's population were taken out of the holds of slave-ships;



*King George Peoples's country Residence at Ishalbie (the plantation) with Church.
THE KING OF BONNY'S COUNTRY HOUSE AND CHURCH.*

Fac-simile of a Sketch by Archdeacon Dandeson C. Crowther.

and who can compare their present condition with that from which they have been rescued, without seeing manifest cause to exclaim, 'The hand of Heaven is in this'? Who can contrast the simple and sincere Christian worship which precedes and follows their daily labour with the grovelling and malignant superstitions of their original state, their red-water, their witchcraft, and their devil-houses, without feeling and acknowledging a miracle of good, which the immediate interposition of the Almighty alone could have wrought?"

In Johnson's last report, after seven years of labour, he could speak of 1,079 scholars, of whom 710 could read, of 450 communicants, of his prosperous missionary association, and of the liberal contributions given to it by his doubly redeemed and beloved flock.

The love which they felt for their instructor manifested itself in various ways. When he was leaving them for a while, they accompanied him and his wife on foot from Regent's Town to Freetown, and when they came to the sea they exclaimed, "Massa, suppose no water live here, we go with you all the way, till feet no more." And well did he reciprocate their affection. "Had I ten thousand lives," he says, "I would willingly offer them up for the sake of one poor negro."

When he returned with Mrs. Johnson, the joy and excitement of his people knew no bounds. It had best be told in the words of a Native teacher: "In the evening Mr. Wilhelm keep service . . . When he done praying, and the people begin to go out, one man come into the church, and said, 'All people, hear! Mr. Johnson send me to come and tell you—he come! he live in the town!' And the people begin to make a noise. Some could not get out through the door, but jumped out through the window, they so full of joy. Some went to Freetown the same night; and some sing all the night through."

He set to work once more amongst these simple but grateful people, giving all his time and energy to raise them both in the way of spiritual life and in the scale of civilisation. Nor did he confine his interests to Regent's Town. He too had conceived plans for the vast interior of Africa, and made missionary journeys, amidst perils and hardships, around the peninsula of Sierra Leone. "I feel," he says, "like a bird in a cage. Lord, hast Thou designed me to proceed from hence into other parts of Africa? Here am I—send me."

But this was not to be. His work on earth was nearer to its close than he supposed. In 1822 his wife's returning delicacy obliged him to send her to England; but for another year he laboured on amidst mingled joys and sorrows, amidst successes and discouragements. Ophthalmia had broken out, and he suffered severely from it; his general health became affected; the doctors urged rest, and as Mrs. Johnson was gaining strength, he hoped to bring her back to labour with

him again. So he sailed for England in April, 1823. But he was not to return, or to reach England, or to see that beloved wife again. Within three days of his embarkation fever set in, and day by day his symptoms grew worse. His only attendant was a little Native girl, "the first fruits of her nation unto God." She had been baptized by the suggestive name of Sara Bickersteth, and the little that we know of his last days is from the touching narrative of this negro girl, who was bringing home a baby of the Dürings, and who tended her beloved pastor to the last.

On Saturday, the 3rd of May, he said to his little weeping attendant, "I think I cannot live," and then delirium set in; but amidst his wanderings he would speak of Africa and his fellow helpers, and call for his brother-missionary, Düring, to tell him all he had to say. What a scene for a painter it would make: the dying missionary in the cabin of the ship, the black girl, his own child in the faith, watching by his berth, the white baby in her arms, quite unconscious of what it all meant. Johnson, it seems, asked the negro girl to read the 23rd Psalm, "and when I had read it," proceeds her narrative, "he said to me, 'I am going to die; pray for me,' and I prayed the Lord Jesus to take him the right way." The last words Sara Bickersteth could catch were these: "I cannot live, God calls me; I shall go to Him this night."

So died William Augustine Bernard Johnson, "a missionary of God's own making," on the 4th of May, 1823, at the early age of thirty-five. He needs no other testimony to endorse either his work or his worth, except the blessed results which he was permitted to achieve, and which afterwards expanded to such proportions, that Sierra Leone became an organised Native Church. The colony is now divided into its several parishes, each with its Native pastor, has a college affiliated to one of our English universities, and has sent out, under the first black Bishop of modern times, its own missionaries along the course of the Niger, and into that vast interior which it was the burning desire of Johnson to see evangelised.

Like Judson he sleeps in a watery grave, and as was said of the apostle of Burmah, "He could not have a more fitting monument than the blue waves which visit every coast, for his warm sympathies went forth to the ends of the earth, and included the whole family of man."

1823 and 1888.

JOHNSON (whose life is sketched above) died in 1823. There was then a rescued Negro slave-boy in Sierra Leone, unnoticed among the crowd of similar children. Sixty-five years pass away. That boy, now an octogenarian Negro Bishop, speaks at the C.M.S. Anniversary in Exeter Hall. And that boy's son, the Archdeacon of the Lower Niger, sends a pen-and-ink sketch of a Christian African king's house and church, to be seen to-day in a country fifteen hundred miles from Sierra Leone, a country evangelised by Negro missionaries under the leadership of the father and the son. William Johnson—Samuel Crowther—Dandeson Crowther—that is an apostolic succession indeed.



MR. REBMANN'S OLD HOUSE AT KISULUTINI, USED FOR A TIME AS A CHURCH.

KISULUTINI CHURCH.

KISULUTINI was founded by Mr. Rebmann about thirty-five years ago. He had learnt by his experience in Africa that it was almost impossible for the converts to give up their heathen customs whilst living in the midst of their people; and he hoped by removing them to a village which should, from its commencement, be free from the grosser vices of heathenism, to place them in the most favourable position for living as Christians. The piece of ground (then a jungle) purchased by Mr. Rebmann is in a very central position, so that most of the towns and villages of the Wa-Rabai were within easy walking distance; and being on the top of a small hill, it fulfils the purpose for which it was chosen.

Kisulutini is now a large Christian village with well-attended daily services, a flourishing school, and a resident Native pastor. From here as a centre branch stations have been formed in several villages around, in which schools have been opened and services held; and from here an evangelist daily goes forth in various directions to preach the Gospel. The existence of such a large community in the centre of a heathen district has had a marked effect in the suppression of crime, and in the decline of superstition. Murder, and particularly infant murder, is by no means so common as it was some years ago; the evil custom of kidnapping is gradually being given up; and bloodshed resulting from disputes and family quarrels is now rare, as the disputants often appeal to the Mission for arbitration.

The observance of Sunday as a day of rest is now very general. The Rev. W. H. Jones, Native pastor, told the writer that he knew many heathen families who regularly abstain from work on that day, taking the precaution to collect firewood and draw water on Saturday for the Sunday's use. At the regular attendance at the Church services, strangers from distant villages may frequently be seen, showing that abstinence from manual labour means in many cases use of religious privileges.

The building shown in the illustration, used for several years for Divine worship, was formerly the residence of Mr. Rebmann. It was divided by

partitions into three rooms. When Mr. Rebmann left the Mission the partitions were removed, and henceforth all religious services and the schools were held here.

In 1882, when the writer was appointed to superintend the work in the Rabai district, the congregation had grown too large for the building, as many as 160 persons having at times to sit in the verandah during service, about 250 being accommodated within. He applied to the C.M.S. for assistance to build a church. It is, however, a rule of the Society not to devote the funds given for religious teaching to building churches, maintaining, and rightly too, that it is the duty of the Native Christians to provide their own place of worship. The Native Christians of Rabai were too poor to raise the necessary funds, though they were willing to give free labour, offerings of field produce, and a little money.

Some years ago Mr. Robert Williams raised £1,000 to build a church at Frere Town. This money was spent in building materials, but, owing to the loss at sea of a portion of these and to the retirement of the Rev. W. S. Price through ill-health, the church was not built, the remainder of the materials being warehoused at Frere Town. Application was made to Mr. Williams for permission to use these materials for the erection of a church at Kisulutini. He kindly gave his consent, saying that as the church would be used for freed slaves, it would answer the purpose for which he raised the £1,000. In answer to appeals made in England, money was subscribed which, with the free labour given by the natives, was found sufficient to build the church. The first stone was laid by Mrs. Shaw in August, 1885, and the work went on well and rapidly till March, 1886, when it had to be stopped for a time, as the writer was transferred to Frere Town. The Rev. H. K. Binns, on his return from Tasmania (where he had been on sick leave), took charge of the Mission work at Kisulutini, and kindly undertook to finish the church. Being skilled by experience in building, he was able to complete the work to every one's satisfaction.

On June 24th, 1887, the church was dedicated by Bishop Parker, who was then starting for the interior. The extreme length of the building is 100 feet, breadth 50 feet, and height of bell turret 54 feet. The sum spent on its erection was £1,100. A pamphlet giving details of the work and a list of subscriptions will shortly be published.

A. DOWNES SHAW.



NEW CHURCH AT KISULUTINI. (Dedicated by Bishop Parker, June, 1887.)

THE EDITOR'S LETTERS FROM THE FRONT.

Madras : Winter Mission—Gleaners' Union.

From the REV. W. T. SATTHIANADHAN, B.D., Zion Church, Madras.

THE Rev. H. E. Fox, of Durham, who had given us the benefit of his special Mission services for ten days, again held two meetings in Zion Church immediately before his final departure from Madras for his native land. The church was crowded, as before, with attentive listeners. He tried to impress upon them the necessity of commanding their religion to others by precept and example, and thus drawing their heathen countrymen to the foot of the cross.

You are aware that after his work in Madras and at the Mount, Mr. Fox, in company with Mr. Swann Hurrell, visited the Telugu Mission, and returned to Madras after the expiration of about two months, greatly encouraged by the results of the Mission there. Mr. Hurrell then went down to Tinnevelly for a few days to follow up the blessed work which had been carried on by Rev. Messrs. Baring Gould and Karney. On his return to Madras he held a Mission for about a week for the benefit of the English congregation in Trinity Chapel (John Pereira's), under the charge of the Rev. M. G. Goldsmith, with very happy results. Mr. Fox visited Ootacamund and Coonoor, and held special Mission services in connection chiefly with the Native congregations there. On his return he carried on a Mission for about a week at St. Thomas' Mount and Palaveram in connection with the English congregations, under the chaplain, the Rev. W. W. Elwes. The two last days he spent in Madras were devoted to the continuance of his work in Zion Church. You will thus observe that my people have had the singular privilege of his ministry during the first and last days of his residence in Madras. I earnestly trust that the effect of this special Mission will long remain not only in the hallowed memory of the people, but also in their entire dedication to the Lord who loved them and gave Himself for them. They did not part with their dear friend without bidding him an earnest and affectionate farewell, and presenting him with an address.

I hope that the account of the Mission which may be given by the gentlemen who carried it on may have the effect of increasing the zeal and liberality of the home churches in England, and that many will be stirred up to undertake a similar Mission from time to time. It is like the angel stirring the pool of Bethesda, and it is the means of saving many from their spiritual maladies.

You will be glad to hear that my youngest daughter Joannah takes a lively interest in the GLEANERS' UNION for Prayer and Work. She places the card and a missionary box on the table during family worship every Sunday, and all the members of the family, and children in the Famine Orphanage who are present, put something into the box when it is carried round by her. She hopes to open it about the end of June, and remit the money, whatever it may be, to you for the purpose of promoting the Union.

W. T. SATTHIANADHAN.

CHINTADREPETTA, MADRAS, April 4th, 1888.

Tinnevelly : The Winter Mission—Educated Hindus.

From the REV. E. S. CARR.

THE Special Mission is now drawing to a close in this district. There has been much stir amongst the people, though we have not seen a very large number of individual results. My munshi, for one, has received great blessing, and is setting to work, which is a good sign. He has got up a class on Saturdays, at 5 P.M., over which I preside, for boys and young men. I am trying to make it really interesting for them, getting them to search their Bibles in the week. I hope it may be much blessed. We also have meetings in the Native Christians' houses on Thursday evenings.

On Sundays, at 11 A.M., I have a class for English-speaking Hindus. Walker handed it over to me when I came, as he was so seldom in Palamcottah. It has given frequent opportunities of private talks in my bungalow, which have, in some cases, been very interesting, though of course there is a great deal that is merely metaphysical. One certainly has to learn the people here as well as the language. Their mode of argument is most extraordinary. Solid argument goes for nothing. Historic evidence has no meaning. A good illustration is proof positive. Much judgment and originality in giving counter-illustrations to their own, &c., is of great value. Walker seems to be very apt in that way. But though these may confound them, and real proof have no weight, we must have the grand old truth constantly before us—"I, if I be lifted up, will draw all men unto Me." I quite agree with Grubb; I don't believe in meeting their intellectual difficulties altogether. Of course it

may be helpful in some ways, and gives opportunities for private conversations and so on; but before they can become Christians most of them will have to be willing to give up many doubts and difficulties, and lay them at the feet of Jesus for Him to solve in time or in eternity. How can we, with our feeble minds, expect to comprehend the Infinite?

Mr. Karney gave one or two powerful lectures to Hindu gentlemen. The first was so convincing that several refused to come to the next, when asked by one of our Christian pleaders. It was too convincing, and they were not willing to be convinced.

PALAMCOTTAH, Feb. 16th, 1888.

EDMUND S. CARR.

Seychelles Islands : Bishop Royston's Visit.

From MR. E. LUCKOCK.

THE Bishop of Mauritius and Mrs. Royston have just favoured us with a visit in our mountain home. His lordship thought the readers of the GLEANER would be interested by an account of our happy gathering. On Sunday, the 18th of March, besides the school-children, we had a congregation of over thirty persons, many of whom had come up from our outposts at Port Gland and L'Anse la Mouche. The Bishop, notwithstanding much suffering, gave an address in English to the children after reading morning prayers, and also read the Communion service and gave an address in French to the communicants present. On the Monday following we had a fête for old scholars. Thirty were able to come: others would have gladly done so, but were prevented. About thirty other visitors, chiefly Africans, also arrived, so that our large school-room was well filled. After all had partaken of a good breakfast, a simple service was held, at which addresses were given by the Bishop in English, and by the Rev. H. D. Buswell and myself in Creole. Certificates of merit were also given to twenty of the present scholars.

His lordship was specially pleased to meet three of the first six boys handed over to his care by Captain Havelock, C.C.C., in 1874, who thus formed the nucleus of the present school. They are all doing well, and were apparently very pleased to meet their old friend and patron once more. One of them, who was baptized Bartle Frere by the late Mr. Chancellor, very gravely informed the Bishop that his name was Sir Bartle Frere. The Bishop and Mrs. Royston were obliged to return to Port Victoria late in the afternoon, but many of the people stayed all night and enjoyed a Creole version of "Uncle Tom's Cabin" and "The Prodigal Son," illustrated by magic lantern slides.

That God will thus bless the Society and make it work for His own glory is our earnest prayer.

EDWIN LUCKOCK.
VENN'S TOWN, MAHÉ, SEYCHELLES, March 21st, 1888.

"Making Medicine" in East Africa.

From the REV. A. N. WOOD, Mombasa.

IN the afternoon of Dec. 20th I went out to see a sick man at Kerusi, about half a mile from the house, and looking down the Kitange valley saw a crowd of people. Thinking probably they had killed some animal I ran down to see. Found out they were making "dawa," or in other words making medicine to protect their "shambas" (gardens).

They had just commenced when I arrived, so I had a good opportunity of seeing the entire proceeding. An earthen pot filled with some green mixture was placed in a clear place, a small banana was planted, and the heart and liver of a fowl were then carefully divided and half of each placed on seven leaves. This was carefully placed by the side of the freshly planted banana. The other halves were then placed on seven carefully assorted leaves, and placed on the other side of the banana. They were then covered with a few stripes of grass. A small cup of water was then brought, and some millet flour put into it by a lad who received it from the head medicine man. It was then stirred by another lad, and placed behind the banana. The under medicine man then took a little packet of Indian corn flour and sprinkled all the implements of work which had been previously gathered together. The head medicine man then retired when all had been arranged to his satisfaction, and the under one came forward and all the head people faced the setting sun. He then commenced an oration calling upon the dead whom they had known to protect the gardens from beasts, robbers, &c. A blessing was invoked upon the implements of work, upon the vegetables, and the flour. The chief did the part of a looker-on, caring, as it seemed to me, more for his pipe than the (miti) medicine. When the speaker had finished one of the young girls sitting with the women about thirty yards away uttered a loud trilling cry, the meaning of which I

cannot find out except that it is to signify joy. It seemed to me to come in place of our "Amen" at the end of our prayers.

A young man was then chosen by the orator to bring the fowl which had been cooked. This was soon devoured without any ceremony by all except two young men who sat at a distance. They made no stir to get any, at which I was surprised, and asked them why. They said that they had sinned, and it was unlawful for them to eat it. In answer to my questions, they said it was the way they prayed; one described it as the prayer book of the Wasagara. I invited them all to come and learn about the ways of God properly. They promised to do so.

I have since asked the head chief next the Sayid the meaning of some of the things. He says they call upon the dead chiefs of the villages, and not on inferior persons. They believe them to be alive up above, or, as their word expresses it, "over there." He says the heart and liver are laid out for them (the ancestors) to come and eat. Many Wasagara simply entertain no hope of a life hereafter. A head-man once told me they simply went to dust, and that was the end of them. The majority, however, I think, believe in some existence after death, where and in what condition they do not know, and do not seem to care. The only things they seem to care about are eating, drinking, and dancing, with an occasional supply of wire, cloth, and beads. The work, however, is most encouraging, more especially with the young, who are beginning to read nicely. Pray for us that the Holy Spirit may be outpoured in rich measure.

A. N. WOOD.

MAMBOIA, EASTERN EQUATORIAL AFRICA,
January 9th, 1888.



"ONE LITTLE THING."

"Miss, I can't work like you, but I goes and sits with old Charlie Reade, he's terrible cross-grained, and his rheumatics makes him worse than ever. He won't let anybody speak to him of his precious soul but me, and I can't say as I likes going, seeing he's always complaining, but it's the one little thing I can do for my Lord."—AIMLESS LIVES.]



MAY not of wonderful gifts be possessed,
Nor can I great victories gain by the sword,
But my spirit to rule and my tongue to control
Is the one little thing I can do for my Lord.

All my goods to bestow that the poor may be fed,
Is perhaps more than honestly I can afford;
But the cup of cold water to give in His name
Is the one little thing I can do for my Lord.

I may not have faith, the great mountains to move,
Nor the power to see that my barns are well stored,
But to trust Him that He will supply all my need
Is the one little thing I can do for my Lord.

It may not be mine to do wonderful deeds;
But to draw back the stray sheep with love's gentle cord,
And to bid it return to the Good Shepherd's fold,
Is the one little thing I can do for my Lord.

True love is not shown by great actions alone,
Nor the eloquent speech, nor the powerful word;
But to speak the kind whisper, to give the kind look.
Is the one little thing *all* can do for the Lord.

And then 'twill be seen, when the reck'ning day comes,
And the Master apportions to each his reward,
That the *one* improved talent, though ever so small,
Was the *one* thing that *all* could have done for the Lord.



E. L.

MRS. CLARIDGE, of Norwich, writes to say that it might interest those friends who have purchased any of her "C.M.S." cards, and also promote the sale of those remaining, if it were publicly known that the profit hitherto realised has amounted to £6 6s. 6d. But this does not represent the full amount gained by the cards. Friends have bought them at 12s. per hundred and sold them at 2d. each. Three hundred or more have thus been purchased, and then given to C.M.S. sales of work, and through these channels other profits have been gained. (See Advertisement last month.)

"Reaper or Gleaner?" We are asked to state that these lines, which were sent to us some time ago, and appeared in the April GLEANER, are now published in *Hymns by a Brother and Sister* (Roper & Co., Dublin). This little book is the work of two ardent Gleaners. The profits are to be given to C.M.S.

C.M.S. READING UNION.—Miss Fry, Secretary, 55, Chepstow Place, Bayswater, W., wishes to remind the Members of this Union that the half-yearly fines and lists of books read are to be sent in to her on or before June 30th. The Union numbers about 100 members, an increase of fifty in the last half-year; but Miss Fry will gladly welcome any one to its ranks who will promise to read one hour a week about foreign missionary work. On payment of 1s. subscription, Miss Fry lends to members books suitable, or the *C.M. Intelligencer* each month, for one week's reading.

THE MISSION FIELD.

WEST AFRICA.

THE last Quarterly Paper of the Civil Service Prayer Union contains a report of an excellent and edifying address delivered by Mr. J. A. Payne, a leading African Christian at Lagos, to the Lagos branch of that Union, to which belong many of the Christian Africans in Government employ there.

EAST AFRICA.

THE Rev. W. E. Taylor baptized 124 adult converts at Rabai in March. THE mails received on May 6th brought nothing from the interior.

NORTH INDIA.

THE Rev. H. D. Williamson's report of the Gond Mission is one of the most deeply interesting received from any part of the world. The Gospel is now spreading rapidly among this aboriginal hill people; and the fifteen adult baptisms of the year were all remarkable cases. One of the men baptized was not a Gond but a Baiga, a distinct and much lower race, wild men of the woods who wash only once a year. "The conduct and simple faith of all of them," says Mr. Williamson, "have given me the greatest joy, and they let their light shine among their friends and neighbours." Inquirers and secret adherents abound, and many are asking for baptism; but much care has to be exercised, as the Gonds have a tendency to add the worship of Christ on to their old idolatry, or to worship Him in their old ways, as by offering Him cocoa-nuts. This tendency, however, is accompanied by extreme simplicity, and God has seemed to honour their child-like faith by using dreams to guide them, and by giving them remarkable answers to prayer.

THE Bheel Mission at Kherwara is still more recent than the Gond Mission, and is still in its first stage, no Bheel having yet been baptized. But patience and diligence have been rewarded by the gaining of an influence over the people which at one time seemed impossible. Fifty young men and fifteen girls are now under careful instruction by the Rev. G. and Mrs. Lichfield, and many "know the truth as it is in Jesus, daily read the Word of God for themselves, and are deeply moved by it, who nevertheless have not yet had the courage to come out and confess Christ."

SOUTH INDIA.

WE much regret to report the death, on April 5th, of Mrs. Baker, senior, of Cottayam, Travancore Mission, at the age of 86. Her maiden name was Amelia Kohlhoff, and her grandfather and uncle were among the early missionaries of the S.P.C.K. in India. She was born in 1802, and married the Rev. Henry Baker, senior, one of the first C.M.S. missionaries in Travancore, in 1818. Mr. Baker died in 1866: but she continued in the Mission, and superintended her famous Girls' School to the last. A picture of her and her school, and a sketch of her life appeared in the GLEANER of August, 1885.

ONE of the two oldest of the Tinnevelly Native Pastors is dead, the Rev. Devasagayam Gnanamuttu, who was ordained in 1847, along with the Rev. Jesudasem John, now Pastor of Palamcotta.

IN the C.M.S. College in Tinnevelly Town, the Rev. H. Schaffter has been encouraged by the conversion of a young Brahmin student who had been a bitter opponent, who has already brought a wealthy friend to Christ, and has so influenced others that quite a dozen are stated to be "trembling on the brink," and to be saying to the two first, "We come too, if you stand fast."

THE Rev. J. Cain's report from Dummagudem, Telugu Mission, is encouraging. "All our congregations," he writes, "are much larger than they were five years ago, and there has been real growth in grace. Most of our schools have increased in numbers. The work down the river (Godavari) is spreading, and the Gospel there has been preached in more villages than in any preceding year."

ON November 23rd last was opened the Poole Memorial Hall at Masulipatam. When the late Bishop Poole of Japan was a C.M.S. Telugu missionary, he made special efforts to reach the educated Hindus, and among other agencies opened a book shop. A good hall, library, reading-room, and book shop have now been erected in memory of him. Many Hindu gentlemen, not Christians, contributed to the fund.

CHINA.

THE Rev. Ll. Lloyd, of Fuh-Chow, writes that the reports of massacres of Christians in Fuh-kien were untrue. Probably the telegrams referred to some troubles in connection with the Roman Catholic Mission at Fuh-Ang.

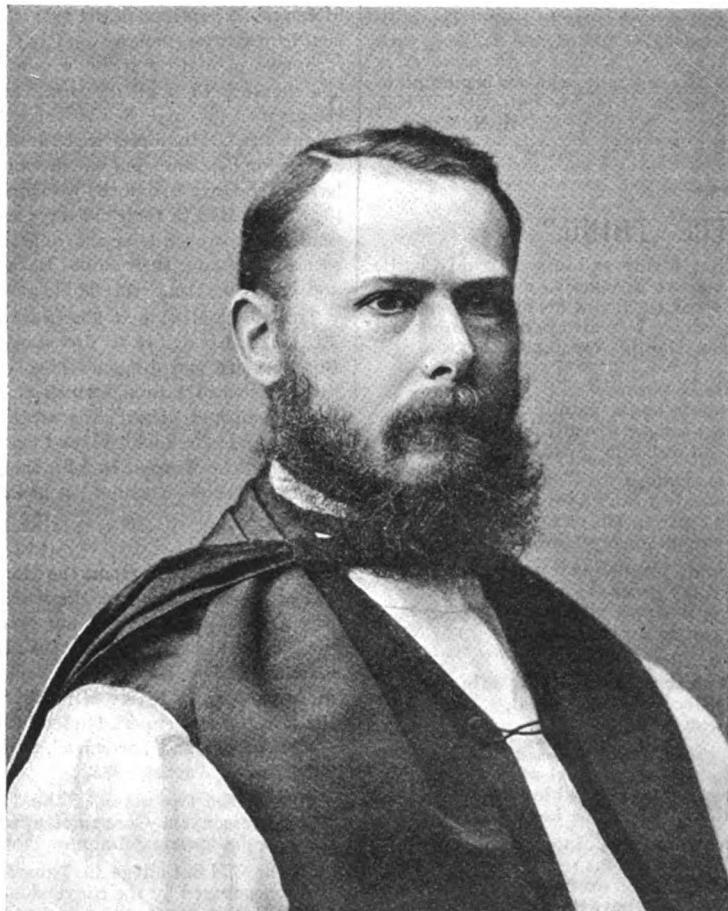
BISHOP PARKER.

"EXCEPT a corn of wheat fall into the ground, and die, it abideth alone; but if it die, it bringeth forth much fruit." So spake the Lord of Life and Death Himself, three days before His own life was laid down to give life to a dying world. How often has it been true in Africa! James Hannington was such a "corn of wheat." "Much fruit" indeed has sprung from his cruel death—in hearts stirred and sympathies quickened all round the world. And now Bishop Parker is another. We deeply mourn his loss—a grievous loss indeed to the Mission and to Africa; but we are sure there shall be "much fruit" from it, if only our faith and courage fail not.

The career of Henry Perrott Parker was briefly detailed in the GLEANER of October, 1886, just before his consecration. His memory is fresh at Cambridge, where he graduated in 1875, and where his friendship with the Rev. Jani Alli helped to foster in him a missionary spirit; also at Exeter, where he was curate to the Rev. J. G. Davis, of Trinity Church; also at Calcutta, where he worked most efficiently for six years as Secretary of the C.M.S. North India Mission, a post of great responsibility and influence, in which he won the loving confidence of many missionaries older than himself. But he longed for more direct evangelistic work, and in 1885, at his own earnest request, he was transferred to the Mission among the simple Gond people of the hills and forests of Central India. Among them he intended to spend the rest of his days; but within a few months he was invited to go to Africa as Bishop in succession to Hannington, and he accepted the unexpected call to such a post of danger and of honour as a call from God. He was consecrated on St. Luke's Day, October 18th, 1886, sailed on November 5th, and reached Frere Town on November 27th. For six months he was on or near the coast, cheering all the brethren by his wise and holy counsels, and winning their admiration by the simplicity of his consecrated life. In July, 1887, he started for the interior, and in October he reached the south end of the Victoria Nyanza. He was there still, and well, on January 27th last. What occurred between that day and March 26th, when he was called away, we do not yet know.

All who came in contact with Bishop Parker give the same testimony to his remarkable wisdom and the beauty of his

character. His letters to the Society, on all the branches and departments of the Eastern Equatorial Africa Mission, and describing his plans for their development, were singularly able and wise; and although the missionaries are men of diversities of gifts, they all looked up to him. Dr. Elliott (now of Gaza, but formerly of the Santal Mission in India) writes: "He possessed a very clear judgment, and was wonderfully prudent and sagacious. His temper was so even and calm that he never appeared irritated or ruffled. He was bold and fearless, yet never rash or headstrong; a loving and sympathising friend. The most prominent point in his character was his earnest spirit of prayer. He never undertook anything, however trivial, without first seeking Divine guidance." Mr. Mackay wrote to the Editor of the GLEANER, on December 30th: "Bishop Parker pleases me immensely. I hold him in the highest esteem, both for his own personal qualities, and for the generous spirit which he constantly shows." And Mr. Ashe, on the same date: "We are all greatly pleased with, and deeply thankful for, our new Bishop. We have now been for some time with him, and he has won our respect and esteem for his gentleness, and his thorough businesslike way of doing things. Self seems to have no place in his calculations. I think he is a great help and blessing to work and workers." The Rev. A. D. Shaw, who is at home invalided, writes to Mr. Lang: "It is a great trial of faith to us who know the sterling worth and great ability of the man, but the battle is the Lord's, and He will accomplish great things by the power of His own arm. Now our dear friend is gone we know what a loss it is. He was a man amongst men."

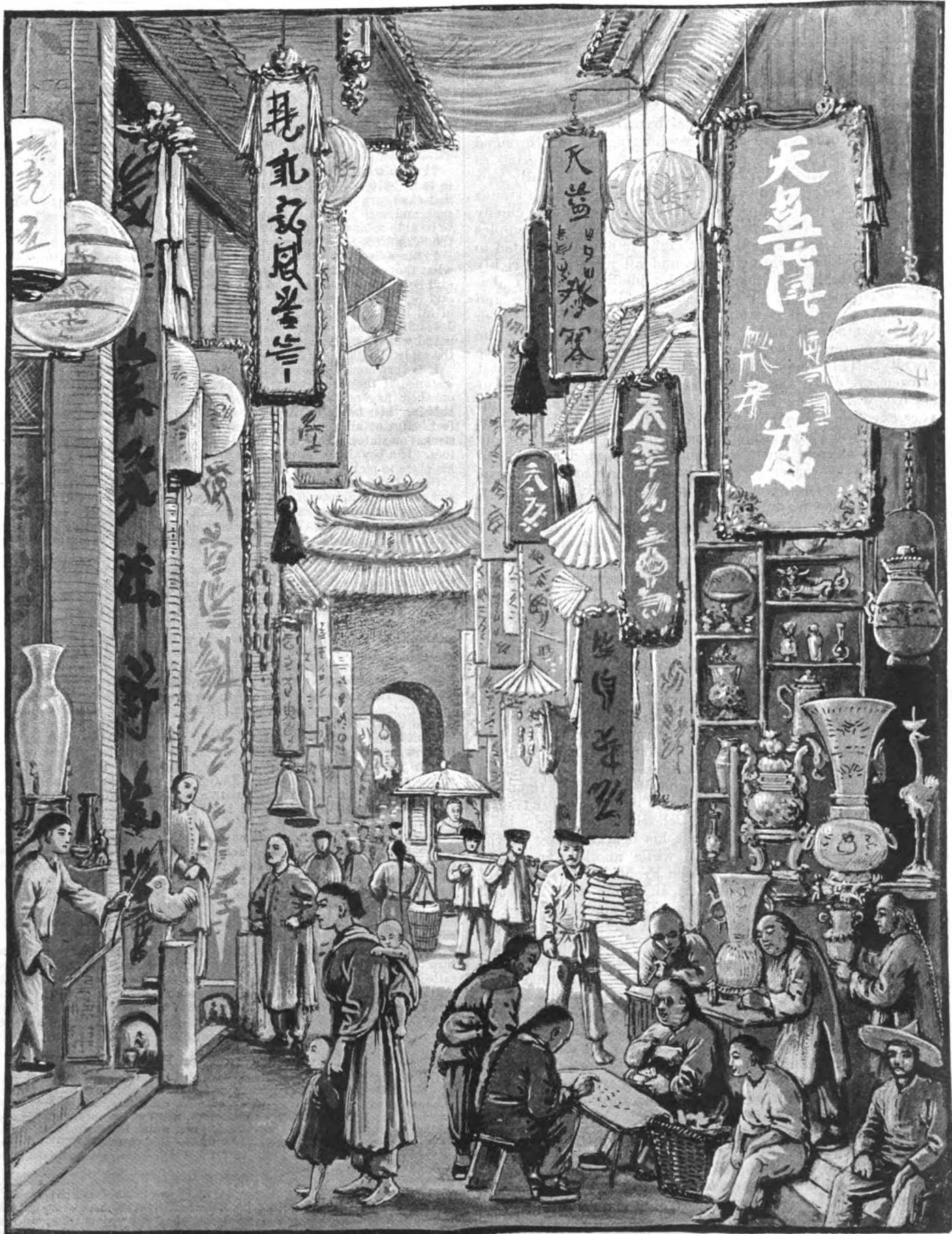


HENRY PERROTT PARKER.

*Bishop of the Church of England in Eastern Equatorial Africa.
Consecrated October 18, 1886. Died March 26, 1888.*

But we must not forget that the death of the Rev. J. Blackburn is also a serious loss to the Mission, and its circumstances are peculiarly pathetic. He was one of the party of 1882, led by Hannington on his first going out, before he was Bishop. He was three years at Uyui, and then came home to recruit his health. While in England he was married, but he went back to Africa last May alone, leaving his wife to follow him after a time. She was to have sailed this May to join him, proposing to leave behind her the little babe given to her after he left, when the crushing blow came, and called forth all our sympathies for one so quickly in succession a bride, a wife, and a widow.

[We have received from several friends poems on the sad news from Africa. We cannot insert all, so it is best to insert none.]



STREET IN CANTON. (From a Sketch by Miss C. F. Gordon-Cumming.)

STREET LIFE IN CHINA.

(See Miss Gordon-Cumming's Sketch on the preceding page.)



ASCINATING as the bazaars of Cairo to an untravelled artist, bewildering as the thronged and narrow streets of Benares, yet differing so essentially from these as to form a totally new experience in the annals of travel, Canton stands by itself in every impression it conveys. What chiefly strikes one on arriving in Canton is not so much the temples (though of these there are about eight hundred dedicated to gods and goddesses innumerable, and all more or less richly adorned with shrines, images, fine temple-bronzes, and elaborate wood carving). What really fascinates the eye and bewilders the mind is simply the common street life which from morning till night, as you move slowly through the streets, presents a succession of pictures, each of intense novelty. Their interest cannot be surpassed, though most of them are dirty, and all are narrow, some being only about six feet wide. This is further reduced by the singular, but very effective manner of hanging out sign-boards at right angles to the shops, some suspended like the signs of old English inns, and some set upright in carved and gilded stands at the corners of the shops. They are just great planks, ten to fifteen feet in height, some black, some scarlet, some blue, some white, and a few green, and on which are embossed strange characters in scarlet or gold, which, though perhaps really merely stating the name of the shop, appear to our ignorant eyes both beautiful and mysterious.

You see right into every shop, so that whenever you can turn your eyes aside from looking right along the street, and can gaze either to right or left, each shop frontage of ten feet reveals a scene. Limited as is the space in these tiny shops, each has at least three shrines set apart for family worship. As seen from the street, the central and most striking object is invariably the name of the shop, painted on a large board in gold and bright colours, with so much carving and gilding as to make it really a gorgeous object. To the uninitiated, some of the quaint-looking characters inscribed on these gorgeous shopboards are full of interest. One tall sign-post announces the house as being "prospered by Heaven." Another declares himself to be "ten thousand times fortunate," while his neighbour claims "never-ending good luck." Here we come to "Celestial Bliss," and a little further an honest soul proclaims his heart's desire in the name assumed, "Great Gains," while another announces his store as "the Market of Golden Profits." The names of the streets are touchingly allegorical. Here is the street of Everlasting Love, the street of Ten Thousandfold Peace, of Benevolence and Love, of Accumulated Blessings, of a Thousand Beatitudes. Special streets are consecrated to "the Saluting Dragon," "the Dragon in Repose," "the Ascending Dragon." A peculiarly unfragrant street in this unsavoury city is characterised as the street of "Refreshing Breezes."

The streets are paved with long, narrow stone slabs, but with no causeway for foot passengers, for riders are few and far between: and as to chairs, they block up the street so that the patient crowd must step close to the shops to let them pass. All the crowd are dressed in blue, and all alike have quaintly shaven heads, and a long plait of glossy black hair, which for convenience is sometimes twined round the head during work, but must always hang full length when in presence of a superior. A closely fitting black satin skull-cap is apparently an essential part of the costume of a well-dressed tradesman or domestic servant. Almost every one is on foot, except when a foreigner, a woman, or a mandarin is carried along on men's shoulders in a curious closed up chair.

C. F. GORDON-CUMMING.

SCHOOL BOYS AT FRERE TOWN.

Letter from Mr. T. England.

FRERE TOWN, Dec. 17th, 1887.

THE little freed slaves have made good progress at school during the past year, as is shown by the recent examination papers; the Scripture papers of some of the elder lads being very well done. The remark has often been made by those who have occasionally come in to assist us at the Sunday-school, as to the rapidity with which the first class turn up passages of Scripture. If they are asked to tell where such and such a verse is found, it is a very rare thing for some boy not to be able to answer correctly. It is well to encourage them to search the Scriptures, that they may prove what they hear.

I once asked the boys, in the course of a Scripture lesson, to tell me what they would most wish to see when they got to heaven. One lad said he would look about him and admire the beautiful place. Another said he would like to see the angels. But the third said he would first of all like to see Jesus. Then I asked him why he would wish to see Jesus first. "Oh," he said, "because He is my Saviour, and died for me." "And what then?" I said. "I would go to Him and thank Him," was the reply.

It is very amusing to watch the little boys work their arithmetic. For instance, if they are asked what eight and seven make, they count eight on their fingers and seven on their toes. Then you see all the class bobbing their heads, as they look down and reckon away on their bare feet. Not at all a bad plan, ever so much better than putting down strokes on slate. They are very clever at picking up things with their toes. If a boy drops his pencil on the floor, he has no need to get out of his place to pick it up, he simply seizes it with his toes.

One of our teachers, Lewis Bren, has gone forth upon evangelistic work at Fimboni, near Rabai. He also was once a little freed slave boy, and now the Lord has called him to go out to preach to the heathen the unsearchable riches of Christ. He is supported by the Native Missionary Fund, which is made up of collections from the different stations. May many more follow in his train!

This year we have introduced Arabic into the school. It is much spoken in Mombasa, and all along this coast. The pundit comes in to teach three afternoons a week. They are now able to read it, and to write Kiswahili in the Arabic characters.

Each boy has to learn to make himself useful. As soon as the morning service is over, a few boys are sent off to the store with baskets, to get the daily allowance of food. On their return it is pounded, and then they set to to grind it. Some boys carry water for cooking, others fetch firewood. Each boy has something to do till eight o'clock. Those who do not attend to the food sweep the compound, and put tidy the dormitory and schools. During the week each class has its turn at cultivation.

Considering the boys come from so many different tribes, it is surprising how well they agree together. A happier set of boys could not be found. They seem to get a great deal of fun out of a few playthings, which are of the poorest kind. They make their own tops and kites. They are very fond of their old native games, and will only put them aside for football. They are all hearty and strong. Never were the boys in better condition.

Every year we have to draft out a number of boys, who are neither capable nor wishful to become teachers. At times it is difficult to know what work to give them. Several boys have been put to learn trades. One boy has learnt bakery, and now bakes bread for the Mission. Two have been put apprentice to the printing: one or two carpentering and blacksmithing; some are learning ropemaking. There is one lad also at the dispensary. Two of our best lads have been taken on as monitors.

I go over to the dormitory at night to take prayers. Once a week we turn it into a prayer-meeting, when any boy is at liberty to pray. I once called a little boy aside and asked him to tell me what he said for his prayers. Here it is:—"O God, forgive me all my sins, and help me to become good, and give me Thy Holy Spirit, for Jesus Christ's sake." The Lord's blessing is upon us. I do not fail to thank Him and take courage.

Progress in a Poor Parish.

YOU will be glad to hear we have succeeded in getting £132 against £83 and £54 respectively in former years. This I attribute to the house-to-house canvassing, a large party of lady collectors, and the quarter meetings which we hold of these collectors, when at tea we encourage one another. Another means is six-monthly tea, which began to be attended by 127, and is now by over 250; and we have this quarter to hire a larger room to give it in, and also a Sale of Work which is the result of the labour of those who cannot give money.

We have sixty-four boxes out; and as each box realised on an average of 1s. at least, you will see the accumulated amount is worth having.

We have also a large staff of juveniles. They also meet every month and have a six-monthly tea given them. Being a poor parish, we are obliged to do all we can, but would it not be well if well-to-do parishes took a leaf out of the same book?

R.

NOTES IN THE PUNJAB.

Extracts from Miss MacInnes's Journals.

In a Doolie.

AMRITSAR, Feb. 18th, 1888.

REACHED Batala at 9.15, and Mr. Corfield, C.M.S., met me at the station, and took me to "A.L.O.E." to breakfast. She was bent on six schools. Zenanas attract me more, as there is little sameness in schools, and I said so; so it was settled I was to be divided between her and Miss Dixie, another worker. I went first with "A.L.O.E." I had a new experience, for I went in a *doolie*, and at first found great difficulty in inserting and extracting myself . . . There are objections to doolies! You are carried so near the ground that if there is rather a larger stone than usual, you are pulled up with a bump! Then I should think your view of life is much like that of a large dog—when you *have* a view—for if the sun is hot the curtains must be down, and you are in a box! Then your head is in very close proximity to the heads of *all* the beasts, horses, buffaloes, bulls, &c. Lastly, you are very little raised above the open drains, and they are not sweet! and you feel a little afraid you may be upset into one! However, none of these things happened except the smells—and they *did* happen—and I had an interesting morning.

Annual Conference of Lady Missionaries.

AMRITSAR, Feb. 27th.

Ladies were arriving for the Conference all Monday from north and south, east and west, and being told off to their respective hosts and hostesses. Monday, Tuesday, Wednesday, and Thursday they sat in conclave, and discussed the best modes of raising the spiritual tone of the Natives, the grade of education in Mission schools, the preparation of Mission-workers, the care of converts, preparation of Christian vernacular literature, &c. Very interesting discussions arose out of the various papers read, the most hotly contested being where the line is to be drawn as to the degree of higher education given to girls, children of Native parents, but of the higher class, in Christian schools,—the Government standard is now so high. It was delightful to see, while differing in opinion, what perfect harmony prevailed among the workers.

There were several Societies represented—C.M.S., S.P.G., C.E.Z.M.S., I.F.N.S., American Presbyterians, Baptists; but in the hand-to-hand fight against the powers of darkness manifested in heathenism, all external differences sank, and their experience of the difficulties and the way to meet them coincided, only varying with the variety of the individual mind. It was a capital opportunity for me to see face to face most of the Punjab lady missionaries. I think no one could fail to be impressed with such a company of devoted women.

Only two Indian ladies were admitted. They were the Kanwarani of Kapurthala, of whom there is a frightful libel of a picture in the C.M.S. GLEANER for February,* and her sister, Mrs. Chatterjee, the wife of a Native clergyman.

It is only the second Conference they have had—the last was five years ago—but very refreshing and inspiriting for so many workers to gather together. Medical Missions were generally recognised as most important pioneers, often gaining the entrance to houses long closed. All speak hopefully, while acknowledging discouragements. The new Bishop of Lahore, only just arrived, came over to preach to us on Thursday evening. A thoughtful sermon on "This kind goeth not out but by prayer and fasting." And on Friday a great many gathered in the Native Church for Holy Communion.

Friday morning the seventy-one ladies of the Conference were photographed in a group. I had to take the devotional meeting afterwards. "*Jesus Himself*" was the subject, as manifested in the seven different appearances after the Resurrection, all to believers in Himself, and yet needing a fresh revelation of Himself.

In Two Zenanas.

Yesterday morning I spent with Miss Wauton in the city, visiting three Zenanas—always full of interest to me. Our first was to a Ranees, a widow, living in a great rambling house, with several courtyards, beautiful carved doors, walls that had once been brilliantly decorated with

paint, but now filthily dirty, mud floors, and general messiness—all in such curious combination! She is very rich, and lends a large house in the city for Miss Wauton's schools, because she thinks it will do good to her people!

The Ranees received us in a roof-room, that is, a sort of room built on the roof. Four arm-chairs were placed opposite each other. Whether to do us honour, or to give us a sense of her dignity, she perched herself on one, her little toes barely touching the ground, and her legs, in the tight Mohammedan pijamas, looking as if they would have been much more comfortable tucked away in the usual fashion under her chudder [long veil]. Her sister, another widow, whose son is her heir, and who lives with her, began on one toe on the ground; but it gradually curled up into the chudder, and she looked comfortable.

Two sweet girls came in, one with such a sad, pensive, pathetic face. In the course of the visit it was suggested she should go to school, and the whole face brightened, and she looked so happy. The difficulty is, that though only fourteen, she is married, and may be sent for to her husband's home any day!

Our next visit was to a Sirdar's house, where the husband is anxious his wife, a girl of fifteen, should learn English. She was a good deal oppressed by the alphabet, in which she had had one lesson, and Miss Wauton suggested that it would be easier for her to begin with Urdu, which was finally settled. A little mother with her month old baby—such an advanced-looking baby for that age, being jumped and thumped by another lady—were also inmates of this Zenana. The husband speaks English, and whenever he came in, his wife and the baby's mother pulled their chudders over their faces, and sat so till he went out again. He came once with a request that Miss Wauton would eat a Punjabi dinner. At first she declined, because she said his ladies would not eat with us, and she exhorted him to break through the custom. At last it was arranged they would eat in the same room, and Miss Wauton, thinking I would like to go, accepted the invitation for to-morrow. It is to be quite Punjabi fashion, which *certainly* means sitting on the floor, and *perhaps* eating with our fingers!

A Punjabi Dinner.

Feb. 28th.

The Punjabi dinner was floor and fingers! We went, a party of four—Miss Wauton, Miss Hull, who is on the eve of starting for Cashmere to open Zenana work there, and Miss Clymer, who turned up from Agra last week at Amritsar. After mounting the two flights of very dusty, high, steep stairs, which were almost worthy of the East End of London, we reached the room where we were on Saturday—still in a great mess—and were invited to sit in a bay window, of which the bay was raised about half a foot above the rest of the floor, a gutter running all round the room! A dhurry was spread, and we seated ourselves upon it; and the ladies of the family, and other women, numbering about a dozen, sat opposite us to watch. First a dish of *very* milky rice was brought, and we were invited to partake. I think I want a little more experience how to eat this food *gracefully* in Punjabi fashion, and if I continue the practice must resort to the fashions of my babyhood and wear a bib! We managed to get a little into our mouths, spilling a good deal. Then came another tray, on which were, in heaps, browned and quartered potatoes, peas, and cauliflowers, a very savoury kind of pickle made of mint and onions, and some fruit like gooseberries buried in rich cream—these last were in dishes made of leaves. Another tray was brought with the meat, dishes of curry, and chupatties, of which perpetual relays were brought, so hot you could hardly touch them; but they answered beautifully for spoons, and we broke off little bits, and fished up dainty morsels from the various dishes with great success, only I could not manage to keep my legs tucked under me, and was obliged to change my position.

Meanwhile, the ladies watched us, the little wife and her sister divided between their sense of propriety obliging them to keep their chudders over their heads in the presence of their lord and master, and their curiosity to look at us. After we had made a really good dinner, a servant brought some water and poured it over our hands, which we held over the gutter, a most necessary proceeding. On the whole, I'll own I am civilised enough to prefer forks to fingers.

This was my good-bye to the City of Amritsar.

* This is amusing! We know the Kanwarani, and we think the likeness excellent!—ED.



HILL ARIANS, TRAVANCORE.

FOUR HILL ARIANS.

BENRY BAKER'S great work among the Arians, a hill tribe in the mountains which separate Travancore from Tinnevelly, has often been mentioned in the GLEANER. The present missionary to them is the Rev. Arthur F. Painter. Some two thousand of these simple people are professed Christians; and a few of them have, at Mr. Painter's invitation, lately joined the GLEANERS' UNION, quite realising, he says, what they have done. What sort of people they are the above pictures will show. Mr. Painter, in sending the photos, writes:—

The man on the left (facing the picture) with the tuft of hair and gun is the "ponambeu," or head-man of Anchikudimalla. Though on many occasions I have talked with him and pressed him to accept Christ as his Saviour, he still resists. Drink I believe to be the chief obstacle, or rather, perhaps, the chief instrument by which Satan keeps him back. The man standing next to him with a stick is also a heathen. He is in many respects a better man, but is kept back, he says, by his relations. I believe he feels that he is doing wrong by remaining a heathen. He generally avoids me. I have seldom been able to see him. May Christ yet win their hearts and reign in them! The man sitting in the front is an earnest Christian, as all his family are (with the exception, I should say, of a sister married years ago to a heathen). The old father and mother were among the first to join at Mankompu on that memorable day in 1882 when so many decided for Christ. They have been most consistent and joyful Christians, and are among the best instructed, though old. The Bishop was particularly pleased with the old mother, her bright face and ready answers. This man and his younger brother are worthy sons. The man with topee (or cap) and gun is also a Christian. He is a nephew of the head-man of Mankompu (a most sincere Christian), and is well off, but he does not show that out-and-out earnestness in learning, attending services, and preaching to the heathen others do.

The Bishop, when at Mankompu, confirmed 106 candidates baptized as adults from there and the neighbouring hills. I beg the prayers of all who see these pictures that Christ's kingdom may grow and spread on these hills, and that all members may be living members.

These four men were summoned in to give evidence in court in a case, and the assistant superintendent of police kindly photographed them; hence they are not a picked group. I wish I could have had some of the others photographed to send to you. The two Christians are members of the Young Men's Christian Association.

THE MANUFACTURE OF INCENSE IN CHINA.

DESCENDING a precipitous hill from M-o (the Swallow's Nest) we reached a large village called Zah-meng, that is, "Rocky Gate," so called from the great rocks. It was pleasant to look at the beautiful waterfall by the hill-side, quite a big and strong torrent. I was struck with the way in which it is utilised by the people in the village. In the valley I counted over twenty water-wheels which are driven all day long for the manufacture of incense powder. The stream in each case is turned off into a long narrow channel, through which it runs with great velocity on to a wooden receiver, and then pours down upon the ponderous wooden wheel below, which spins round at a swift rate. On the opposite side of the wheel is a hut or shed through which the handles of two stone pestles protrude, and which with every revolution of the wheel are lifted and strike in two great stone mortars. The powder is made from the chips of the common pine, with a mixture of some substance resembling red ochre. The road over which we travelled was covered with these chips drying in the sun. The best incense, I am told, is made from the cypress tree. Such trees in this part of China are scarce, and are only to be found at graves or burial grounds. It is not uncommon, therefore, for people to steal the tree for the purpose of making incense powder; and I have often heard our agents make use of this fact in preaching to show the degrading character of idolatry, inasmuch as they who worship idols offer to them what they know to be stolen property.

NINGPO, Feb. 16th, 1888.

J. BATES.

IN RESPONSE.

(See the lines "Reaper or Gleaner" in the April number.)

THROUGH all these Lenten days of supplication.
Another "heart" in like "commotion" asks
The "Master" to "forgive" and "grant the patience"
For "sober duties" and for "meaner" tasks.

And now may He who prayed His thrice repeated
"My Father, not My will, but Thine be done—"
By discipline to each soul's need well meted
Still "curb" us till our wills with His are one.

With Easter joys may strength and peace be granted
Not merely in submission to be still:
But to rise up with feet securely planted,
To tread God's path, and bravely do His will.

Easter, 1888.

ANOTHER "CURBED HEART."



HILL ARIANS, TRAVANCORE.

THE C.M.S. ANNIVERSARY.

EAR by year it has been our custom to give some little account of the Society's Anniversary, for the benefit of readers out of the way. We suppose there are thousands of regular readers of the GLEANER who have never been at our St. Bride's Service or our great Exeter Hall Meetings. Certainly there are some who came this year for the first time, and we wish that all could be present for once at least. No account in print can really give an idea of the gatherings to those who have not seen them. But we shall describe them this time more fully than usual, as we have so many thousands of new readers.

This year a new feature was very happily added to the proceedings. They were commenced by a Prayer Meeting on the Monday afternoon (April 30th) at Sion College, which is on the Thames Embankment, just below Salisbury Square. A large number of friends gathered together, and a short address was given by the Rev. F. Baldey, Vicar of St. Simon's, Southsea. Mr. Baldey's daughter had, only six days before, been accepted as a lady missionary of the Society; so he had a special right to speak for the cause. At five o'clock some hundreds of friends assembled at the C.M. House, nominally for tea and coffee, but we fear many got none, so great was the crowd. The members of the London Ladies' Union, who give themselves to the laborious work of providing and preparing the good things on the table at our now frequent social gatherings, had a hard time of it. This tea on the Monday is an old institution, and has always been valued as an opportunity of meeting and greeting distant friends; but the numbers have quadrupled, or more, in the last year or two.

The Service begins at 6.30. St. Bride's Church, one of Sir Christopher Wren's handsomest edifices, is close to Salisbury Square. Long before six, large crowds pressed round the doors, and within ten minutes of their being opened there was scarcely a seat to be found. The church is said to seat 2,000, but the aisles were blocked throughout the service with standing people. No one who has not been present at this Service can form the least idea what it is. It is thoroughly old-fashioned, and the old-fashioned style is seen to perfection. The rolling volume of the responses is overwhelming, and never has been it more so than this year. In the singing of the canticles and hymns the mass of voices almost drowns the powerful organ. A modern twenty-minutes sermon would be scouted on such an occasion. The Bishop of Exeter took seventy minutes, and no one thought it too long. His text was 1 Tim. i. 11—"The glorious Gospel of the blessed God, which was committed to my trust;" and his heads, (1) "The blessed God," (2) "The Gospel of His glory" (Revised Version), (3) "Its committal to human stewardship." Any one of these three grand topics would deserve an hour to enlarge upon it; but the Bishop hastened forward to his application,—a fervent appeal to the Church of Christ, and to the C.M.S. circle in particular, to rise to the height of its high calling, to realise its tremendous responsibilities to a lost world, and to yield up to the Crucified and Risen Lord its best in men and women, and means for the maintenance of the work in rich abundance.*

On the Tuesday morning, at 8.30, it is the custom for the clergymen who are coming to the meeting to breakfast together; and the lay members of Committee and the staff of the House also breakfast together in another room. In the two rooms, and in an overflow room for the clergy, some three hundred sat down this year. To the clergy, after

breakfast, an address is given by some friend of standing and experience on the spiritual aspects of the work or the principles of the Society. This year the Rev. G. Everard spoke, most helpfully. The laymen cannot have this privilege, as they have to hasten to the Hall to take their places as stewards before the throngs rush in. You may see men who have commanded regiments or governed great districts, men well-known as successful lawyers or wealthy bankers, taking wands, guarding the doors and gangways, resisting the entreaties and expostulations of good ladies who want to pass barriers without proper tickets, and standing for four hours in a crowded meeting. There is no real difference between the "Body of the Hall" and the "Committee Reserve." They are like the two aisles of a church, side by side; only they are approached by different staircases. You must come almost as early for one as for the other if you want anything like a front seat, for long before the hour to begin the Hall is packed, and hundreds are standing in the narrow gangways. The great platform too is thronged by some five hundred clergymen and laymen, and it is a hard task to keep a few chairs in the front for the speakers, and for Bishops and other Vice-Presidents, who file in after the President a few moments before 11, so as to begin as the clock strikes.

Then Mr. Fenn steps forward, and reads out some solemn verses of Scripture, so that God may speak first in the meeting; and then follows the grand prayer which has been used for many years at the Anniversaries and at General Committee Meetings. Then Mr. Wigram rises to "read the Report." In old times, Henry Venn's Reports took an hour to read, and were listened to intensely. Now, with a work extended and developed in all directions, a scanty half-hour is allowed, and, we must add, grudged by not a few!—though it is followed with unflagging interest, and at point after point there rings out loud applause. It is year by year a more impossible task to condense and compress, and compress and condense, what *must* be said into the allotted space. Although it is written in the first instance by one of the Secretaries, every line, every word, is most carefully gone through and revised by the Committee, and it is therefore an authoritative manifesto on their part. Whatever else is given up at future meetings, *that* ought never to be given up. Then the President rises, and in a few weighty words strikes the key-note of the meeting,—this year, brightness, thankfulness, humility, hope, and high resolve.

Then come the speakers. In old times there were ten, and one or two would take an hour each. In these degenerate days, six are considered too many—but we did have seven this year)—and only twenty minutes are allowed! We used to have two or three home Bishops; now we never ask more than one. This year it was Bishop Thorold, of Rochester. He pleaded a cause not often pleaded at meetings now, the cause of the Red Indians, whom he has visited in his vacation tours to Manitoba and British Columbia. He was followed by Dr. Montagu Butler, Master of Trinity College, Cambridge, and formerly Head Master of Harrow. Indeed he was a Harrow boy himself, and was at school with three boys named Kennaway, Buxton, and Wigram, who are now our President, our Treasurer, and our Hon. Secretary. He reminded us also that his sister lies buried at Sierra Leone. She was the wife of Bishop Bowen, one of the noblest of C.M.S. missionaries. Both she and her husband died in Africa; and both their names appear on the memorial tablet represented in our March number. Dr. Butler referred to the controversy about Mohammedanism, saying that he hoped the year 1887 would be remembered as the year of a new start in efforts to preach Christ to Moslems.

After this speech, special prayer was offered by Prebendary Billing that the hearts of God's people might be touched regarding the financial deficiency. A hymn followed, and

* The Sermon is printed, and copies can be had free on application to the Secretaries, C.M.S., Salisbury Square, E.C.

the collection; and we may here mention that during the day about £2,000 was given or promised, including £1,000 from one generous friend. Altogether about £6,700 has been given towards the deficiency (up to May 12th).

The next speaker was Sir Rivers Thompson, K.C.S.I., late Lieutenant-Governor of Bengal, who, when he was in India, heartily supported Missions, and was on the C.M.S. Calcutta Committee. He was so embarrassed by a troublesome cough that his speech was not appreciated as it should have been—for it was really perhaps the most valuable speech of the day, and reads admirably in the full report. One sentence ought to be quoted, and repeated everywhere: "It is a pitiful thing to sneer at the missionary. It is worse than pitiful, it is monstrous, to ignore the sublime results of his labours. It is monstrous that men giving their whole devotion and their lives to the cause should be met with anything else than respect and extreme love." It was appropriate that a missionary whom we all respect and love should follow him—Dr. Bruce. He told the story of the Persia Mission, which he has told so often, but which is always fresh and thrilling when one hears it again. Another still older missionary came next. Dr. Bruce has laboured thirty years; Bishop Stuart, of Waiapu, thirty-eight years. For twenty-four years he was a valued C.M.S. missionary in India. Then, for health's sake, he went to New Zealand; and in 1877 he was elected second Bishop of Waiapu. He is a brother of Mr. James Stuart, Secretary of the C.E.Z.M.S., an old member of the C.M.S. Committee,—and uncle of the Rev. E. A. Stuart, of St. James's, Holloway. It was good to have the New Zealand Mission once more represented at Exeter Hall. Not one of our Missions more deserves remembrance. Forty-seven Maori clergymen have been one of its most striking fruits. Thirty are still labouring, and not one draws a penny from our missionary funds, nor have any of the numerous lay readers and evangelists drawn a penny from them.

The last speakers were Sir Fowell Buxton, our Treasurer, who briefly told of what he had seen in India during his recent tour, speaking very warmly of the missionaries; and the Rev. Horace Meyer, of Clifton, who eloquently wound up the proceedings.

And so the great meeting broke up, in happy thankfulness, and not dreaming of the terrible tidings just at that moment being flashed across the globe from Zanzibar. Not many come a second time; it is mostly a new assembly in the evening. The fathers of the Society are not there; the serried ranks of clergy, and of ladies, are much thinned; but in their place are the young men of London, and the young women, a noble band, inspiriting to behold. The hall was again crowded; that is to say, every seat was occupied, and many were standing, though not so many as in the morning.

When the Bishop of Sodor and Man (late Archdeacon Bardsley, of Liverpool) began, "We meet under the shadow of a great sorrow," a dead silence fell upon the meeting. What could it be? Mr. Wigram rose and said he had felt that at Sion College, at St. Bride's, and at the Hall that morning, God had been teaching them lessons, and now the most solemn of all was to be learned. He then read out the telegram received that afternoon (*see p. 81*). Nothing but prayer could follow that; and the Rev. H. Sharpe, of Hampstead, offered the solemn intercessions of the meeting for the Mission bereaved of its beloved head and Bishop, and particularly for the bereaved widow of Mr. Blackburn. In the evening the Report is not read, but its main facts are "spoken" by one of the Secretaries. Mr. Lang had been appointed for this year, and a trying task it was under such circumstances; but the whole hall hung upon his words as he pictured the beautiful character of the Bishop so quickly taken to his rest. Bishop Bardsley's speech from the chair

was of course also coloured by the solemn event of the day. "Time is short; eternity is near" was his text,—words spoken at last year's Anniversary by his predecessor in the Diocese of Sodor and Man, Bishop Rowley Hill, who was called away only a few weeks after. As soon as he sat down, Mr. Wigram arose with another telegram in his hand. Again a breathless silence. This time, a message from the Consul-General at Zanzibar, telling of fresh danger to Mr. Gordon in Uganda from the alarm felt by the king at the advances of the Germans. Again special prayer, offered by the Rev. L. Nicholson. Surely never was there such a meeting!

At last, the ordinary business commenced. Five speakers were to come. First, Bishop Crowther, who had a most enthusiastic reception, and who kept the meeting delighted by his pleasant humour. There was nothing incongruous in it to so solemn an occasion. One remembered how in old days missionary after missionary laid down his life in West Africa, and how the fruit of their labours was illustrated in the person of the venerable Negro Bishop,—himself once a slave, kidnapped (as he reminded us) by the Mohammedans who are supposed to do so much good in Africa, and now for sixty years and more a "slave of Jesus Christ." The Rev. J. Bambridge, of Sindh, and the Rev. Dr. Elliott, of Gaza, both spoke admirably. Mr. Roscoe, of East Africa, was bowed down by the crushing tidings from his field, but his sorrowing words touched many hearts. The Rev. B. Baring-Gould, of Blackheath, one of the "Winter Missioners" in India, closed with an interesting account of some of the work he had seen and shared in there.

The Anniversary came to an end with Mr. Wigram's Breakfast, on Thursday, at Cannon Street Hotel, when over 300 leading clergymen and laymen sat down. An address was given by the Rev. J. Gurney Hoare, of Canterbury, and among the speakers were Sir J. Kennaway, Canon Hoare, Revs. H. W. Webb-Peploe, J. Barton, &c.

THE C.M.S. IN THE HOUSE OF COMMONS.

JN the House of Commons, on April 24th, the President of the C.M.S., Sir John Kennaway, in seconding Mr. McArthur's motion condemnatory of the Liquor Traffic among Native Races (which was carried in an amended form), thus referred, in concluding, to the work of the Church Missionary Society:—

"I have urged upon the House the acceptance of this motion on the grounds of morality and expediency. I think it will not be out of place if I ask for it on behalf of the great missionary societies, which have done so much to spread Christianity and civilisation. The Church Missionary Society, in which I have the great honour to fill a position of responsibility, has always made Africa her first object. She has lavished her treasure, she has sent forth of her best and bravest on behalf of the negro race in Western, Central, and Eastern Africa, and not a few of them have laid down their lives—martyrs as real and true as any to whom the Church does honour. We have present to-day—present in this House, a listener to our debate—an evidence of the labours of the Society, in the person of one taken as a slave, educated by her, ordained, consecrated Bishop of the Niger—Samuel Crowther, who has in every sense proved himself worthy of his high calling and shown the real capabilities of his race."

"But the Church Missionary Society is only one among many. The Society for the Propagation of the Gospel, the Universities' Mission, the Scotch, the London, the Baptist, and other societies, are all working for the same end—all find themselves thwarted and repelled by the same evil influence. Is it always to be so? Do we need more than to have the mischief brought home to us, to make a great effort to put a stop to it? Among England's greatest men lie very near to where we now sit the remains of David Livingstone, and engraven on the stone which covers them are words of his which remain as his undying legacy to us, the key note of our policy, and stimulus to our exertions in the present distress. In burning words he, from his grave, 'invokes Heaven's richest blessings upon any, be he English, American, or Turk, who shall do something to remove the open sore of the world.' We are not dealing to-day with the slave trade, but with a sore in the opinion of many as pernicious. Ours may be the blessing invoked by him, if by our exertions the wound is stanch'd and the sick man made whole."



SO much space is occupied by the Anniversary this month, that we must squeeze our GLEANERS' UNION matter into half the usual space, as we do not wish to encroach on the columns allotted to foreign letters and missionary information.

We have only room for a few letters; several stand over.

Letters from Gleaners.

From a Singhalese Clergyman.

I ask you to enter my name as a Gleaner. I enjoy Miss Nugent's Bible Readings. She will no doubt rejoice to hear that her Bible Reading on "Peace" was the means of converting Mr. —. He now rejoices in Jesus. May God bless her and give her more souls as hire.

Cotta, Ceylon, Feb. 24th.

GREGORY S. AMARASEKARA.

A Young Invalid Gleaner gone Home.

Will you kindly insert in your next "Gleaner's Roll Call" * the name, fondly cherished by many here, of my little daughter May, aged 15, No. 7,001 on your list, who fell asleep February 23rd, after more than five years of great suffering from special complaint? Whilst always most patient in tribulation, thoughtful for others, and full of active sympathy with all the affairs of her parish, especially the schools. May Brittan has recently been led to take the liveliest interest in your Union, and positively delighted in the work, prayer, and opportunity afforded her as an invalid Gleaner.

Obliged for many long months to be almost always in a reclining position, and constantly overwhelmed with grievous feebleness and weariness, she up to the last did her best to follow out your Cycle of Prayer; and though frequently finding it difficult, from the great accumulation of details, still these she most perseveringly mastered, from the Annual Report which was always by the side of her couch. Even up to the very day in which she first began to lose consciousness, and our Father in mercy permitted her gently to fall asleep in Jesus, she attempted to ply her needle as a Gleaner, having amidst much weakness, but with a willing mind, actually made over £1 as the fair profit on the sale of her own handiwork, since our last Intercession for Missions (St. Andrew's Day, 1887).

CHARLES BRITTON.

Darley Abbey Vicarage, Derby, March 19th, 1888.

The "Gleaner" in Public Libraries.

Where there is a public reading-room, the *Gleaner* should be brought to the notice of the Committee or librarian, and a request made for its name to be inserted in the list of papers purchased each month. In many of the public free reading-rooms in our large towns, which are supported by the rates, the committee might perhaps demur to purchasing the *Gleaner*, but in such a case could not some of our friends offer to supply them with a copy each month, free of cost?

H. O.

Sunday Scholars' Scrap Books.

I have tried to interest my Sunday-school boys by assigning to each boy a C.M.S. country or district. Each boy has a scrap book, in which he puts pictures or extracts from the *Gleaner* belonging to his chosen country, and when full I am to give a small prize for the best book.

M. H.

"There is that scattereth and yet increaseth."

The text that has been brought home to me most lately in connection with Gleanership is Prov. xi. 24, for, having resolved last year to give a small thank-offering for every new pupil, as well as for other mercies connected with my day or Sunday work, I have in this way collected for Home and Foreign Missions about four times as much as the year before. Then I had hardly any pupils, now I have as many as I have time and strength to instruct.

L.

Discounts for the Missionary Box.

For some time past I have made a practice of putting all discount on purchased books into my box; thus, when a short while since 2s. 11d. was paid for a 3s. 6d. gift to a friend, the C.M.S. box received to the amount of sevenpence.

D.

The "C.M. Intelligencer."

May I suggest to Gleaners who would like to see the *C.M. Intelligencer* and cannot afford it our plan? A friend of the C.M.S. sends on one copy to six friends, so that we can read "K.'s Rejoinder," and "Missions to

* We inserted the name last month, but had to defer this touching letter.—ED.

Monotheists" by Miss C. F. Gordon-Cumming, and those intensely interesting letters from Uganda, at the cost of one shilling a year each.

BRITISH GLEANER.

At a Ladies' School.

We work might and main for our Annual Juvenile Sale, at which I have a stall, and many of my old pupils continue to take an interest in the C.M.S. from this beginning. Of course we have a collecting-box, and since I have been a Gleaner we have adopted the plan of making our morning prayers on Friday distinctly for the C.M.S. I choose each week some different subject, such as "Mohammedan Missions," "Our Heathen Converts," &c., &c., getting the facts from the *Gleaner*, &c., and we have an appropriate portion from the Word, a missionary hymn, and then we take up in prayer the requests in the *Gleaner*, and any others that we know of from time to time. You have no idea how very interested the girls have become, and I do pray that they may never lose this interest, and that many of them may be led, as they grow up, to consecrate their education to the Master's service in the Mission-field.

M. G.

The List of Clerical Members.

The following corrections should be made in our last month's issue:—
For Pethith, W., read Pettitt, W. For Probyn, M. C., read Proby, M. C.
The following names were omitted:—

Burnaby, C. A., Bengo: Storrs, W. T., Sandown, I.W.: Upcher, A. W., Wrenningham.

Monthly Gleaner Examination.

Questions on May Gleaner.

- Notice the marked providences by which Dr. Krapf was led into East Africa, and show how his "chain of Missions" has already begun to be formed.
- Uganda is called a "brilliant spot, sending light round the world." To what especially do these words refer, and what remarkable testimony is given to the reality of the work there?
- What are the reports of the "Winter Mission" from various sources, proving that its "two-fold aim" has been attained?
- Show how the history of two conversions in India are illustrations of Job xi. 7 and Jer. xv. 16.
- Describe briefly a "Christmas" in the Telugu country, and the beginning of a new Mission in Bengal.
- Name the stations where the missionaries mentioned below are placed: Messrs. Wood, J. C. Price, Fitch, Burness, Cain, Ruttonji Nowroji, Lieng Sing Mi. Amarasekara, and Waitoa.

Texts for Bible-Searchers.

WORKERS.

V.—THE NATURE OF THE SERVICE.

- Thorough and Whole-hearted. II.—Faithful and Diligent.
- Bold and Courageous. IV.—Loving and United.

II.—Faithful and diligent.

- He that is faithful in that which is least, is faithful also in much.
- I love my Master . . . I will not go out free.
- We laboured in the work . . .
- The Lord render to every man . . . his faithfulness.
- The man did the work faithfully . . .
- Faint, yet pursuing . . .

Bible Questions.

(From *The Missionary*, Edited by the Rev. H. B. MACARTNEY, Melbourne.)

- Find references in the Song of Solomon to all the four seasons of the year, winter, summer, autumn, and spring.
- What are the four "manifolds" of the New Testament?
- What is the one thing said in the New Testament to fade away: and what are the two things in the same volume that never fade?
- All the saints taken collectively form one pillar, but hereafter each believer may be one himself. Give the proof passages.
- Where in one book is the Lord Jesus spoken of three times over as "faithful"?
- In what book of the Bible is Antichrist first mentioned by that name? and how often in that book? and how often elsewhere?

ERRATA. By a slip of the pen we last month stated that Sarah Tucker was the daughter of the Rev. John Tucker. It should have been the sister.

We were mistaken as to the Secretary of the St. James's, Holloway, Branch of the GLEANERS' UNION. It is Mr. Archer W. Smith, who has been most active in establishing and extending its influence. Also instead of Mr. Arthur Storrs being stated as Secretary of the Sandown Branch, the name of Miss Emily F. Coopland should have been given.

Gleaners' Union Roll Call.

"They rest from their labours."

- Mr. Henry Hicks, Hanham, Bristol, No. 1,482.
Mrs. Sophia Lea, Edgbaston, No. 1,734, May 3rd, 1888.
Mr. Abel Adamson, West Gorton, No. 6,327, May 8th, 1888.

THE CHURCH MISSIONARY GLEANER.

JULY, 1888.

EDITORIAL NOTES.



THE event of the month has been the General Missionary Conference, from June 9th to 19th, at Exeter Hall. It is, in fact, proceeding as we write. It is not possible for the *GLEANER* to report, ever so meagrely, a series of nearly fifty great gatherings in ten days; nor, indeed, could we wait at this period of the month to do so. Some accounts, contributed by various special correspondents, will be given in the *C.M. Intelligencer*.

There are represented at the Conference no less than 120 missionary associations, viz., 51 British, 56 American, and 13 Continental. All these send delegates, numbering some 1,200 persons, who are members in the full sense, and entitled to attend all meetings, public and private. But outside this select body is the Christian public, who are attending in large numbers. The change from the Conference of ten years ago is astonishing. Then several American and Continental societies sent valuable men to represent them; but very little general interest was manifested.

The weak point in the Conference is its want of proportion so far as the Church of England is concerned. The conductors cannot give one particular society an exceptional share in the time and in the speakers; and therefore the fact that almost all the Church of England work is represented by one society instead of twenty has produced a result in the proceedings of the Conference which is quite misleading. We do not say this in the least by way of complaint. It could not be otherwise. And to C.M.S. people it has been an advantage, giving them a rare opportunity of learning what others are doing.

There have been three kinds of meetings. First, private meetings for members only, for the discussion of principles and methods, and such subjects as Education, Literature, Medical Missions, Polygamy and Slavery, Native Church Organisation, Mutual Relations of Societies, &c. Secondly, open conferences on great topics like Islam, Buddhism, Roman Catholic Missions, &c. Thirdly, public meetings, some of which have taken the mission field geographically, Africa, India, China, Oceania, &c., while others are on topics like Medical Missions, Woman's Work, Commerce, and Missions.

The Conference opened with a Reception of Delegates by the President, the Earl of Aberdeen, on Saturday, June 9th, at Exeter Hall. There was a crowded gathering. Short speeches were made by Dr. Underhill, the Chairman of the Executive Committee, Mr. Wigram, as representing the C.M.S., Dr. A. C. Thompson, of the American Board of Foreign Missions; Dr. Schreiber, of the Rhenish Society; and Pastor Dumas, of the French Protestant Missions. Mr. Wigram struck the true key-note for all the proceedings when he quoted St. Paul's words, " Yet not I." Missionary work is not by man's power, nor for man's glory.

Next comes the great Conference of Bishops at Lambeth. It is a private meeting, claiming no formal authority over the Church; but it will undoubtedly have considerable practical influence, and there should be much prayer that its decisions upon the important points to be discussed may be guided by the Spirit of God. Some of them may have distinct bearing on missionary work.

Turning to C.M.S. affairs, we cannot sufficiently emphasise the need of more men at the present time. Africa and India especially call for them, but other fields may justly claim not to be forgotten. Bishop Parker's latest letters, some of them written only a few days before his unexpected death, were most piteous in their appeals for large and speedy reinforcements. And the Winter Missioners from India have pointed out weak places—which we know only too well—where work is languishing and being seriously damaged for want of an adequate staff. At the same time the Finance Committee come forward and warn us that we are even now sending out labourers much beyond the number which a fair business-like financial estimate would allow. So our friends must not cease to pray that God will, in His own way and at His own time, provide both men and means.

We always shrink from troubling the readers of the *GLEANER* with controversial matters; but we think they ought to know of the difficulties that are more and more besetting our work in India through the spread of extreme Ritualism and Sacerdotalism among the English there, both clergy and laity. Evangelical clergymen rarely seek Indian chaplaincies. If they go out at all, they prefer going as missionaries. The chaplains have usually been men of moderate views, but this is much less the case now. Ritual is being adopted, and doctrine preached, against which our missionaries, however desirous to do their own work and avoid public controversy, find themselves compelled to protest. Prayers for the dead are openly offered in Bombay; image-worship (literally) has been advocated in Calcutta. Practices distinctly illegal are common in many churches; not to speak of others which, though not technically illegal, are avowedly intended to teach doctrine which is unsound. Mr. Clifford at Calcutta, Mr. Hackett at Allahabad, and Mr. Squires at Bombay have had to come forward and faithfully defend the true teaching of Scripture and the Church of England. It is most important to guard the Native Christians from influences that might easily lead them astray from the simplicity of the Gospel; and we would ask our readers to remember them and the missionaries in prayer, that one and all may be preserved steadfast to the truth of God.

It should be specially remembered at this time that the proposal for a Bishop Hannington Memorial Church at Frere Town came from Bishop Parker. Now that he also has been called away, there is the more reason for completing the fund quickly, and building the church, which will be a memorial to both Bishops. The gifts already received amount to £750. We shall have to raise at least three times that sum, even for a very simple building; and a memorial church at the head-quarters of our East and Central Africa Missions should not be like a little prayer-house in Tinnevelly.

As many inquiries are being made, it is right to state that the Rev. R. P. Ashe, in a letter received by last mail, retired from the Society. He desires it to be known that this is not on account of any disagreement with the Committee or the other missionaries. Apparently, he has been troubled with difficulties regarding certain Church formularies, which difficulties he thinks affect his position as a clergyman. His mind has been much strained by the events in Africa, and we earnestly trust that in time it may please God to give back to us one whom we all love, and who has done such essential service to the Mission.

THE GLEANERS' BIBLE STUDY.

BY SOPHIA M. A. C. NUGENT.

Thursday, July 5.

Read Matt. xx. 29-34; Mark x. 46-52; Luke x. 35-43.

Question: "What wilt thou that I shall do unto thee?"

OUR four questions this month are all in connection with blind ones. The Lord Jesus worked more miracles for the blind than for any one else. There are two reasons for this—a natural one and a spiritual one. Natural, because blindness was a very common disease in His country; spiritual, because it is indeed not only a common, but a universal disease amongst us. Till He illuminates us we cannot "see" heavenly things.

But the Lord Jesus has come on purpose to give sight—sight of sin, sight of Himself, sight of eternity. It was foretold of His coming that one feature of it should be the blind seeing (see Isa. xxix. 18, xxxv. 5, xlvi. 16). He said of Himself in Luke iv. 18 that He came for "recovering of sight to the blind." [What do our Gleaners make of the difference between this and the passage in Isa. lxi. 17?] And when John the Baptist's messengers came, He bid them tell John that "the blind receive their sight."

Thus the Lord Jesus is the great sight-giver. Oh, blessed news for all those who know they are blind! Many do not know they are blind. They think—like the Pharisees—that they see (John ix. 41). We were blind once; but we heard others speaking of light and beauty, and of a living Saviour, and we found they "saw" something we did not, and we longed to "see" also, and began to cry to Him. And then He came, and said this: "What wilt thou that I should do unto thee?" He wishes the need to be brought out into distinct words. He wishes to hear the confession in clear definite language.

There was no hesitation in the blind man's answer. Bartimaeus knew exactly what he wanted. "Lord, that I may receive my sight." Has each Gleaner given as direct and clear an answer to the Lord Jesus? It is definite prayer which makes the joy of definite answer. When we have a positive need we can rejoice then in positive filling.

When all our Gleaners are filled with the glad assurance that He has opened their eyes, they are then able to work for and pray for the heathen, sure that their blindness also will yield to the voice of the Lord of Light!

Thursday, July 12.

Read Matt. ix. 27-31.

Question: "Believe ye that I am able to do this?"

IF we take last week's question as addressed to us when entirely blind as to sin, and its guilt, and its cleansing, let us take this one as addressed to those who have seen Jesus as their Saviour from the penalty of sin, but who are still blind as to His salvation from the power of sin.

How shall you know whether you are blind on this point or not? This is one way. Do you hear others say, "Jesus is so much more to me than He used to be. He fulfills that promise to me, 'Sin shall not have dominion over you!'" And you see that they have a power which is new, and a joy which is new, and they enjoy their Bible in a new way; and you cannot but say, "They see more in Jesus than I do, and they see much more in their Bible than I do in mine."

When you have discovered that you are blind, then you are already on the road to sight! It is very humbling to confess that we are blind; but it is the beginning of blessing. Follow after Jesus as these two blind men did. Follow down the street—follow even when He does not seem to heed you, and disappears into a house almost beyond your reach. When He shuts you in with sickness or sorrow, and Satan whispers, "He refuses to give what you ask," do not lose heart. He has shut Himself in with you—follow Him in, and though in the dark, you are face to face now. You have come up with Him; and now, in the dark, He asks, "Believe ye that I am able to do this?" The answer has to be given while still blind. He turns your thought away from yourself entirely—"Believe ye that I am able?"

The Lord Jesus wants to have all His saved ones to see Him as a present Saviour—a Saviour who delivers. Have you any blindness you long to be freed from? Do you not "see" His power to free from besetting sins? Do you not "see" much light on His word? Then pursue after Him, and He will ask you this question.

Have you answered "Yea" yet, or are you waiting till you see better? But this "yea" has to be said in the dark!

And He has the answer ready. This miracle is done by touch as well as word, which shows how near He is.

Thursday, July 19.

Read Mark viii. 22-26.

Question: "He asked him if he saw ought."

WE are not given the exact words of the question this time, only its sense. As a rule, the miracles of the Lord Jesus were instantaneous and complete at once, proving to us that His sovereign voice or touch has power to annul years of guilt and shame in a moment. But in this case the work was prolonged. Perhaps something in the man required it, and there is great comfort in it if we are among the slow to see.

This man did not cry after Him as the others had done. He let himself be brought to Him by others, and it was they who "besought Him to touch him." And He agreed at once, and "took the blind man by the hand, and led him out of the town." There is something very touching in this, and infinitely tender. Think of that blind walk with Jesus—with Him, not after Him.

Does any reader see himself here? Any one who can say, "I have come to Him. He is with me, and I know He is holding me. I feel Him—I hear His voice; but I cannot see Him." That is a great deal to be able to say. But still you are not satisfied—there is something missing—you cannot see Him. And you are quite right not to be satisfied, for there is full vision waiting for you. He is leading you "out of the town" on purpose to give it.

"He took, He led, He spit, He put His hands, He asked." A great deal of trouble over one man! for Jesus does not wish any companion of His to be blind, and He has endless patience, even over *your* blindness, though it seems to be a more hopeless kind than others.

Then He asked him if he "saw ought." He means you to use whatever sight you have. It may be dim; but use it—use it to look up! We read, "He looked up, and said." Then his head had been bent as well as his eyes blind! So he was one of the discouraged ones—one who sees the dark side of everything—who is blind to the fulness of the love of his Lord. Sometimes this blindness is harder to banish than any other. But the Lord Jesus is determined that it shall be banished. You cannot serve Him under this shadow in a way that does Him full credit. He wants service that has joyfulness of heart in it [remember our 1888 motto text], and in spite of the silence and passiveness of the man, He takes all this trouble with him, and now He makes him speak. It is as if He said, "Have I done *nothing* for you, my child? You are dull and silent—reckon over what I *have* done." Oh yes, indeed, He speaks thus to every dim-sighted one. Do you "see *ought*?"

"I see men as trees walking." The silence broken—clear, exact confession. "Yes, I do see something!" Then the miracle is begun! and it shall be finished, for Jesus means His companions to be *full*-sighted! to have clear ample vision of all He sees Himself. "After that, He put His hands again upon him." Rest on that little word "again"—lean on it, claim it, and do not be contented with dim sight. "He saw every man clearly." That is what the Lord Jesus means you to have. Have you the patience to stand on till you have it?

Thursday, July 26.

Read John ix.

Question: "Dost thou believe on the Son of God?"

THIS is one of the most blessed accounts of any of the miracles, and one of the fullest. The very few miracles St. John records to carry out the distinct object he stated, when he said, "These are written that ye might believe that Jesus is the Son of God."

This miracle is quite different from the others. In the first two the afflicted ones sought the Healer; in the third (and also in Matt. xii. 22) friends brought the blind one; but here is a picture of the Lord's own longing overflowing to the needy one, unsought either by himself or friends, but just because He "must" (v. 4). So we have His healing love shown under every aspect.

This, too, was not an immediate work, but required an act of obedience on the man's part (v. 7)—an act of obedience in the dark. Closely read all that follows and see how the seeing one becomes the brave missionary. He could face unbelievers and scorers because he was so certain of his own healing (v. 25). And then they cast him out. But now comes the best part of all—and Jesus finds him, and asks this question.

It means that when we are true to Him, and to what He has taught us, that He will teach us more—"Unto him that hath shall be given." Jesus the Son of God was only dimly realised even by His apostles. Yet He taught it to this man so lately blind. He was ready for this furthest and highest truth. Are we? Could Jesus teach us as much as this meant to this man? See how he answered, "Who is He, Lord, that I might believe on Him?" He was ready to yield the moment he knew. Is this our spirit? This man obeyed in the dark. Then he defended Jesus without ever having seen Him. Now he is rewarded by being given the fullest revelation yet granted to any one.

Where do we stand in this list? Which of these "blind" questions meets our case? Are we prepared with an answer?

BRIEF SKETCHES OF CHURCH MISSIONARY LABOURERS.

BY THE BISHOP OF OSSORY.

VII.—John Bowen, Bishop of Sierra Leone.

E have spoken of Krapf as a remarkable pioneer, and of Johnson as a most successful labourer in the African mission field. If we now give a sketch of Bishop Bowen's life, it is not so much on account of his connection with that dark continent (for his residence there was brief), but because his whole character and work were so unique, and because God's providence and grace so eminently fitted him for the varied posts which he occupied, that it may be well said "he was the best man for each of them."

He was descended from an old Welsh family, and was born near Fishguard, in Pembrokeshire, on the 21st November, 1815. His father had served in the army, and brought up his family with something of military precision, especially in matters of obedience and punctuality. His mother was a superior woman, and for years his sole instructor not only in the elementary parts of an English education, but even in Latin and the higher branches of arithmetic. He was her first-born son, and when she folded him as a babe in her arms she lifted up her heart in prayer to God that he might become an earnest and useful minister of His Church. How that prayer was answered the record of his life will tell.

John Bowen was trained up to out-of-door life and manly exercises, as well as to all kinds of usefulness and handicraft, and these contributed in no small degree to the efficiency of his future life. Living in a Welsh-speaking district, the English service was held only on alternate Sundays, and on the intervening ones the future missionary would collect his brothers in the schoolroom, and putting on a pinafore for a surplice, would read a part of the Church service and preach to his juvenile congregation. Two of these youthful sermons are still remembered, one of them being on the offering up of Isaac, and the other upon our Lord's discourse with Nicodemus. It is remarkable that it was a sermon which he himself heard in after years upon the former of these subjects which led him to give his own heart to God.

His missionary destiny was not fixed until he was twenty-seven. At the age of twelve the berth of a midshipman was offered to him, but owing to some providential circumstances was not accepted. When he was twenty the choice was given to him of "Canada or Cambridge," and although the latter appeared to be the easier and more respectable career, he conscientiously chose the life of an emigrant, because, though he knew his mother's wishes leaned decidedly to the ministry, he did not feel that he possessed those spiritual qualifications which would warrant him in entering it.

And so for seven laborious years we find him leading the life of an emigrant on the shores of Lake Erie, and enduring all the hardships of a backwoodsman's life. Amongst the rough settlers that surrounded him he soon took an honourable place. No man could wield an axe, or drive a team, or guide a plough with more vigour and precision than John Bowen; and, moreover, he was always reliable, full of good sense and cheerfulness, and ever ready to lend a helping hand to any one that needed it. When the rebellion of 1838 broke out in Canada, he entered the militia, shouldered a musket in defence of his queen and country, and was "always in the van, and amongst the readiest for peril."

His log-house was thirty miles from a place of worship, but he never forgot the sacredness of the Lord's Day, and contrived not only to read his Bible, but to study his Greek Testament. At length, and partly owing to his exertions, a

church was built, and under the teaching of its pastor (the Rev. C. R. Gribble) the whole life of the emigrant was raised to a higher level. A sermon of this godly man on the offering up of Isaac, was, as already intimated, the means of winning Bowen to the service of God. He embraced the Gospel for himself, and then longed to fulfil his mother's earliest wish for him, by preaching it to others.

This wish, however, was not to be realised without much preparation and a severe mental struggle. He worked on still diligently at his farm, but took great pains to improve himself in the Holy Scriptures and in "such studies as help to a knowledge of the same." Meantime a rich uncle had come forward with a generous offer to enable him to buy more land. When he declined the money he was set down as "utterly devoid of judgment." And when subsequently he sold his farm, and determined to return home, he was treated as a "visionary and a fool." Even the fond mother, whose behests had weighed so much with him, considered the resolution untimely and inexpedient; but he had not made up his mind in a hurry, and "he held on undaunted" to his resolution.

Circumstances led him to enter Trinity College, Dublin, instead of Cambridge, and there in 1843 my acquaintance with him began. He had just exchanged the smock and axe of a settler for the cap and gown of a student; but he applied himself so diligently that, notwithstanding all his disadvantages, his name frequently stood high on the examination lists. Like Bishop Russell, who was then a fellow-student, he frequently attended the ministry of John Gregg, afterwards Bishop of Cork, and was much indebted to his preaching. He also became a teacher in the Sunday-school of the Bethesda, and enjoyed the friendship of Mr. Krause, who was then its chaplain.

Up to this time, though he visited the sick and poor, he had no special leaning towards foreign work; but two things now occurred which presented that subject to him in a new light. Catlin had brought over some North American Indians for exhibition, and when Bowen went to see them, it was laid upon his heart that some effort should be made for their spiritual enlightenment. Mainly through his efforts, Dr. Singer, a distinguished Fellow of the college, was induced to invite them to his rooms, and by means of their interpreter, set before them the great facts and doctrines of the Gospel. I remember that we were all much impressed by this scene; John Bowen was greatly stirred by it, and followed it up by personal visits to the Red Indians at their lodgings, and by there speaking to them the words of life.

The other circumstance was, that the heroic Captain Allan Gardiner was inaugurating his celebrated Mission to Patagonia, and was looking out for a young man to take part in it. John Bowen's name had been mentioned to him through Canon Marsh, and the post was offered to him. He prayerfully considered the matter, and wrote to say that he would go if ordination could be previously obtained for him. This was a step for which his mother was utterly unprepared. The father was dead; their means had been much reduced; and she herself was an invalid. How could she give him up? Was it right for him to leave her? She had her pen in her hand, and was about to communicate her feelings to him, when suddenly she remembered that she was sitting in the very chair in which, so many years before, she had reclined when he lay an infant in her arms, and when, like another Hannah, she had dedicated her child to God. She felt that the boy, now a man, was unconsciously inviting her to fulfil her vow. The tears rolled down her cheeks; but they were not tears of reproach, but of humility and faith, and she exclaimed, "I have opened my mouth to the Lord, and I cannot go back."

The sacrifice had been bound to the horns of the altar both by mother and by son, but it was not God's will to require it then. The Mission to Patagonia was for a time suspended, and the negotiations with John Bowen were broken off, but only in order to prepare and discipline him for other and world-wide work.

He was ordained in 1846 for Mr. Cheap's curacy at Knaresborough, and preached his first sermon from Col. iv. 3, where the Apostle prays that God would "open to him a door of utterance." Little did the young curate know how wide that door would be for himself in Europe, Asia, and Africa. For two years he remained in his curacy, winning all hearts by his diligence and fidelity, and causing his old rector frequently to say, "Mark my words, dear Bowen will be a bishop"—a prediction to be fulfilled in a very different way from what the good man contemplated.

The missionary idea, however, was still uppermost in his mind, and at length it found suitable place and expression. His uncle died in 1847, bequeathing his valuable estate at Milton to the nephew, whose consistency and determination had at length won his admiration. The good mother, who had been ready to give him up, but was spared that pang, died in the next year, and Bowen felt free to leave England. It was the Jubilee year of the Church Missionary Society, and having met Edward Bickersteth at York, he opened his heart to him, and then wrote to Mr. Venn, offering to go forth at his own cost and to spend his life and fortune in the Mission field. It was the noblest offering witnessed by that year of Jubilee! Multitudes had gone forth to foreign lands, for health, or pleasure, or research, but this was the first instance in which a man of wealth and culture had offered to go at his own charges as an ambassador for Christ, and under the direction of the Society.

It so happened that communications had been received at Salisbury Square, which seemed to indicate new openings for missionary work in the East, and it was important to send out an envoy of energy and discernment, who could not only act as a missionary himself, but who could advise the Society from the spot as to the best modes of procedure. Bowen was just the man for such a post, and he was directed to go to Jerusalem, and after consulting with Bishop Gobat, to visit Smyrna, Syria, and Egypt, and then to proceed to Constantinople and Mosul, returning by Bagdad and Damascus to Jerusalem.

We cannot follow him through his extensive tours. It is enough to say that amongst all creeds and nationalities he won respect. There was something in his tone and bearing that bespoke a man born to command, and yet he had a marvellous power of attracting men by his gentleness and candour; for he united morally and physically the strength of a giant to the sweetness of a child. An Irish porter once said of him, "He walks the road as if no one dare pass him, and he does look as if he could fight." But his old Welsh nurse had taken a truer measure of the man when she said, "He goes like an angel over the earth; nothing can harm him, for he is always looking to God."

At one time we find him discussing the Koran with Mohammedans, at another explaining their own prophecies to Jews; now at Nazareth he is dealing with certain Greeks "who would see Jesus"; again at Cana of Galilee he is opening the Scriptures to anxious inquirers. Away in the Kurdish mountains we find him exposed to the attacks of robbers, and next we see him sojourning peaceably with the wild Bedouins in the desert. He mixes with Chaldeans and Samaritans, with Druses on the Lebanon, with Fire-worshippers in Persia, and with Copts in Egypt. He is equally at home in the palaces of Constantinople and the hospitals of Haskery. He is hailed as a teacher and doctor in Asia Minor; he is welcomed as "Priest John" by the Nestorians, and received as an English mullah by the Turks. I often think of him in connection with that summary of peoples and countries in the 2nd of Acts: "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes, and Arabians." There were scarcely any of these races with whom he had not come into contact, and everywhere he had a word for God, and in the presence of each he kept Christ in view.

We must reserve till our next number some further notice of his episcopal life and labours.



BISHOP BOWEN OF SIERRA LEONE.

WHAT A LAD'S INFLUENCE CAN DO.

THE following is an extract from a private letter dated Dec. 1st, 1887, from the Rev. Dr. H. U. Weitbrecht of Amritsar:

"At Shampura I made the acquaintance for the first time of a little congregation of Christians whom Bateman baptized during my absence. The work among them began through one of the lads whom I baptized at Fathgarh. His family are Shampura people, and, after staying for a time with some relatives at Fathgarh, he returned to his own place as a Christian. Though not more than twelve or thirteen, he set to work to teach his parents and others what he knew, and presently Bateman coming to see them, found several people well acquainted with the Christian elements (Creed, Lord's Prayer, and Ten Commandments), and, after a time, he was able to baptize some half-dozen families."

A MISSIONARY ENIGMA.

TWO men departed from England within a month of each other, sailing from the same port. The one left with the conviction on his mind that he should not return; the other with the determination never to do so. Both felt the deepest natural regret at parting from England, though firmly resolved on their future courses. The one went to fight for his country, the other to fight the battle of the Cross. Both committed themselves into the Lord's hands. The earnestness of the hero is most touching, and on the verge of encounter he prayed to the Lord to prosper his arms, to endue his men with mercy and humanity to the conquered, and to bring about a lasting peace.

The Lord fulfilled all these desires. Neither of them returned. The body of the one was brought home and buried with national honour; the body of the other lies in a foreign land, and his grave may still be seen. While the work of the one was glorious, and he is entitled to the warmest gratitude of his country, that of the other was infinitely more important, and the results may never be fully known till the last day. "He being dead yet speaketh"; his example has influenced many.

The initial letter of their Christian names is the same, while the initial letters of their surname follow in alphabetical order. Who are they?

Give simply the Christian and surname of each person. A life of each will be presented to the *first successful answer*.

Address: Rev. S. F. Maynard, Horwich, Bolton-le-Moor.

A STORY FROM KEENJUR.

[In sending the following very interesting narrative, the Rev. T. Bomford writes, "Have pity on us! For thirteen years, I think, Multan has not figured in the GLEANER."]

KEENJUR is a town in the Mozufergarh district of the Punjab, about twelve miles south of Dera Ghazi Khan, and on the other side of the Indus. For Mission purposes it is connected with Multan, and has been thrice visited by the Rev. T. Bomford of that station.

On the last occasion, on January 21st, 1888, a fairly large number of men in the narrow bazaar stood and listened with the greatest attention to one of the Native Christians, Mir Alam Khan by name, as he read and expounded the Prodigal Son.

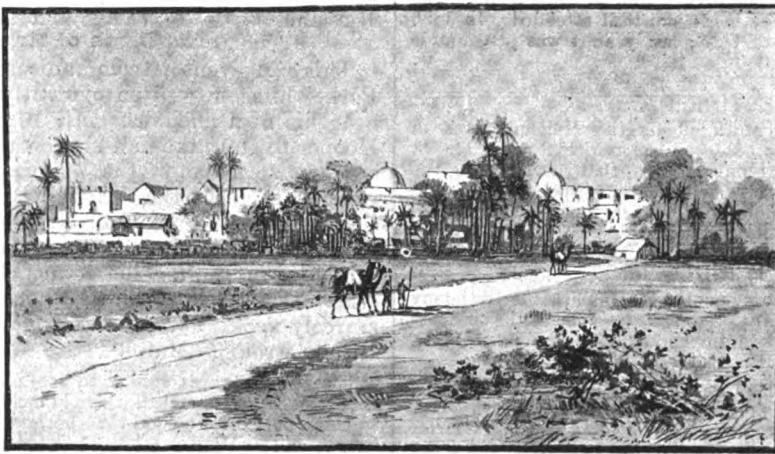
Mir Alam Khan is a descendant of Ghazi Khan, the founder of Dera Ghazi Khan, and a native of that place. In January, 1887, he was living in Dera Ghazi Khan and following his profession of doctor, when one day a Hindu friend of his said to him, "You should go to Keenjur, you will find something there." Not caring to do this he consulted some magical books for guidance, and got the following direction: "You must go to Keenjur." So to Keenjur he went, and day after day sat in the bazaars, wondering what he was to get there. On February 14th the Rev. T. Bomford and Munshi Talib Masih ("Seeker after Christ") arrived in the place and went to the bazaar to preach. Mir Alam Khan had heard Christian preaching in Dera Ghazi, and had read some Christian books, but now for the first time he felt drawn to Christianity, and came to every preaching, and also to the missionary. On one occasion he came with an intelligent man, a Sikh, and when they were leaving, after more than an hour's talk, the Sikh said, "Now both of us believe these things to be true, but neither of us will ever confess it." This remark rather stirred up Mir Alam Khan, and he came again that evening, bringing a Hindu friend. The latter began the discussion with the remark, "The first question is, Is there a God?" "Nay," said Mir Alam Khan, "that is not the point; we meet here believing in God, and the only difficulty is, how are we to know Him?" After about two hours' talk they left, but Mir Alam Khan came at seven next morning to announce his intention of becoming a Christian, but not just at present.

That day the missionaries left Keenjur for Mozufergarh, and arrived there on Friday the 18th. On Saturday the 19th, Mir Alam Khan came in, having walked twenty-four miles. He could not, he said, rest; he must be baptized. More conversation was held with him; it was seen he was not seeking truth only, but salvation. He acknowledged sins committed in his past life, and professed his faith in Christ as his Saviour. He was accordingly baptized on Sunday, February 20th. His baptism caused no little stir in Dera Ghazi Khan. Since then he has been living with Talib Masih, studying the Bible and working with him. Meeting Talib Masih one day after not having seen him for

some months, the Rev. T. Bomford asked how Mir Alam Khan was going on. "Very well," was the answer, "but he is not the man you knew." "What do you mean?" "I never saw any one alter so much through reading the Bible; he is quite a different man." That is good testimony to the reality of the change in him. It must be thorough, if visible to one with whom he was in daily contact. One danger there is ahead for him. He is a man of deep affection, and there is a possibility of his friends drawing him back if they show kindness to him.

Threats will not affect him. However, the latest news is that one of his friends intends to follow his example and that his father has asked for a Bible.

It was with thankful feelings that in January, 1888, the missionaries on again visiting Keenjur heard him who the previous year was a listener in that very bazaar, holding forth the Word of Truth. The people too, many of whom knew the preacher, listened as they never did before.



VIEW OF KEENJUR, PUNJAB.

made by Miss C. M. Beynon, from a rough sketch sent with the other illustrations of the Medical Mission at Dera Ghazi Khan which were so prettily grouped by her in the GLEANER of April last year. Dr. A. Jukes tells us that Beluch men always wear white clothing, never coloured; but their trappings, belts, &c., are gaily embroidered, and so are their shoes. The women wear colours.



A BELUCH CHIEF.

"I AM READY."

Acts xxi. 13.

HO will go, the Saviour crieth,
To proclaim the Gospel sound?
Who will go and preach deliverance
To the prisoners captive bound?

Who will go and seek My people
Scattered over hill and plain?
Who will go and tend My "business,"
Nor the "trivial round" disdain?

I am ready for the conflict,
Ready now, if needs must be,
E'en to sacrifice my "prospects,"
E'en to give my life for Thee.

I am ready for the duty,
Trivial tho' it oft may seem,
Which Thy wisdom doth apportion,
Though it entered not my dream.

Thus to spend long hours of labour,
Caring for the "stuff" that lies
At my very threshold, sorely
Testing my best energies.

I am ready; only fit me
For the work Thou hast in store;
Fit me daily by Thy Spirit,
Sanctify me more and more.

Thus, Lord Jesu, would I gladly
All my being consecrate;
Ready for the work Thou givest,
Humble though it be, or great.

Kandy, Ceylon. H. HORSLEY.

* Lines suggested by reading Sir S. A. Blackwood's Address on "Readiness for Service," delivered in Exeter Hall, Jan. 11th, 1888, at the Whole-Day Devotional Gathering.

THE MISSION FIELD.

WEST AFRICA.

THE Rev. J. A. Alley, of Port Lokkoh, writes that during 1887 he visited and preached in forty-five towns and villages, four of these being visited twice and one thrice, making a total of fifty-one visits. Among those visited were Bey Saunnah and Bey Simera, two Temne kings. The kings and their followers were shown some Scripture prints illustrating the history of Christ. All were interested, one king saying that Mr. Alley had given him a clearer insight of God and Christianity than he had ever had before, while the other invited him to come again. The services in Temne, which Mr. Alley holds, are well attended. In 1886 the number was just double that of 1885; last year it was just double that of 1886.

PALESTINE.

REFERRING to the Society's work among the Mohammedans in Palestine, the Rev. C. T. Wilson, of Jerusalem, writes: "The almost unanimous testimony of workers out here is, that never were the Moslems of Palestine so willing to listen to the Gospel as now, and it is therefore our duty to avail ourselves of every opening for telling them of God's message of love in Christ."

NORTH INDIA.

THE Rev. A. Lewis, of Lucknow, mentions a remarkable testimony which was borne to the value of Mission schools by some of the speakers at a Mohammedan Congress held in Lucknow in December last. Mr. Lewis writes:—

The Pioneer of December 30th, 1887, reports as follows:—A discussion then occurred as to whether Government or missionary schools were best fitted for Mohammedan students; some speakers holding that in the latter the religion of Islam was held up to contempt; while on the other side it was said that boys were at least taught the Bible, which was better than nothing. Such an admission, in such a place, required a considerable amount of courage on the part of our Moslem friends to make. And we may feel thankful for what is probably an unprecedented act of recognition, that there is something good in the Christian's Bible after all.

WESTERN INDIA.

IN the Aurangabad District, the Rev. Ruttonji Nowroji baptized 22 adults during the past year. One of these was a young man who is both deaf and dumb. At first Mr. Ruttonji hesitated to receive him, "but never," he writes, "shall I forget the downcast look of disappointment on his face. He seemed to realise my difficulty occasioned by his impediment. But in the meantime a happy thought struck me; I asked him, by signs, why he desired baptism. Comprehending my meaning, he pointed to a neighbouring Hindu temple close at hand, evincing his abhorrence of idol worship, and with lifted eyes, he looked up to heaven, as if to signify that the great Being who inhabiteth eternity was the only One whom he would love and worship. Thus, satisfied with his earnestness, I baptized him, and I am sure it would have gladdened any heart to have witnessed the great joy and happiness he manifested."

SOUTH INDIA.

THE Rev. W. T. Sathianadhan's Native Congregation at Zion Church, Madras, have remitted to the Society 32 rupees, as a thank-offering for the recent special Winter Mission.

CEYLON.

THE Rev. J. W. Balding of Baddegama, Ceylon, writes:—

"There is a grand field in Baddegama for an English lady missionary. The Native women are easily accessible, Bible-women could be employed, a girls' boarding-school be established, and rich blessings could be reaped. If the C.M.S. or Zenana Society cannot help us, surely there must be a Christian lady somewhere, ready to take up this most important and pressing work for the Master's sake, and to dedicate herself to His service. Baddegama is one of the loveliest places in the world as regards natural beauty, and Mission work is the happiest and noblest work any one can be engaged in. Many lady missionaries go to India and China, but poor Ceylon, which needs them sadly, is left out in the cold."

NORTH-WEST AMERICA.

THE Rev. S. Trivett, at Fort McLeod, in the diocese of Saskatchewan, asks that prayer may be requested in the periodicals on behalf of his work among the Indians, which is hindered by the fact that they have become very much scattered, and long distances have to be travelled in order to reach them. He reports, however, a larger attendance and better attention at the various services, but deplores the continuance of heathen festivities. He and Mrs. Trivett are anxious to start a boarding-school for girls, which they feel to be a necessity if these girls are to be kept from the errors of Rome.

DEATH, DANGER, AND DEVOTION IN AFRICA.

ERY solemn was the opening of the East African mail on Monday morning, June 4th. The letters we knew would tell us of the deaths of our deeply lamented friends, Parker and Blackburn, and of the dangerous position of Gordon in Uganda; and of the devotion we were sure—and so it proved—of the brethren so sorely tried. And very solemn is the call to us in England now to hasten to the relief of the bereaved Mission.

The Death of Mr. Blackburn.

This sad event is communicated in a letter from Bishop Parker himself, written evidently without a thought of how near his own end was. Mr. Blackburn had been with Mr. Hooper to start the new station at Nasa, on Speke Gulf, the south-eastern arm of the Victoria Nyanza; and having been relieved there by the arrival of Mr. Deekes, he had returned to the new chief station, Usambaro, which will be found marked in the map accompanying this article. On March 4th, two days after his return, he was attacked by severe diarrhoea. "From the first he was in a kind of stupor, and scarcely spoke at all"; and he died on March 12th. The Bishop wrote on March 14th:—

The circumstances appear to me peculiarly distressing. They had been so recently married, when in noble self-forgetfulness they agreed to be parted for a time that he might respond to the urgent call for help from this Mission field. The season of separation seemed close upon ended. Mrs. Blackburn was on the point of embarking to join him probably when the telegram will have reached England, telling her that her child is fatherless and she a widow. There are times when the all-sufficiency of God's consolations are put to the test, and His Name is glorified in those that believe. Out here he was the only missionary in Unyamwezi who knew anything to speak of of the vernacular of this part, so that his removal creates a gap which no one for some time will be competent to fill. Instances of self-sacrifice such as this ought to rouse men in Christian England to come over and help us. But how am I to expect this when the death of Bishop Hannington led to so much talk and so-called "interest," but to scarcely any corresponding action?

A grave was dug in a secluded spot quite near, and his faithful servant Sabusi, and boy Ikutu, and six Native Christians assisted as bearers and in lowering the body into the grave. Mr. Mackay intends to erect a headstone, and to carve on it his name.

The Death of Bishop Parker.

There were together at Usambaro, after Blackburn's death, Bishop Parker, Mr. Mackay, Mr. Ashe, and Mr. Walker. It was arranged that the Mission boat, the *Eleanor*, should take the Bishop to Nasa to help Mr. Hooper in some difficulties with the chief there, and then go on to Uganda with Mr. Walker, who was told off to go to Mr. Gordon's aid. On Palm Sunday, March 25th, they had the Holy Communion together for the last time, the Bishop officiating. In the afternoon he had a service of singing and prayer with the Frere Town porters, who were with them. Both at the midday and the evening meals he "seemed fairly well, and was quite cheerful"; but all three brethren noticed his yellow colour, indicating a coming attack of jaundice. That night fever came on, and in the morning it was very high. All Monday the brethren sat with him by turns. At 9.30 p.m. a sudden change came, and in a few minutes he was gone.

Mr. Walker writes on March 27th:—

It was a very rough, stormy night, much thunder and rain, still the men worked very hard and dug the grave. Towards 4.30 the storm ceased, and in the calm we conducted the funeral; when it was just over as we returned, the dawn was visible in a streak of crimson and gold in the east,—assuring us that though the west looked dark, and as gloomy as our past, yet a bright future was in store for us as the sun rises. The Bishop lies buried side by side with our friend Blackburn; they had travelled many a mile together, and now they rest together.

Mr. Mackay writes on the same day:—

The mail we sent off on the 22nd inst. will convey to you the sorrowful tidings of the death of our brother Blackburn.

Since then our loving Father in heaven has been pleased to send us a still heavier sorrow. Last night He called away also to Himself our beloved brother and Bishop. The blow is so recent, and fell so suddenly, that we cannot yet properly realise the enormous loss we have sustained. We send special messengers with this, hoping that the news may reach the coast in time for the mail to England. At all events, no time will be lost in sending a telegram to the House.

The loss to us is indeed very great, but East Africa has lost its truest friend. We were all deeply attached to our Bishop, and could not fail to admire his rare humility and deep earnestness and conscientiousness in duty. In all questions of difficulty he never acted alone, but consulted with us, and was ever ready to give up his own plan for any other reasonable one. I am sure that I state the opinion of all my brethren in the diocese when I express my conviction that it could not have been possible to find a man more admirably suited in every way as Bishop of Eastern Equatorial Africa than Bishop Parker. May our Lord guide to a successful a choice of a successor!

The Bishop and Mr. Blackburn on a Journey.

Mrs. Blackburn has kindly allowed us to see the last letters she had received from her husband by the preceding mail. We extract one passage which shows the kind of travelling a Missionary Bishop in Africa has to face :—

USAMBILO, Dec. 23rd, 1887.

As I have not got my almanack with me, I can't give you any dates, so I must be content with giving you just a few details.

It was on a Saturday we started from Nasa, came to Msanza, and then crossed the bay to Magu, which I did not reach with the last of our men until 8 P.M. Sunday we spent there, and Monday started on our return. We had not gone far before the rain came on in torrents. In five minutes I was soaking, but still the rain came down most unmercifully, until at about 4 P.M. we camped in a district called Urima. Here I found that my bedding and my only change of clothes had got wet more or less, so I got the Bishop to lend me a moderately dry coat which he was not using, and then wrapped myself up in the driest blanket I had (which is not saying much for it). Next morning, much to my astonishment, I woke up without a cold, and only feeling a little feverish, so I took a large dose of quinine, got into my dripping clothes and started off again.

On Friday we had to round the edge of Jordan's Nullah—the eastern arm of the creek—and as we heard there was a tremendous lot of water to be waded through, we went prepared for it. As soon as we reached the edge of it, I took off my boots and rolled up my pyjamas as high as they would go. The Bishop, however, plunged into it, but in about five minutes came back just one mass of mud up to the middle, so he prepared for a fresh start, wearing only a helmet and a pair of bathing-drawers.

We now went on, splashing through the water and mud, occasionally slipping into a hole which brought the water pretty nearly up to our middle. After about an hour of this work, we came across a deep stream, through which the Bishop waded. The water reached his neck. I, however, not being in bathing-drawers, waited for a couple of men, who carried me safely through on their heads.

Altogether we had about three hours' wading, and I am thankful to say none of us was any the worse for it, and not a load got wet.

Mr. Gordon in Uganda : The King and the Converts.

The following deeply interesting letter is from the Rev. E. Cyril Gordon to his aunt, Mrs. Hannington :—

BUGANDA, Nov., 1887.

If full liberty were granted to these poor people, there would be work here alone for many missionaries. Very many have learnt to read, and many too have taught their friends and relatives. You know well that the male population in Buganda have little work to do when not engaged in warfare. When they are at the capital time hangs on their hands, and they are glad to have something to do to pass away the weary hours. In this respect the Baganda have an advantage over almost every other one of the surrounding nations. When I said that the Wanyamwezi are unable to visit us at our stations, I meant they are not able to visit us frequently and regularly, because much of their time is occupied with the task of cultivation of the soil.

For some time past the king has prohibited his people coming here to learn to read ; if it were known that teaching went on, maybe his wrath would fall upon us, because the king has never publicly cancelled his prohibition. Before the time that the list of troubles began to fall upon the Mission, numbers of the Baganda were allowed to visit the missionaries without let or hindrance. They then learnt to read : Mr. Ashe taught many. Apart from the fact of learning to read, there are many who have been taught by the Spirit to love the books, the portions of Scripture which we have been able to put into their hand.

I have not had the pleasure of seeing many of the members of Church

Council. Henry Wright Duta is now staying here. You are aware that the members of the Church Council have all, or nearly all, been marked out by Mwanga for destruction. Duta is a great help to me with the language ; we go through the Gospel of Matthew together.

Some are in close hiding. Samwili and Mika are as greedily watched for by the king as a lion watches and waits for his prey. Were they to show themselves, it would be certain death for them. From the former I have heard by letter. Another, Zacharia, who is likewise specially condemned to death by Mwanga, spent more than a month here. As he was not afraid to remain, I did not compel him to go, he was most useful and helpful to me ; but now I hear it has got rumoured in high quarters that Zacharia is here. Albeit he has been gone some time back, I shall forbid his coming here again. Shem is another elder who is a constant visitor. He is the father of a family, and has hard work for a wonder, as he makes the native bedstead for the Katikiro, whose slave he is. He does not know Kiswahili. Of the others, Paolo alone has paid me a visit. By his conversation he appeared to be an earnest Christian. He lives some distance off at Budu, and came to spend a Sunday with us. He was the messenger of the young Admiral Gabunga ; and brought me his welcome to Buganda, a present of an ox. The rest are away in the country. Sembera, Mackay, and Thomas are with their master, Isaya, who is collecting the king's tribute and taxes. The former I know slightly, having met him some three or four years ago in Usukuma, when he accompanied Mr. Mackay going to the south of the Lake to build the *Eleanor*. When Zachariah and Duta were here together, they gave alternately an exposition in the chapel on Sundays. The number of Baganda, mostly Christians, i.e., baptized, who come on Sundays has steadily been increasing. If their collecting is known to the authorities we do not know.

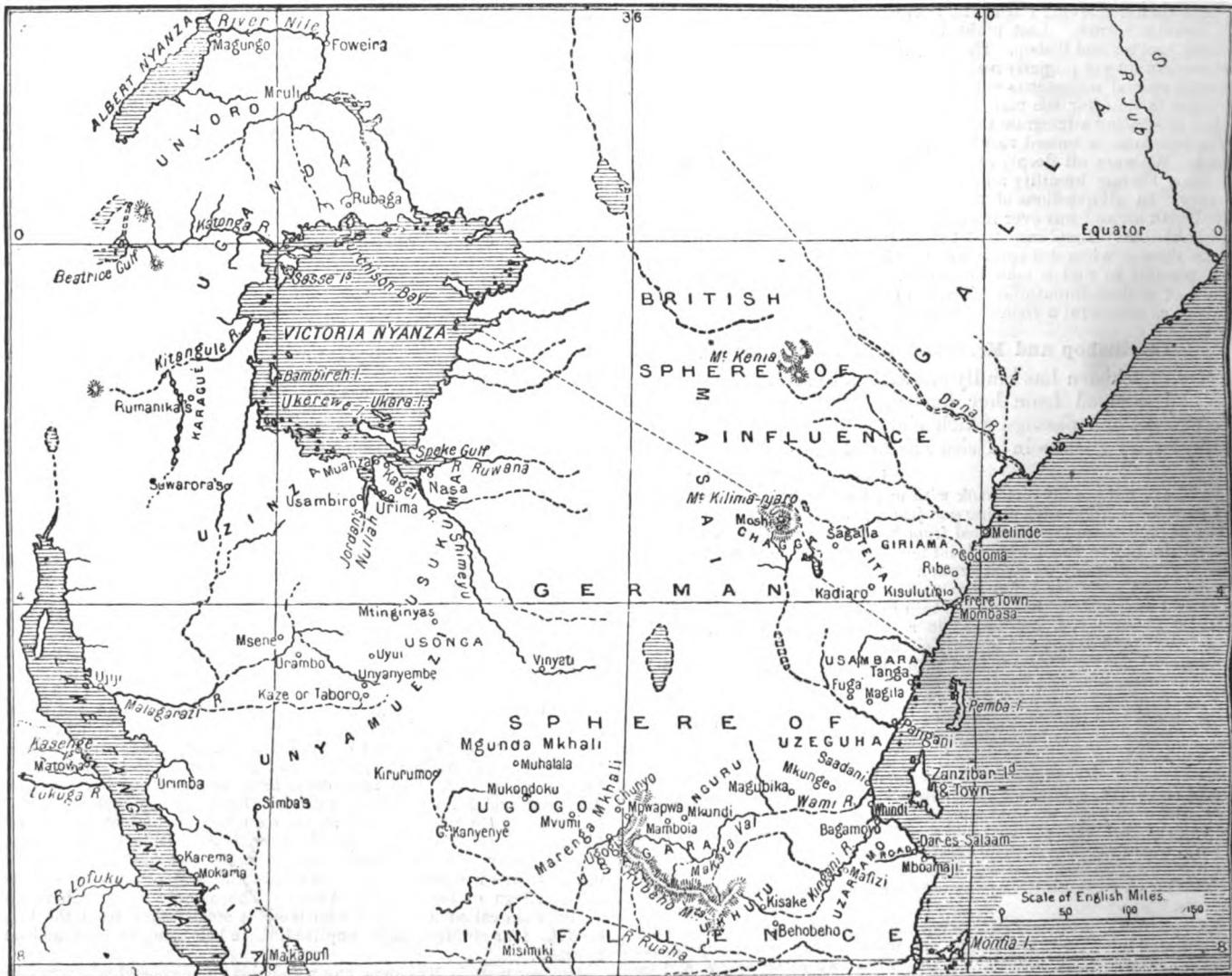
We have two services at which I read the prayers. Last Sunday the chapel was fairly filled. It was the occasion of the baptism of two Baganda. One of these is a blind elderly man, who had his eyes put out by the father of the present Gabunga. He is known to Mr. Ashe, and has occupied his time in learning by heart some twelve chapters of the Gospel of Matthew in Luganda. He was presented for baptism by Zachariah and Duta at his own request. The other is a young man, a Musoga by race, who was the slave of one baptized, Lutu (Lot), who taught him to read ; but Lutu has for a long time been a smoker of bhang, Indian hemp, and has left the number of the Christians through fear of Mwanga. He then began to beat his pupil, and finally drove him off, telling him to go to the Christians, and get from them his ransom, and he would be free. The man came here, and hearing his case from Zachariah and Duta I paid his ransom. He has since been among the Christians. He was baptized at his own request, and took the name Isaka. The blind man was baptized Matiya (Mathias). We believe that the service was a sacrament of strength and blessing to both the men. It was a solemn time. These are the first persons I have had the privilege of baptizing in Africa. The same evening Shem and a Mukunga called Jona, one who holds a small office from the king, brought four children to be baptized, three belonging to Jona, and one to Shem.

Another man (a Mukunga, one who holds an office, and in general has a shamba, and men and women of his own) named Robert, who has lately received such a post at the hand of the king, has denied his profession, and at his inauguration performed the heathen rites of the Baganda offered on such occasions. He also told Duta, who paid him a visit, that he wanted no more of religion, as he had got rank and advancement from the king, and feared losing his master's favour. I fear there are others like him who began well ; several of the Bakunga began to learn to read, and of them many are able to read well. Many are deceived by the deceitfulness of riches, the vanity and pomp of this world ; many too prefer the praise of men, and are afraid of losing the favour of the king.

I have been told that Mwanga himself has said, that now he is king he wants to hear no more of the religion of Jesus Christ until he is old and near death. He was, you know, a constant visitor here and at the Roman Catholic Mission before he was raised to the throne. He learnt here to read syllables.

Fresh Danger in Uganda : Latest News.

The *Eleanor* had arrived from Uganda on February 26th, just a month before the Bishop's death ; and the news is communicated to us in a letter from the Bishop himself. He had written to King Mwanga a friendly letter, telling him that the English people were much grieved at his having murdered Bishop Hannington, but that Christians forgive their enemies, and they would forgive him ; and asking for freedom to go to and fro freely, and for religious liberty for the converts. It appears that at first this letter was favourably received by the king ; but then came the news brought by the Arab traders, of further German and English advances



in East Africa, which greatly terrified and incensed Mwanga. Mr. Gordon wrote to the Bishop :—

By what the king has said, and the captain will tell you the same, I am a prisoner. The king charged the captain to say that it would be no use to send a letter asking for my return unless another white man comes to live in Mackay's house. The understanding is that the king may have some one here, as he says openly, to kill if he hears reports of the English coming to avenge the death of the Bishop or to eat his country. The position is this : Mwanga did not like to be reminded of his crime, he now shows himself ready to repeat it on a helpless white man. We accept our position, which is what we have known all along, is it not ? That should the king hear of war from the English, he would be sure to kill the white man stationed here.

Nevertheless, in the teeth of this imminent peril, Mr. Walker was ready to go over at once to Uganda to support Mr. Gordon, willing "not only to be bound, but also to die for the name of the Lord Jesus." In a private letter he writes :—

I have then the opportunity of going now as a guest with a distinct invitation by name "Bwana Orka." Some one must go to help Gordon. The king has definitely told Gordon that he holds him as a prisoner, and will not allow him to leave the country. He wants one white man to be always there as a hostage. If I went there Gordon could return. You know the strength in which I say I am ready to go and face anything. We cannot possibly tell what may be in the future; if each step is our clear duty, I do not see that we need be troubled about what may happen.

This was written before the Bishop's death. But that did

not alter the plan. Mr. Walker was about to sail when the mail left Usambaro on March 27th. Mr. Ashe writes :—

We hope, God willing, that Walker will start for Buganda in a day or two. The Bishop felt, and more especially after Blackburn's death, how wrong it is to leave one man alone. When will your Committee make it a fundamental rule that this should not be, and keep a succession of men ready to go out at once to fill up gaps? I know you will say, "But how can this be done?" Cry aloud and spare not, importune Christian men till they are thrust forth.

This is a call from the Lord indeed. Who will rise up at once with the response, "Here am I, send me?"

THE MAP.

THE above Map of Eastern Equatorial Africa shows all the C.M.S. stations, viz., Mombasa, Frere Town, Kisulutini, on and near the coast ; Sagalla (Taita), and Moschi (Chaggga), direct inland from Mombasa ; Mamboa and Mpwapwa in Usagara, on the route from Zanzibar to the Lakes ; Uyui and Mtinginya's village (temporarily occupied), in Unyamwezi ; Usambaro (lately Msalala), and Nasa, at the south end of the Victoria Nyanza ; and Rubaga, in Uganda, north of that lake. The Universities' Mission is at Zanzibar, and in Usambara, and in districts southward beyond the limits of the map. The Free Methodists are at Ribe, near Mombasa. The London Missionary Society is at Urambo, in Unyamwezi, and on Lake Tanganyika. The countries now regarded as "spheres of influence" for England and Germany are shown, divided by the dotted line running from Usambara to the Victoria Nyanza. Bishop Hannington's route was to the north of that line, but the country he passed through is not given in detail in the map.



BISHOP BOMPAS OF MACKENZIE RIVER.

A BISHOP NOT AT LAMBETH.

JULY, 1888, will be memorable in the annals of the Church of England for the great assembly of Bishops from all parts of the world to take place at Lambeth Palace under the presidency of the Archbishop of Canterbury. Many of them are noble servants of God, who deserve all honour for devoted labours in lands north, south, east, and west. But some of the noblest of our Bishops will not be present; and we wish to remind our readers of one of these.

His story is a remarkable one. On May 1st, 1865, the C.M.S. Anniversary sermon was preached by the late Bishop Anderson, of Rupert's Land, who had lately come home from that remote diocese. He read a letter from the pulpit which he had received from the furthest corner of the vast territory, stating that Mr. McDonald, a solitary missionary within the Arctic Circle, was "sinking in rapid decline." "Shall no one," said the Bishop, "come forward to take up the standard of the Lord as it drops from his hands, and occupy the ground?" The call met with an instant response. A young Lincolnshire clergyman, the Rev. William Carpenter Bompas, went into the vestry and offered himself on the spot. "Can you go at once?" "Yes, I am ready." Within a month he had started.

He crossed the Atlantic, made his way to Winnipeg, the capital of the great North-West Territories (see GLEANER of December last), and thence began his long journey northward. On he went, week after week, month after month, summer changing to autumn, and autumn to winter; in canoes on the great rivers until they were frozen, and then on the

snow and ice in snow-shoes. He reached Fort Simpson, on Mackenzie River, on Christmas Eve! An arrival in mid-winter had never been known there before. Next morning he preached a Christmas sermon in the little wooden church from the words, "Behold I bring you good tidings of great joy"—the very text of Samuel Marsden's first sermon to the New Zealanders fifty-one years before.

Twenty-three years have passed away since William Carpenter Bompas went out into the frozen wilds. Only once has he ever left them since. In 1874 he came to England to be consecrated first Bishop of Athabasca, the enormous territory in which he had been labouring. He went back a day or two after his consecration, and has never again come away. All these years he has had no home; and he has no home now. He spends all his time in journeying from station to station, and staying a few weeks or months at each. There is no other such travelling Bishop in the world. Mrs. Bompas has shared his hard life, but they have often had to be separated, because there was not food enough at one station to keep them both through the winter.

The diocese is now divided into two. The name of Athabasca belongs to the southern half, where Bishop Young labours. Bishop Bompas chose for himself the



A CHIEF OF THE TUKUDH INDIANS.

northern regions, the larger and harder field, and his diocese is now called Mackenzie River. Some thousands of Indians have embraced the Gospel—Dog-Ribs, Beavers, Slavis, and Tukudh. The Eskimo have also been reached, on the shores of the Polar Sea. The Tukudh or Loucheux Christians are numerous and exemplary. This tribe is described below in verse, by Bishop Bompas himself.

Well may we remember the Bishop of Mackenzie River, away in the Far North while so many of his brethren are gathered in council. Well may we thank God for his labours, and pray for a continued blessing upon him in body and soul.

THE TUKUDH INDIANS.

BY THE RIGHT REV. W. C. BOMPAS,
Bishop of Mackenzie River.

I.

FULL often have the poets sung
The groves of southern climes among,
And poured their spirit-stirring strains
Where summer zephyrs fan the plains.
Scant music has the boisterous north ;
Rude Boreas calls no raptures forth ;
Yet may the piercing Arctic breeze
Shrill whistling through the forest trees,
Re-echoed from the poet's lyre,
Some notes of harmony inspire,
Which, though in measure harsh and rude,
May serve to wake some gratitude
In natives of more favoured lands,
Who, fed by Nature's bounteous hands,
Too oft unthankful claim her store,
And discontented crave for more.

II.

And can the poets anything
In Arctic regions find to sing ?
No shepherd there his flock to fold,
No harvest waves its tresses gold,
No city with its thronging crowd,
No market with its clamour loud,
No magistrates dispense the laws,
No advocate to plead the cause,
No sounding bugle calls to arms,
No bandits rouse to dread alarms,
No courser scours the grassy plain,
No lion shakes his tawny mane,
No carriages for weary feet,
No waggons jostle in the street,
No well-tilled farms, no fenced field,
No orchard with its welcome yield,
No luscious fruits to engage the taste,
No dainties to prolong the feast,
No steaming car its weighty load,
Drags with swift wheel o'er iron road,
No distant messages of fire,
Flash, lightning-like, through endless wire,
No church with tower or tapering spire,
No organ note, no chanting choir.

III.

Must then the poet subject want
Because the works of man are scant ?
Where human fabrics there are none,
We praise the works of God alone ;
For aye abide the eternal hills ;
For aye its flood the river fills :
For aye the pines of evergreen
Brave the hard frosts of winter keen.
The treasures of ice and snow
Do their Creator's glory show,
And Nature's God His power displays
In Arctic regions many ways.

Prevails the art of puny man
A river wide with bridge to span,
Yet who the instrument may find
With icy chains its flood to bind ?
And when the months of winter's reign
Relax their tightened grasp again,
What mortal spirit might be bold
To loose the frozen fetters' hold,
Melt with soft heat the lessening snow,
And bid the rivers bounding go !

IV.

The patient Indian of the north
Sees nought to call ambition forth ;
Pine-trees and snow, and hills and sky,
Are all that meet his restless eye.
What lure has he to worldly greed,
Whose chase supplies his every need ?
The reindeer's flesh his frugal fare,
Their hairy hides his garments are ;
The fox and sable yield their life,
To buy his axe and gun and knife.
His shifting tent and simple ways
Remind of patriarchal days ;
His generous welcome still may vie
With Abraham's hospitality ;
His ready skill and active sense
Betoken keen intelligence.
Try, stranger, frame his bark canoe,
Or shape and lace his long snow-shoe :
Essay the woodland fire to light
With flint and steel on rainy night.

V.

The Northern Indian has enough
For him of rail and telegraph ;
On frozen snow the train he rides
More smoothly than on metal glides :
And distant tidings he can show
From footsteps printed on the snow ;
Will tell you where the traveller's home,
Whither he's gone and wherefore come :
His business, actions, all confessed
By tracks upon the snow impressed.
When white-man to the Indians came
What taught he them but sin and shame ?
Alas ! that such the arts he tries
Poor savages to civilise.

VI.

In eastern land has set the sun,
In eastern world the day is done ;
In gloomy night and darkness drear
Is wrapt the eastern hemisphere ;
Then Youcon's flood sees morn awake,
On Loucheux hills the shadows break,
And morning sun its radiance pours
On far Alaska's ice-bound shores.
In Eastern land the Sabbath chime
Has ceased its call at evening time :
In eastern world the homeward crowd
Returning leave the house of God ;
Is hushed the voice of prayer and praise
In hemisphere of older days ;
Then Loucheux voices tune their hymn
Mid dreary winter's twilight dim ;
On Youcon's bank ascends afar
From feeble band the voice of prayer.

VII.

In Arctic regions hearts are found
That with the love of Christ abound,
That joy the whole day long to pore
O'er lesson-book of sacred lore,
That gladly leave the reindeer chase
To meet the messenger of grace,
And humbly learn in frozen air
To trust a Heavenly Father's care.
Shall not these exiles put to shame
Some who disgrace the Christian name
In lands that centuries ago
The word of truth were taught to know ?
Alas ! that Albion's favoured land,
That lends her light to distant strand,
Should many a sadder tale unfold,
Where skies are warm and hearts are cold.

VIII.

'Neath skies with stars that never set,
But round the pole still circle yet ;
Where streamers of magnetic light
Enliven winter's lengthening night ;
Where niggard suns must stint their ray,
To spend on climates far away ;
There Christian brethren bend their knees
In shelter of the forest trees.
Hearts that with heavenly fervour glow
Are found amid the Arctic snow ;
And in the dreadful day of doom,
When all the dead to judgment come ;
When worldly sentence all reversed,
The first are last and last are first :
What if these tribes of sallow face,
Hindermost now of human race,
Their want and poverty lay by
For robes of immortality ?

IX.

When reindeer migrate to the north,
When bear and sable sally forth,
When birds and rabbits change to brown
Their winter garb of snow-white down ;
When bashful earth in vest of green,
With snowy veil uplift, is seen,
The sun his chariot mounts on high,
And lingering days no longer fly ;
Then latest of all earthly lands
The spring revisits Arctic strands ;
As when, eight months of Deluge passed,
Noah's thankful eyes beheld at last,
Amid the waste of waters drear,
Once more the mountain tops appear :
So joys the dweller in the north
Once more to greet the face of earth,
And scan with thankful heart again
Where eight months' snow have deeply lain,
Mid moss and herb, his hidden store
Of berries disinterred once more.

X.

And so, thank God, a moral spring
To Arctic lands her way doth wing :
In frozen climes are hearts that melt
When Christian influence is felt,
And heathen darkness yields its sway
To brightening light of Gospel day.
In southern climes the summer's o'er,
And harvested the autumn store,
Yet souls unsaved still careless roam
Unready for their wintry tomb.
Oh ! will they not a lesson own
From natives of the Polar zone,
And chafe to a returning glow
Their chilled life-current's slackened flow ?
Revive their bosom's feeble fire
Ere it in earthliness expire ?
Then welcome to their heart's embrace
All brethren of the human race,
And constant seek their heavenly goal,
As points the magnet to the Pole ?

NOTE.—On the preceding page we give the portrait of a chief of the Tukudh or Loucheux Indians. Archdeacon McDonald thus describes their appearance : "The Tukudh are an athletic and fine-looking race, above the average stature, and well-proportioned ; they have black hair, fine sparkling eyes, well-set teeth, and a fair complexion. They perforate the septum of the nose, and insert two shells joined together and tipped with a coloured bead at each end. Their dress is a kind of peaked shirt, made of deer-skin, dressed with the hair on, and trousers to which shoes are attached. The hinder part of the shirt is fringed with fancy beads and small leather tassels, wound round with porcupine quills, and strung with the silvery oleaster. The hair is tied behind in a cue, and bound round the root with a fillet of shells and beads, and loose at the end. The tail feathers of the eagle or fishing hawk are stuck in the hair at the back of the head."

A YEAR'S PROGRESS IN JAPAN.

HE Society's work in Japan is grouped about four centres:—Tokio, the capital; Osaka, another important city in the large main island; Hakodate, in the northern island of Yezo; and Nagasaki, in the southern island of Kiu-Shiu. Work is carried on also, from Osaka, in the fourth large island of Shikoku, but there is no resident missionary. The letters received from our missionaries during the past few months tell of "a rapid extension of the Lord's work 'all along the line'"—words in which the Rev. G. H. Pole refers to the work of other societies as well as our own.

Let us begin with the north. Yezo is a wild mountainous country, about the size of Ireland. It is thinly populated, and the missionary has long distances to travel from village to village. The little flock in and around Hakodate has been increased, and the Rev. J. Batchelor writes, "The prospects of the future are more bright and cheerful than I have ever experienced them to be."

Last spring the Rev. Terata visited Kushiro, a new out-station on the coast, 200 miles to the east of Hakodate. He is one of the three first Native C.M.S. clergymen in Japan, who were ordained at the beginning of the year. From his journal we have an interesting account of the expedition. He says:—

There are two or three families of Christians living in or near Kushiro. They are in connection with the Episcopal Church in Hakodate, and have only lately come to Kushiro. Only once before has there been a Christian preacher here, and that was last year, and to hear him preach 200 people assembled. During the first week I stayed, every night I held Scripture classes for the benefit of some who were wishing to be baptized before my departure. They had been taught more or less by the other Christians, and I found them eager listeners. About thirteen or fourteen assembled every night. On the Sunday I baptized two men with their wives and one single man, and arranged that there should be service in one of the Christians' houses every Sunday.

Thus Kushiro promises to become a centre of light for the surrounding district. Thence Mr. Terata went to another town thirty miles distant, and to a third, about ninety miles from Kushiro. Then three days' sail brought him back to Hakodate.

Mr. Batchelor's work among the Ainu progresses slowly at present, but the seed is being steadily sown. Our readers will recollect the letters about this interesting race of aborigines given, with illustrations, in the last November number of the GLEANER. A school has been started for them at Horobetsu; there are already thirteen pupils, and Kanari Taro, the first Ainu Christian, has been appointed schoolmaster.

From Tokio, where the Rev. J. Williams is working single-handed, come encouraging accounts of the earnestness and missionary zeal of a small but rapidly growing Church:—

Where a congregation nearly doubles itself in the course of a year; where such a congregation, numbering only ninety-four members, most of them very poor, raises, without any foreign help, a sum of £70; where it can point to a fair number of voluntary workers, and several paid by itself, working zealously and unostentatiously as evangelists, the result may be considered satisfactory.

At the two preaching stations in Tokio the Christians help right loyally. "Night after night," says Mr. Williams, "they have stood by my side, and joyfully, and often powerfully testified for Christ." The flame is beginning to spread now to two out-stations. Surely we see the secret of this success in the following extract from Mr. Williams' letter:—

I am glad to say that the members manifest an intensely prayerful spirit. It is no unusual thing for them to have a week of prayer-meetings, when they feel the need of being stirred up, and this is followed, naturally, by fresh aggressive efforts on the great mass of those who are still "without hope, and without God in the world."

From Osaka the work has been carried on among the out-

stations with varying success. At one or two there has been discouragement, and little or no progress. The students of the Osaka Divinity School help in the evangelistic work in their Easter and summer vacations, but it is "undermanned in the number both of foreign and Native workers." Others of the out-stations, however, give us cause for much thankfulness. In Osaka itself, we hear that the work at the Divinity School, of which the Rev. G. H. Pole is Principal, "has taken a great bound since the beginning of the year, and the College is now practically full (only one room being vacant), and the whole system in thorough working order."

But it is in the southern island of Kiu-shiu that the recent progress has been most marked. The Rev. A. B. Hutchinson writes that "a special call for thanksgiving is found in the extraordinary increase of inquiry into Christianity, and corresponding enlarged opportunities of preaching the Gospel, which mark the closing months of 1887." This is illustrated in the town of Nagasaki by the less indifferent attitude of the official classes. One of the catechumens there is a young Government official, who was introduced to Archdeacon Maundrell's notice through the governor of the town, as one wishing to become a Christian. Mr. Maundrell has also been repeatedly visited of late by Buddhist priests, and on one occasion seven of these came together and "listened most devotedly" as he spoke to them of the essential Gospel truths represented in some pictures hung up in his sitting-room—Christ leaving the Praetorium, and some other pictures of the Crucifixion and Ascension—which they greatly enjoyed studying. A new book shop in connection with the British and Foreign Bible Society has lately been opened in the town, making a third centre for evangelistic effort. Preaching has been kept up regularly, and Mr. Maundrell hopes for large results in due season. "There is unmistakable evidence," he says, "in the greater hopefulness of the Christians, and in the increase of more reasonable and less deceptive inquiry from outsiders, that Nagasaki even, though from the first one of the most deeply prejudiced and hardest places in Japan, is beginning to move, and about to partake in the onward movement of the rest of the empire towards Christianity."

But if Mr. Hutchinson's words quoted above are true for Nagasaki, they are still more so for the outlying parts of Kiu-Shiu. During the past year for the first time a C.M.S. missionary has settled away from a treaty port, which can only be effected by means of a passport renewed every few months. The Rev. J. B. and Miss Brandram have taken up their abode in the important city of Kumamoto. One of the chief events of the year at that place has been the opening last August of a little church, holding about 150, and "built entirely from plans by, and under the direction of, the Christians themselves." They also conducted the opening service, at which the church was crowded, numbers of Christians from the other two (American) churches being present, besides a good many heathen. The Native Christians have also shown their energy in the getting up of an English-teaching school, managed entirely by a committee of themselves. There are already forty or fifty boys and young men, and about twenty girls, many of whom are the children of people of influence: "Two judges, two army doctors, and a major send their children." As the school has been started as a means of spreading the Gospel, the last half-hour of each day's work is devoted to a Bible-lesson. After writing of the school, Mr. Brandram adds:—

I have also, four times a week, a class for officers of the garrison. Eighteen officers attend—sixteen doctors and two captains. Each time I speak for ten minutes or so on religion. We are going through St. Matthew's Gospel. They have all bought New Testaments, and bring them, and follow the lesson. Both at the schools and at this class the Bible-lessons are given in Japanese.

THE JAPANESE DRAWN BY THEMSELVES.



JAPANESE WORKMEN : 1. THE TUB-MENDER.

A SERIES of clever little Japanese drawings, in bright colours, on silk, lent to us by the Rev. W. Andrews, our missionary at Hakodate, in the Island of Yezo, will very vividly pourtray some phases of Japanese life. We have reproduced them, but of course the loss of colour makes a great difference. This month we give four sketches of Japanese workmen. Mr. Andrews writes :—

1. **THE TUB-MENDER.**—A Japanese tub-mender earning his 25 cents (1s.) a day. The tub he is mending would be used for vinegar or sauce. He keeps the tub in position with his feet, while he hammers down the new bamboo hoops. He sings as he works.

2. **THE BLACKSMITH.**—The village blacksmith in Japan working at a piece of red-hot iron he has just taken out of the forge. He sits to his work, with a bit of greasy matting or cloth under him.

3. **THE CARPENTER.**—A Japanese carpenter earning 30 cents (1s. 3d.) a day. In contrast to our own, these carpenters draw the saw and the plane towards them, and, sitting on a piece of matting on the floor, use their feet very adroitly for holding the wood. The trade of a carpenter is honourable, and he ranks before a merchant or shopkeeper.

4. **THE STONEMASON.**—A Japanese stonemason smoothing a stone for the foundation of a building. The blue and white cotton cloth on his head protects him from the fierce rays of the sun. His tight-fitting trousers and coat are of dark blue cotton. His sandals, called "zori," are only used out of doors in dry or dusty weather. They cost about 8 cents, or 4d. a pair.



JAPANESE WORKMEN : 2. THE BLACKSMITH.

(Continued from page 107.)

In October last Kumamoto received a visit from the Bishop (Dr. E. Bickersteth), when thirty persons were confirmed; and the first Kiu-Shiu Local Church Council was held there at the same time, and passed off very satisfactorily. This Council was in connection with the Native Episcopal Church

of Japan, which was formed at the beginning of last year. Catechists and delegates from other parts of the island were present, and the Sunday services during their visit were large and encouraging. There have been a good number of baptisms during the year. Fifteen men—most of them the sons of tolerably well-to-do people—and three women were

baptized the evening before the Confirmation. Of this number three were soldiers, and Mr. Brandram writes of them :—

I am especially interested in these soldiers, they are all very earnest. They belong to the military hospital. One of them, a private, had, through drink, been continually in disgrace. He was in prison for over a year. His changed life has been the means of blessing to the other two. His time of service has expired, and he has gone back to his native village : the last report of him is that he has hired a temple, and is preaching to the villagers !

We hear also of "inquirers in many villages in this district," and of "entirely new work in two places" in the province of Hiugo. In these two places—respectively forty and eighty miles distant from Kumamoto—the Gospel has been introduced by Japanese masters in Government schools who have embraced Christianity. Fifteen converts, mostly, if not all, young men, have been baptized as the result of their faithful testimony. In one of these villages there was a great deal of persecution in the autumn, "which only brought the Christians more entirely together." "I hear," says Mr. Brandram, "that some forty met together in this village to keep Christmas Day ! Koga has left off teaching in the school, and these people pay him four dollars a month for teaching them." T. F. V. B.

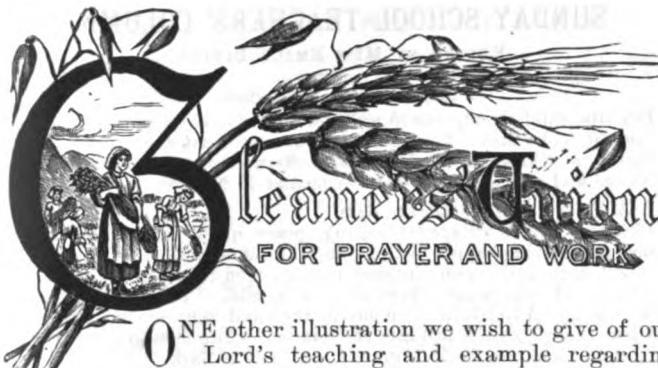


JAPANESE WORKMEN : 3. THE CARPENTER.



JAPANESE WORKMEN : 4. THE STONEMASON.

(To be concluded in our next.)



ONE other illustration we wish to give of our Lord's teaching and example regarding "the path appointed" and "the hour appointed." In the May *Gleaner* we saw how solemnly He spoke of them while "beyond Jordan." Now it was at that very time that the message reached Him from the sisters at Bethany that Lazarus was sick (John xi. 3). Immediately we are told that "Jesus loved them," and yet that "He abode two days still in the same place where He was." No hurry; no movement by impulse, not even the impulse of love. "Then, after that," "Let us go into Judea again." The disciples are puzzled: How strange (they think) are our Master's ways!—first He flees from the Jews who would stone Him (chap. x. 31, 39, 40); then He speaks of going back to them! Yes; because the "path" and the "hour" are appointed in each case.

Now observe His reply to the disciples' objection: "Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because He seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him." As if He would say, "I am not walking in the dark: I know where I am going: it is all daylight to Me: I cannot stumble, or go wrong: and the appointed 'twelve hours' of My life are not gone yet."

It is not possible in a line or two to unfold the deep meaning of this wonderful saying, even in its application to the Lord Jesus Himself: and then we have not touched its application to ourselves. It may be asked, justly enough, Are not we different? We know not the way we are going: to us it is not daylight: we cannot see a step before us. Well, instead of at once solving this difficulty, we invite our Gleaners to think this matter out, and to send us their thoughts. The question is, How does John xi. 9, 10, apply to us and our path in life?

The amount received so far for the Gleaners' "Own Missionary Fund" is £153. We may now mention that we propose, in accordance with the plan indicated in our March number, and with the notice given in our April number, to devote all sums for the Fund received up to Oct. 31st to the first year's expenses, that is, passage-money, outfit, maintenance, &c., of Miss Katharine Tristram, who is to sail in that month for Japan. Sums received from Nov. 1st onward, many of which will be the renewed annual offerings of those who have already given for the first year, will be reserved for "Our Own Missionary" of next year, whoever that may be.

Our GLEANERS' UNION roll, up to June 12th, had reached 11,932. If the remaining eighteen days of the month should add 68 members, we shall have enrolled exactly 12,000 in exactly two years. We do thank God, however, not so much for the numbers, as for the testimonies continually coming in to the spiritual benefit derived by many from their membership, the increase of zeal and interest and loving ingenuity in the cause, the "much prayer" that has been called

forth. Will our Gleaners remember that their letters are always welcome, whether about themselves personally or about plans and methods of work? They cannot always be answered quickly, if at all; and those meant for publication may often have to wait; but they are none the less truly valued.

The same old Anglo-Indian officer who has twice so kindly given us £10 10s. to make a Gleaner a Life Member of the C.M.S., and whose gifts have been used to confer that privilege on Miss Lucas and Miss Nugent, has again repeated his generous and graceful benefaction. He has left to us the choice of the Gleaner to be enrolled as a Life Member in virtue of his donation, and we have selected Miss Emily P. Leakey, of Exeter, an ardent C.M.S. worker, and Editor of the Devon and Exeter Localised Edition of the *Gleaner*.

Some of our Gleaners are already beginning to be curious as to what will be the text for next year's motto card. Three or four very good and suitable texts have been sent us. Any that are sent will be carefully considered before we decide. So many have written to say that this year's motto has proved a message from God unto them, that we feel it is no light thing to choose the next one. But we shall look for His finger to indicate the message He would send us.

LETTERS FROM GLEANERS.

Encouraging words from Scotland.

(This is just one specimen of many letters of the kind which we are constantly receiving. The writer is a stranger to us.)

I have found answering the questions on the *Gleaner* a great help in fixing details, names, dates, &c., more clearly in the memory; but it needs no additional incitements to induce one to read every word of the *Gleaner*. I should like to take this opportunity of thanking you for the many helpful hints, and for the wise words of counsel given in its pages. I have often found your remarks on Deut. xii. 18 as a command a great help in the past busy months. When so-called "secular" duties claim such a large share of time and strength, the recollection that our Master commands us to rejoice before Him in all that we put our hands unto, checks the tendency to do, in a half-grudging spirit, those things that make more direct work for His cause impossible.

Although it is not long since I became acquainted with the *Gleaner*, it is now always eagerly watched for, and greatly prized, while its Editor and the contributors to its pages seem like personal friends.

I have never had the pleasure of being at Salisbury Square, but my sisters and I endeavour to keep the hour, or a portion of it, 4—5 on Thursdays, when we can meet with you in spirit.

I find "gleaning out of the field of Holy Scripture" a great pleasure and stimulus. I mark the "Gleaner passages," as I find them in my Bible, in red ink, so that they stand out as distinct from other marked passages. They have grown so numerous, I was thinking the other day I would begin to classify them as "God's purposes of mercy," "Commands to His people," and "Promises of blessing."

B.

Maps.

I see K. T.'s request for C.M.S. Maps. May I venture to offer her a suggestion recently made to me, and which I have begun to carry out? In the C.M.S. Report there are a number of missionary maps; these I have cut out and pasted on to cardboard, and am now going to underline in red the principal missionary centres. Underneath a map thus mounted information as to the work going on in the chief stations might be written.

I also find it helpful to collect from the Report the special needs of each Mission as its turn comes round in the Cycle of Prayer; and I think it makes the daily intercessions more definite and pointed to do so.

A NEWLY-ENROLLED GLEANER.

In a Rural Village.

Perhaps it may encourage some to persevere, notwithstanding small results, to hear how a little sale of work held in an agricultural district for the C.M.S. prospered year by year:—

1878	£2 8 2	1882	£7 6 4
1879	4 3 0	1883	10 0 0
1880	4 17 3	1884	10 14 0
1881	6 0 3	1885	11 15 4

Owing to change of residence, the work was given up. In 1887 I started again with a "Basket" this time, which realised in 1887, £3 14. 5d.; in 1888, £3 16s. 1d. The following extracts of letters from a dear old Christian man, aged eighty-nine, who has three times contributed to these little sales, may interest the readers of the *Gleaner*:

"Dear Mrs. — It was a pleasure to me that the brackets made so much for the C.M.S. A few months since I made a frame for Lord

Shaftesbury's picture, almost my last work. I have put it in a case to be sold for C.M.S., and hope you will receive it safe. . . . I have supported the C.M.S. nearly sixty years."

"Feb. 7th, 1888.
Dear Mrs. — As so many ladies are going out as missionaries, I hope you will be able to find Christian ladies to work for them. It gives me pleasure to send a pair of brackets for the C.M.S. [I might mention that on the first occasion he sent a nice garden chair made by himself.] It is the last I send, as the infirmities of age try eyes and fingers, but I look to the Lord to be the strength of my heart and my portion for ever."

Will not other joiners and carpenters "go and do likewise?"

S. E. M.

[In sending this, "S. E. M." asked to be enrolled as a Gleaner. The address she enclosed is mislaid. Will she please send it again?]

From a Young Man in the Midlands.

I became a reader of the *Gleaner* in 1876, and have been a regular reader of it since then; and I have thanked God many times for the spirit He has given me to do some little work to help forward the grand, noble, loving C.M.S. If it had not been for the regular reading of the *Gleaner*, I think my zeal for helping forward the dear Saviour's kingdom would have been much like what we see in so many of our professed members of Christian churches, cold or dead. Thank God for the Spirit of the dear Lord and Saviour to fill us! and then, oh! we long to do far more than it is possible for many of us to do in the way we think we would; but He does show us there is work to do at home when we cannot go abroad. If it had not been for the love that possessed my soul by Christ Jesus, I should not have responded to the "Half as much again" appeal that was made a few years ago; if I had not read my *Gleaner* I should never have been moved to get others to take it in; and now, thanks be to God! I am about to order five dozen copies, having, by God's good grace, disposed of four dozen for several years past, hoping and praying that the good work He has begun in me, by reading the *Gleaner*, may also be blessed to many others by their reading.

A. W.

Monthly Gleaner Examination.

Questions on June Gleaner.

1. State some reasons why the Nyanza Mission should not be given up.
2. Give a short account of seven remarkable years of labour in West Africa, and notice some of its blessed results.
3. What was the origin of Kiesiutini, and what evidences have we of the reality of the Christianity there?
4. South India.—Mention the death of two honoured missionaries, some encouraging progress in the Telugu country, and the opening of a memorial hall.
5. Mention the present position of one old and two new Missions among the Hill Tribes of India.
6. Notice (1) a curious recognition that sin unites for worship, even among heathen; (2) An instance of the deliberate practice of sin in preparing for heathen worship.

Texts for Bible-Searchers.

WORKERS. V.—THE NATURE OF THE SERVICE.

III.—Bold and Courageous.

1. We were bold in our God
2. Fear not, but let your hands be strong
3. Quit you like men, be strong
4. He that winneth souls is wise
5. Deal courageously, and the Lord shall be with the good
6. Strengthen ye the weak hands, and confirm the feeble knees

Bible Questions.

(From *The Missionary*, Edited by the Rev. H. B. MACARTNEY, Melbourne.)

31. Show that the word "temple" is applied in the New Testament (a) to a building; (b) to Christ; (c) to the Church; (d) to the individual Christian.
32. Show that the word "Church" is applied (a) to the whole body of the faithful; (b) to Christians in a special locality; (c) to a Christian family.
33. What are the four solemn "one things" of the New Testament?
34. It has been said that the object of preaching is to open prison doors, and that the object of opening prison doors is that disciples may preach. Prove this from the Bible.
35. The words "a little while" came from Christ's lips eight times.
36. In one Gospel Jesus speaks of "little faith" twice as often as He speaks of "great faith." Give the six passages.

Gleaners' Union Roll Call.

"They rest from their labours."

Mrs. Dyer, Par Station, Cornwall, No. 1,543, May 14th.
Miss Maria Jane Last, Trimley, Ipswich, No. 1,765, Nov. 30th, 1887.

SUNDAY SCHOOL TEACHERS' COLUMN.

EDITED BY MISS EMILY DIBBIN.

Missionary Address.

Describe child attempting to walk on a pond covered with duck-weed because it looks firm. Things are not always what they seem. Some things seem good and are bad. [Illust.—Syrup that is poisonous.] Some seem bad and are good. [Illust.—A medlar.] Now see—

I. A THING THAT SEEMED BAD.

Pleasant African village (Oshogun)—peace, quiet, plenty. Little boy named Adjai living happily with parents, brothers, and sisters. Suddenly, at night, men rush upon sleeping people—men murdered, women and children made slaves and driven away to be sold. [Describe cruelties of slave-trade.] Adjai torn from his mother and sent among strangers. His fear that he should fall into the hands of white men so great that he tried more than once to kill himself. All looked dark.

II.—YET WAS GOOD.

Adjai was bought by a Portuguese slave-dealer and shipped for the West Indies, but captured by a British man-of-war and carried to Sierra Leone [explain existence of Sierra Leone], where taught to read and write, and above all, about the true God. After a time baptized by name of *Samuel Crowther*. Diligent in his studies, he was made a schoolmaster and tutor in Training College, and finally ordained—the first black clergyman. Then returned to his own country (Yoruba) to teach his fellow-countrymen, and there met his aged mother, and had the joy of seeing her baptized. After many years' labour, went to the River Niger, where many became Christians, and eventually was consecrated Bishop.

See how much good came from what seemed only bad. Good for Adjai, his mother, and many Africans who learnt of the Lord Jesus from his lips. Let us always remember Rom. viii. 28, and trust God in our greatest troubles.

Note.—For details concerning Bishop Crowther's life, which should be mastered by the teacher if the address is to be interesting, see C.M. GLEANER for 1878.

Anecdotes and Illustrations.

A PRESSING NEED.—A Youcon Indian while pleading with Bishop Bompas to send a missionary to his tribe, pointed to a smouldering fire, saying, "That is how you left us. You kindled the fire of the Gospel among us, and have left it intended to die out again. Why have you done this?"

A HELPLESS GOD.—A Singhalese clergyman speaking of his heathen bringing up, writes: "I was my grandfather's pet, and was fond of him too, as he was so kind to me. Every morning he was in the habit of visiting his little sanctuary and of offering flowers before the image, and repeating verses in praise of Buddha. In these devotions I took an active part. One day, when I was in the sanctuary with my grandfather, I saw an arm of the image broken. My grandfather was alarmed at this, and asked me if I had done anything to the little Buddha, suspecting that, as I was attending a Christian school, I might have done it for mischief. I was not the author of the mischief; but the circumstance made an impression on me of the utter helplessness of images. 'What poor savours they must be!' I thought."

TWO SCHOOLFELLOWS.—Two Hindu boys left the Tinnevelly Missionary College, having agreed that they would confess their faith in Christ as soon as their parents died. After three years, one of them died suddenly of small-pox, being still a heathen by profession. His friend was so shocked that he determined to brave the persecution which he felt sure would follow, and at once applied for baptism. His circumstances changed unexpectedly after his profession of Christianity, and he not only met with no persecution, but became the sole support of his father and mother.

A LITTLE CHILD'S TESTIMONY.—A little girl named Marial, in South India, went to visit her heathen grandmother, and while there was seized with fever. The old woman took the child to a magician, who fetched some ashes to throw over her, according to heathen custom. Little Marial began to cry, and said, "I am a Christian child. Don't throw ashes on my body." Both the magician and the grandmother were struck by the child's words, and being ashamed of their conduct, let her alone.

BLESSED ARE THEY WHICH ARE PERSECUTED FOR RIGHTEOUSNESS SAKE.—The Rev. J. C. Hoare wrote from China: "Two years ago an old eye-doctor from this place came to the chapel, and after attending for some weeks, expressed a desire to be baptized. He was, therefore, admitted as a catechumen, but after some time he disappeared. On inquiry, we found that the members of his family were persecuting him and keeping him from the chapel. We could do nothing but pray for him. More than a month passed away and we saw nothing of him, till one Sunday morning the old man appeared in the chapel, carrying his god of medicine, a wretched little mud idol, in his hand, and saying that he could keep away no longer—that he must be baptized, for his only hope was in Christ. He was in due course baptized, and since that time he has been most zealous in proclaiming his Saviour's love to those about him. Often have I seen the small wizened man, his face radiant with smilee, on a Sunday morning with a stranger by his side, whom he had brought to hear the Gospel in the chapel."

A WORD TO LADIES' WORKING PARTIES.

SIR.—The association of ladies for work to be sent abroad for sales is most excellent indeed, and opens a way of helpfulness to many who can only give the labour of their hands. There are, however, one or two words of caution which I should like to offer to such associations.

1st. As to the making of articles.—So much time is expended in making things which are utterly unsaleable—at all events in that part of the world for which they are intended.

A letter which was lent me to peruse the other day was from a lady in the tropics, who says that she is in a lonely station, the only other European lady in the neighbourhood living some miles away. The people to buy in her vicinity therefore would be well-to-do half-castes and Natives. The box sent her, most kindly, by some friends at home, contained mostly things of which such people did not know the name, much less the use, and are therefore useless to her for purposes of sale.

2nd. As to the freshness of the articles.—They have to be sent so far, and the costs of freight and duty are so heavy, that surely the goods ought not only to be well-chosen but in good condition.

Some years ago, when at a C.M.S. Mission Station, I saw some articles which had been sent out for sale. Notwithstanding their faded condition, I thought there was an unmistakable air of familiarity about them. I inspected them more closely, and found that they were indeed the very same which I had seen a lady make four years before for a local sale of work in a village in the South of England. On inquiry I found the missionary had received the articles from Ireland! The original cost had been but 1s. each, therefore the material was nothing to begin with, and as they had been on their travels for four years you will not wonder at my having alluded to them as "faded." I have heard some few "missionary sights" over such unsaleable goods, and the question, "Is it fair to send such things?" does rise to one's lips. It must be remembered that things spoil much more readily in tropical climates than in our own, and if not fresh enough to command a ready sale, they must be stored. This is a difficulty *at home*, but how much greater *there*, where the raids of white ants and a host of other destructive little insects have to be provided against, and where the articles must be constantly taken out into the garden and laid open to the sun to prevent mildew!

Let the workers at home think of the missionary's wife, burdened with the extra care of these faded unsaleable articles, when she already has a boarding-school, perhaps, to attend to, the language to study, the converts to see and to visit, and medicine to prescribe for Native women and children, and I think they will consider twice before packing into the box those things which have already done duty at more than one English sale, and proved themselves thereby unfit, at all events, for such a long voyage—not indeed worth the carriage, and certainly not worth the worry they will cause the missionary.

3rd. As to the pricing of articles.—When the high duties are considered, I do think that the articles packed in England should be priced only according to the cost of material, it being left to the missionary's discretion to reprice them after their receipt. He could easily appraise the worth of the labour expended on the making when the price of the material is given. If the articles have a high value placed upon them, so much the more must the missionary pay before receiving them.

Say he has to pay 30 Rs. (about £3) before he can open the box. When he opens it, we can fancy him standing over it in dismay with his wife (this is no imaginary case), pulling out first one thing and then another. The articles have the whole English price—and a very high one too—put upon them. Were they to go to twenty sales they would not fetch the sums named. Here is the shabby article which has seen much "saie service" already, and there is the "useless thing which always hangs on hand." Husband and wife sit down to make a calculation, which shows them that if they sell the things they will only just cover the sum they have paid for the box, leaving no balance for their work, and if they do not sell the things they will be out of pocket. Meanwhile the £3 is gone—much as it was needed—from their slender purse, and they must get it again when they can, for alas! this box, which was promised for a sale before Christmas, did not arrive until the sale, which was duly advertised in prospect of its contents, was a thing of the past by nearly two months!

I might suggest that when it is decided to send a box to any station, the Secretary of the Association, or the lady interested, should write and ascertain direct from the missionary what articles are saleable in his *special locality*. She could also at the same time find out the date most suitable for their sale, and, by applying to any of the forwarding agencies, could ascertain the different dates of sailing of their vessels; by which means no disappointment from the non-arrival of cases would be experienced.

In Miss Waring's beautiful hymn occur the lines, "I ask Thee for a thoughtful love, By constant watching wise," reminding us that loving help can only be of real value when it is *thoughtful*. May the Lord teach us in future to double the value of our gifts by putting thought into them, *below, above, around*.

"A PACKER."

HOME NOTES.

SINCE the Anniversary, some interesting offers of service have been accepted by the Committee, viz., (1) the Rev. T. H. Harvey, B.A., of Exeter College, Oxford, Curate of Portsea; (2) Mr. C. S. Edwards, M.R.C.S., L.R.C.P. (London), and (3) Mr. Marcus Eustace, B.A., M.B. (Dublin), as medical missionaries; (4) Miss Agnes Kate Hamper, for China; (5) Miss Anna M. Tapson, for Japan; (6) Miss Alice Wardlaw Ramsay, for East Africa. Mr. Harvey is appointed to Ningpo, and Mr. Edwards to the Niger. Miss Hamper is one of the ladies who came forward at Keswick last year, and she has been some months at the Mildmay Training Home. Miss Wardlaw Ramsay, who is a niece of the great Lord Dalhousie, Governor-General of India, responded to Mr. Webb-Peploe's appeal for ladies for Africa on the fund raised by his people (but she goes partly at her own charges). She is one of the ladies who did so much work for the Gleaners' Union last winter at the C.M. House. She is to sail for Frere Town immediately. Miss Edith Baldey, whose acceptance we mentioned last month, is also appointed to East Africa, but does not go out just yet.

FIVE C.M.S. students from Islington College were ordained by the Bishop of London at St. Paul's on Trinity Sunday, May 27th, viz.: Mr. R. J. Kennedy, Mr. J. A. Cullen, Mr. J. E. Beverley, Mr. H. T. Robson, and Mr. F. Lawrence. A sixth, Mr. Brown Gold, was at the last moment put aside by the Medical Board, and was ordained for home work instead by the Bishop of Winchester; though it is his full hope to go out by and by. All these six brethren went in for the Oxford and Cambridge Preliminary Theological Examination, and five were placed in the 1st class, viz., Messrs. Kennedy, Cullen, Beverley, Gold, and Lawrence; Mr. Robson obtaining a 3rd class. No other theological college did so well.

THE Rev. G. C. Grubb, who has lately returned from the Winter Mission in India and Ceylon, has undertaken to render occasional service for the Society, as required, by visiting parishes and holding three or four days' special services and meetings for the purpose of pressing home the claims of Christ to the personal service of His people, especially in the missionary field.

SOME interesting meetings have been held at Cambridge in the past month. On Tuesday, May 29th, a meeting of the Cambridgeshire Ladies' Union was addressed by Miss Bromley on her recent visit to India. The same afternoon Mr. Stock addressed forty lady-students from Girton College and Newnham Hall in the Library of Ridley Hall. Several Newnham ladies are Gleaners, and interest in the missionary cause is growing. From Saturday to Monday, June 2—4, Mr. Wigram was at Cambridge, and had private meetings of undergraduates. On Tuesday, June 5th, there was a large gathering of gowns men at Ridley Hall, when the Rev. H. E. Fox, one of the "Winter Missioners," pleaded the claims of India. On Wednesday there was a meeting at the Martyn Memorial Hall to consider the call from East Africa involved in the sad death of Bishop Parker, when Mr. Lang spoke, and also the Rev. W. R. Blackett, Parker's brother missionary in India, and now of Nottingham.

THE first prize given by the Christian Evidence Society in their recent examination was gained by Mr. H. J. Hoare, a student at the Islington College.

The Whitechapel Missionary Week.

MOST Anniversaries, even where missionary interest is strong, consist of Sunday sermons and a Monday meeting (perhaps two). Who would have thought of choosing the East End of London as a place to try a series of meetings for a whole week? This is what the Rector of St. Mary's, Whitechapel, the Rev. A. J. Robinson, has done. He began last year with the F.S.M. week, and this year the plan was repeated, with remarkable success. Miss S. L. Mulvany, of the C.E.Z.M.S., has kindly sent us the following account of it:—

DEAR MR. EDITOR.—It is a pleasure to accede to your request, and to write some details about the Annual Missionary Week at Whitechapel, in which it was my privilege to join in February last. On Sunday interesting missionary sermons were preached in the morning by the Rev. T. Pratt, M.A., Vicar of St. Stephen's, South Lambeth; in the afternoon by the Rev. D. Reakes, and in the evening by the Rev. P. K. Fyson, C.M.S., Japan. About 700 boys and girls of the five parochial

Sunday-schools were assembled in the afternoon, when I gave a missionary address, showing some curiosities.

Monday Evening.—I spoke at an aggregate "Mothers' Meeting" of Spitalfields and Whitechapel women. Nearly 400 present.

Tuesday.—At 8. P.M. the Rector's wife had an inaugural working party of young women. After my zenana missionary address, another lady, who comes from the West End to help, gave an interesting account of the aims of the Gleaners' Union, inviting all to join.

Wednesday.—The afternoon was devoted to a Clerical Conference upon the support of Missions in the Deanery of Spitalfields. A Conversazione in the evening was the central event of this F.S.M. week, and the largest social gathering of the year. There was also a combined effort held in the Whitechapel Schoolrooms; the Rev. Prebendary Billing, Rural Dean, presided. Over 1,000 were present. During the first hour various attractions kept people moving about—the social tea-table, a capital loan exhibition in another room, and in yet another a bookstall with missionary publications for sale. This was presided over by the Whitechapel C.M.S. Secretary, Mr. Deckes, whose brother is in East Africa. The volunteer "Mission-Choir" of Whitechapel, under one of the clergy, the Rev. D. Reakes, sang missionary pieces. At all these gatherings the hymn "Daily, daily" was sung, which the Uganda martyrs used when dying. The Rev. J. G. Garrett, C.M.S., Ceylon, gave two short stirring addresses about the missionary work in that island. We then showed some zenana dresses, and I gave two incidents, which illustrate the way that our C.E.Z.M. work and that of the dear old C.M.S. often supplement each other, and by meeting in their influence for good over a husband and his wife, are conducive to the unity of families.

Thursday.—The quarterly missionary sermon was preached by the Rev. W. Ostle. The proceeds of the boxes were announced.

Friday.—There was a working party of ladies at the Rectory for the joint benefit of the C.M.S. and C.E.Z.M.S., which has already realised a good sum at its first drawing-room sale. Again a little sociable "missionary talk." In the evening, after the *Senior Scholars' Tra*, a magic lantern was shown, which had been lent by the C.E.Z.M.S., and another most interesting address given by Mr. Garrett, the Rev. A. Robinson presiding. The scheme for the week had been drawn up with much ability, but it was the prayerful spirit of Pastor and people which made the missionaries feel so refreshed by their visit.

Yours sincerely,

S. L. MULVANY, C.E.Z.M.S.

OUR readers may have noticed a small advertisement which has appeared two or three times on our last page, offering cut flowers from Antibes, in France, for sale, on behalf of the C.M.S. The Rev. D. Simpson has remitted £13 as the proceeds of the sale in the past spring, and remarks that it would have been more but for the accidental omission of the advertisement in the two months for which it was ordered.

WE omitted to state last month that our portrait of Bishop Parker was reproduced from a photograph by Elliott & Fry.

ERRATUM.—The publishers of *Hymns by a Brother and Sister*, mentioned last month, are Roper & Co., Ludgate Hill, London, not Dublin.

Contributions received by the Editor.

To June 9th.

In connection with the Gleaners' Union:—

For Union Expenses: A Gleaner, 10s.; Twenty-four sums under five shillings, 19s. 2d. £1 9 2

For Our Own Missionary: Miss Tucker, 10s.; Miss Ingham, 5s.; Four Sisters and a Friend, in memory of a departed Sister (Ambleside), 5s.; A Contributor from the Ransgate Branch of the Gleaners' Union, £1 1s.; From two Gleaners, Ireland, £1; Gleaner No. 8,761, 10s.; Ladies at Julfa, per Dr. Hoornle, 7s. 6d.; Miss F. E. Bosanquet, £2 2s.; Four sums under five shillings, 3s. 6d. 6 3 6

(Correction: Under this heading in June issue for Miss Norman, 10s., read Mrs. Elliott, 10s.)

For C.M.S.: Rev. G. Edgecome, collection, £1 3s. 6d.; Miss Rose, 5s.; Proceeds of Sale of Children's Work, per Miss Sangster, 6s. 6d.; Five sums under five shillings, 6s. 11d. For Fund raised by No. 5,941: Miss Wilkinson, 5s. 6d.; Seven sums under five shillings, 5s. 2 12 5

Membership and Examination Fees, &c. 3 7 11

Total..... 13 13 0

The Editor has also received:—
For C.M.S.: Thank-offering for Special Mercies, Note x 75,758, £5; Anonymous, for a Life-Membership, £10 10s.; Miss Bentley, £7; "A Servant's Working," per Mrs. J. A. Frere, £9; H. M., 10s. 32 0 0

For the Deficiency Fund: Fifteen per cent., £1 10s.; Misses Edwards, £1. 2 10 0

For the Hannington Memorial Church Fund: W. J. C., 10s. 6d.; Mrs. E. B. Trotter, 12s. 6d.; Miss Rose, 5s.; One sum under five shillings, 2s. 6d. 1 10 6

Grand Total £49 13 6

Topics for Thanksgiving and Prayer.

Thanksgiving for the General Missionary Conference in London. Prayer that its influence may abide, and bring forth much fruit.

Prayer for the Conference of Bishops at Lambeth this month, especially in regard to any deliberations affecting missionary work.

Prayer for the brethren in Equatorial Africa, especially Mr. Gordon and Mr. Walker. (P. 102.)

Thanksgiving for progress in Japan. Prayer for the various stations and missionaries, and for the Native converts. (P. 107.)

Thanksgiving and prayer for Bishop Bompas and his diocese. (P. 105.)

Prayer for the new missionary candidates accepted, and for the newly ordained Islington men. (P. 111.)

Forthcoming Sales of Work.

Mrs. W. Eardley, Cantley Vicarage, Doncaster. Sale July 5th.

Mrs. Kennion, Gerrard's Cross Vicarage, Bucks. Sale July 11th.

Mrs. A. F. A. Dashwood, Wilton House, Shenley, Herts. Radlett Station, Midland Railway. Sale in grounds of House, July 12th. Promoted entirely by villagers.

The Misses Patrick, Hill House, Dovercourt, Essex. Sale August.

The Misses Rowe, Topcroft Rectory, Bungay, Suffolk. Sale Aug. 1st.

Cromer. Sale Wednesday, August 22nd.

THE CHURCH MISSIONARY GLEANER.

THE CHURCH MISSIONARY GLEANER may be ordered through any Bookseller; Messrs. Seeley & Co., 46, 47, 48, Essex Street, Strand, London, W.C.; or direct from the Church Missionary House, Salisbury Square, London, E.C.

The Subscription for the **GLEANER** direct from the Church Missionary House, post free, will be as follows:—

One Copy ... 1d.

For the benefit of our friends who wish to assist in increasing the monthly sale of the **GLEANER**, we have arranged special terms for those who order direct from the Church Missionary House, as follows:—

Current monthly number:—12 copies, 1s. post free; 25 copies, 2s. post free; 50 copies, 3s. 9d. post free; 100 copies, 7s. 3d. post free. Previous monthly numbers:—50 copies, 2s. 9d. post free; 100 copies, 5s. 3d. post free.

P.O. Orders to be made payable to General George Hutchinson, Lay Secretary. Communications respecting Localised Editions of the **GLEANER** to be addressed to Messrs. Jas. Truscott & Son, Suffolk Lane, London, E.C.

All literary contributions and general correspondence to be addressed to the Editor of the **CHURCH MISSIONARY GLEANER**, Church Missionary House, Salisbury Square, London, E.C.

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THE GLEANER PICTORIAL ALBUM. A selection of the best Pictures from the C.M.S. Publications and other sources, grouped together in Countries, and illustrating Natural Scenery, Habits and Customs, and Religious Ceremonies of the People, Scenes and Incidents in Missionary Life and Work, &c., &c. To be completed in three volumes. Volume I., containing Africa, Egypt, Arabia, Palestine, and Persia; Handsomely bound in cloth, crimson and gold, with bevelled edges. Price 5s. each volume, post free. Volume III. nearly ready.

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PORTRAITS OF THE LATE BISHOP PARKER may be obtained at the Church Missionary House. Cabinet size, 6 length, 2s. each. 3 length, 1s. each.

HOW AN AFRICAN CHURCH WAS BUILT. With Illustrations. By the Rev. A. Downes Shaw. Price 4d.

[ADVERTISEMENTS.]

A SALE OF WORK will (D.V.) be held at the Public Hall, Clevedon, on Thursday, Sept. 13th, when Miss Mason, Albert Villa, Clevedon, will be thankful to receive useful and fancy articles for the stall, on behalf of the Church Missionary Society. Please mark prices plainly.

A NEW WAY OF HELPING THE C.M.S. A lady is prepared to furnish surpluses for the Clergy, to their pattern or her own, for the benefit of the C.M.S. Please apply to Miss L., 4, Derby Terrace, Nottingham.

GLEANINGS FROM THE OCEAN. Beautiful Microscope Slides containing from 50 to 70 different Foraminifera from Atlantic Mud; mounted under moveable glass cover, to be sold for C.M.S. at 1s. each. 1 oz. packets of Mud, containing over a thousand Foraminifera (about 50 species), with directions for washing, mounting, &c., post free, 1s. 1d.—Rev. A. H. Delap, Valentine, Kerry.

THE LOWESTOFT SUPPLEMENTAL TUNE BOOK. Composed by J. Downing Farre, and dedicated to the Bishop of Exeter. Price 1s. 6d. Entire profits to the C.M.S. The sum of £11 0s. 1d. has already been paid to the Society. By the sale of the remainder of the edition this can be raised to £50. Publishers: Sampson Low & Co., St. Dunstan's House, Fetter Lane, E.C.

CHURCH PASTORAL AID SOCIETY.

Offices: Temple Chambers, Falcon Court, Fleet Street, E.C.
To carry on the work of this Society at its present rate requires about £18,500 a quarter, or £54,000 a year. The available income last year was only £50,122. To withdraw grants for Curates or Lay Agents most seriously crippled God's work in parishes that must look to outside aid for the means of evangelising the masses of poor contained in them, and there are over 100 applications on the Committee's approved list of cases waiting for aid.

JAMES I. COHEN, *Secretary.*

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, & Co., 20, Bircham Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

THE CHURCH MISSIONARY GLEANER.

AUGUST, 1888.

EDITORIAL NOTES.

TWO unusual and very interesting gatherings have lately taken place at Salisbury Square. On June 13th, Mr. and Mrs. Wigram received at an afternoon social meeting the American, Continental, and other delegates to the General Missionary Conference, who manifested the greatest interest in all they saw and heard, and expressed in the warmest terms their interest in the Society's work. Then on July 11th, exactly four weeks afterwards, the President and Lady Kennaway received in the same way the Bishops from the United Kingdom, the Colonies, the United States, and the Mission field attending the Lambeth Conference. An account of the latter gathering is given on another page.

The Eighty-ninth Annual Report of the Society, which is just out in its complete form as a volume of over 600 pages, and to which every "member" of the Society is entitled, will be found more full of interest than ever; and our colleague who has compiled it will command the gratitude of all readers. Members' copies are duly sent to the local secretaries, and should be delivered by them by the middle of August at latest. Twenty thousand copies are thus sent out. Members should see that they get theirs. A "member" is a donor of £10 10s., an annual subscriber of £1 1s., or a collector of £2 12s. yearly. Smaller subscribers receive the Abridged Report.

We went to press just too soon last month to refer to the appointment of the Rev. R. C. Billing, to the Suffragan-Bishopric of Bedford, that is, to be working Bishop of East London. It is an appointment which has given great satisfaction to C.M.S. friends at home and abroad. Bishop Billing has been an active worker in the cause for many years, first as Association Secretary in Yorkshire, then in his successive parishes, and as a member of the Committee. But his personal relation to the missionaries themselves has been unique; for he was one of the founders, and has from the first been Chairman, of the Missionary Leaves Association, which does so much to assist individual labourers in the field in matters outside the range of the Society's direct support.

The two gallant British officers who were killed last month on the Afghan frontier of India, Major Battye and Captain Urmston, were both Christian men, and hearty supporters of missionary work. Major Battye has been mentioned from time to time in letters from the Punjab published in C.M.S. papers. In the *C.M. Intelligencer* of Oct., 1883, and Sept., 1884, there are letters from the Rev. J. H. Knowles, of Kashmir, about the conversion of a Mohammedan police officer, who first heard the Gospel from Major Battye. Captain Urmston was the eldest son of Colonel and Mrs. Urmston, who are so well known for their untiring labours in various parts of England in the cause of C.M.S. and C.E.Z.M.S. The West Kent localised edition of the *GLEANER* published last month an interesting letter from this excellent young officer, giving warm testimony to the good done by our Missions on the Frontier.

A most interesting book has just been published, the *Last Journals of Bishop Hannington*, edited by the Rev. E. C. Dawson, the author of his life. It contains the full diary of his last journey, which did not come to hand till just as the Life was being published, so that only the final entries could be

inserted; also a most graphic diary of his visit to Palestine on his way out, which has only lately been recovered in Uganda and sent home; also some further notes of his time in England between his two periods in Africa.

Seldom has so moving a meeting been held at the C.M. House as on July 3rd, when the Committee, in the midst of their ordinary business, took leave of four missionaries. The proceedings are detailed on another page; here we only notice what gave so peculiar a character to the occasion. The "Dismissal" proper was over. Two of the American delegates to the recent General Missionary Conference, Dr. Ellinwood and Dr. Pierson, had been present; and when these two brethren successively responded to the greeting offered to them by the President, they spoke almost entirely of the scene they had just witnessed, and with a power and sympathy that deeply touched the hearers. No idea can be conveyed in print of the effect produced.

One remark of Dr. Pierson's on this occasion must be especially noticed. He dwelt on the significance of the fact that the four persons just taken leave of were representative of distinct forms of missionary enterprise. There was the ordained missionary (Mr. Beverley), the medical missionary (Dr. Rigg), the woman-missionary (Miss Wardlaw-Ramsay), and the humbler worker, but not less truly a missionary (Mr. Kelsey), who was to consecrate his handicraft to the service of one of those "chariots of God," the mission vessels on sea and river.

In the *C.M. Intelligencer* of last month there was a letter from Mr. Mackay, quoting some words of Bishop Parker's which expressed his deep disappointment at the failure of the Committee to send out adequate reinforcements. We felt that the dear and lamented Bishop's fears as to the Committee's earnestness in the matter were not warranted, and we said so. And the moment the *Intelligencer* appeared, we received the following very solemn letter from the "Gleaner" whose letter read at the Gleaners' Union Annual Meeting last November made such an impression:—

HARTWITH PARSONAGE, RIPLEY, YORKSHIRE, June 29th, 1888.
DEAR MR. EDITOR.—The C.M.S. magazines came in this morning. By changing Bishop Parker's word "committee" into "members," his meaning is clear, and emphasises the deep lesson of the past half-year.

Some of us are praying, while God would have us be honestly "packing and posting." Our Father must already have sent both men and funds. It is not like His love to give us day by day the agony of seeing doors closed and strength sacrificed in vain, for want of suitable reinforcements. But it is very possible that we ourselves are either hindering some from going out, or else spending in wrong ways our Lord's money.

Lawrence hurled every loyal man on Delhi at the crisis, and so saved the Empire; why will not some dear Christians see now that we must send every man to the front, and keep back nothing in our homes and treasures, if by letting it go the work can be helped?

Could you suggest a day when in quiet union of purpose each member and Gleaner could solemnly lay their treasure at the Master's feet, to be used henceforth as He shall lead?

Those who have done this might be helped to realise the sinfulness of the little wastes and misuse of the past, and so press on with deeper gratitude until the King has taken to Himself His own inheritance.—With very deep sympathy, I remain, yours truly,

L. S. LUCAS.

We will not add one word to this moving appeal. We pray God to impress it on many hearts. And if any of our readers should be constrained to draw near to Him in the way Miss Lucas suggests, in humble and whole-hearted confession and dedication, we would suggest Sunday, August 5th, or some day as near to that as possible. Perhaps those who do so will not mind sending us a line.

THE GLEANERS' BIBLE STUDY.

BY SOPHIA M. A. C. NUGENT.

Thursday, August 2.

Read John vi. 29—69.

Question: "Will ye also go away?"

AS this is the month when many will be ceasing from their regular work, I have thought it would help us all to look at the questions relating to the Scriptures, and see what strong and repeated stress the Lord Jesus laid on knowing the Word of God, so that we might use our resting time for exploring further into its heights and depths, and digging deeper into its mines, or reaping more of its full and blessed surface truths. And let us do it as a personal matter, as for food to our own souls; then, when we resume ordinary work again, we shall find that we possess much new material for helping others.

The knowledge that the Lord Jesus Himself had of the Word of His Father is perfectly marvellous. Even His enemies had to say, "How knoweth this man letters, having never learned?" They knew He had not the opportunities of lessons that the Scribes had, and yet He outdid them all in His knowledge of the "Word of God" (John x. 35). He must have used every occasion of learning and laying hold of the Scriptures. It would make a good holiday search to trace through the Gospels the proofs of the wonderful grasp the Lord Jesus had of His Father's Word. Take the search in four ways: (1) His direct quotations; (2) His allusions; (3) the different books He drew them from; (4) the different people He named.

Besides this, see how the Lord Jesus not only knew the Scriptures, but drew them all into Himself: "They testify of Me." Read John vi. 45, and see how He draws all those who are taught of God to Himself: "Every man that hath heard, and hath learned of the Father, cometh unto Me." He Himself is THE WORD, and it is just as we learn of Him that our knowledge of Scripture becomes living and powerful. It is the "words He speaks which are spirit and life," and He pledges Himself to give His Holy Spirit to open Him in them to us; but it needs diligence and determination on our part.

Thursday, August 9.

Question: "Have ye not read?"

THIS question is asked six times in the Gospel of St. Matthew alone. The Lord Jesus was not only Himself thoroughly acquainted with the Word of God, but He expected all around Him to be also. The six inquiries were not made to one class of people alone.

"Have ye not read?" to the Sadducees (Matt. xxii. 31). The fashionable doubters of His time were faced with this inquiry, "Ye do err, not knowing the Scriptures." It is as though He appealed to their fairness not to take one difficult passage by itself, but to range it with others.

"Have ye not read?" to the Pharisees (Matt. xix. 4; also in xii. 3, 5). They were those whose religion was most conspicuous, and who pretended to hold so strictly to the letter of the law (Matt. xxiii. 23) that they blinded themselves to its spirit. And so the Lord Jesus can turn upon them the very weapon which they pretended to know so well. Three of these inquiries are in defence of His own disciples.

"Have ye not read?" to the Priests, twice (Matt. xxi. 16, 42). Of all people they should have known the Scriptures well, and He appeals to their knowledge, and turns it round against themselves.

Thus of Pharisees, Sadducees, and Priests, the Lord asks, "Have ye not read?" No one is exempt from the responsibility of knowing what the Word of God does say.

Besides this form, He asks it again in another way. "Is it not written?" to the Scribes in John x. 34. Again in Luke x. 26.

Surely the Lord Jesus may well expect us, who are His children, to know the Word He loved so well!

Thursday, August 16.

Question: "Have ye understood all these things?"

"**H**AVE ye not read?" was addressed mainly to cavillers, but "Have ye understood?" is His question to His own disciples. It is not mere reading and head knowledge He expects of us, but grasp and understanding. This implies that He expects our minds to be in the study, as well as heart, and as well as head. And if the heart is in the study, the understanding will be quickened with it. "The eyes of your understanding" of Eph. i. 18 is also "the eyes of your heart" (as in R.V.), and in several instances in Proverbs "heart" and "understanding" are interchanged. For instance, in xv. 32, the margin of "getteth understanding" is "possesseth a heart." The Lord Jesus

wanted intelligent followers, and though some of them were only uneducated fishermen, He was going to make them leaders of men; and all the time He was with them, He quickened their understanding by constantly appealing to it.

And when He asked them the question, "Have ye understood all these things?" in Matt. xiii. 51, and they answer, "Yea," He goes on to say, "It is not for yourself only. You, with your treasury filled, shall bring out of it things new and old for others."

Another time He had to ask it sorrowfully, "Are ye also yet without understanding?" (Matt. xv. 16, 17.) And then again, in the next chapter, He overhears them speak in a way which shows they have not grasped His meaning, and He questions them in and out, and up and down, until they have taken in at least that bit of His meaning (Matt. xvi. 6—12), and it is given still more strongly in Mark viii. 14—21. The Lord receives all the ignorant ones; but He does not keep them ignorant, but expects them to expand. Now, as of old, He loves to be understood, saying, "Let him that glorieth glory in this that he understandeth . . . Me" (Jer. ix. 24).

Thursday, August 23.

Read John i. 45—51.

Question: "Because I said unto thee, I saw thee . . . believest thou? Thou shalt see greater things than these."

NATHANAEL was one of the very first disciples of the Lord Jesus, and his coming to Him is a beautiful instance of the written Word leading to the Living Word. This is just what we want. "Have ye read?" and "Have ye understood?" come first, but they dare not stand alone. They must be followed by acting on what we hear and know. Nathanael knew the Word of God, and had in his heart the prophecies about the Messiah, and though there was one thing about Jesus which he could not explain, as to His belonging to Nazareth, he was ready to "come and see." And as soon as he came and heard one word from the lips of the Lord Jesus, all the prophecies became real, and he cried out, "Rabbi, Thou art the Son of God, Thou art the King of Israel!" It was a glorious confession, for Jesus had done no miracle yet; Nathanael had not heard any long discourse from Him: there was nothing to mark Him beyond others. And yet, just at one single saying of His, he is immediately convinced, and he surrenders entirely. He becomes what we might call a full-grown Christian at once, and the confession which Simon Peter gave long after, after miracle on miracle, which the blind man gave after his healing, and which Martha gave at the end of the Lord's ministry, Nathanael gave at once—"Thou art the Son of God!" One little saying of Jesus was enough. How good for us to know and to see how one saying of the Living Word may suddenly and for ever light up the whole of the written Word to us. When Jesus reads with us, every page is lit with His light, and we see how every word centres in Him. It is a new Book altogether. A young missionary in China writes: "The Bible is altogether a new Book to me. I cannot read as much as I used to do, because it is so full." Just like Nathanael, one word lit all the rest.

And see how Jesus welcomes the belief and surrender which rests on one word of His: "Thou shalt see greater things than these," and follows with the promise, which seems to say, "All Heaven shall be open to you now!"

"Could He give us such reward, or do we require incessant and repeated teaching before we give Him one bit of trust?"

Thursday, August 30.

Read John xi. 20—46.

Question: "Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?"

THERE is not much space left to speak of this question, but may each Gleaner have a specially opened heart to receive its fulness.

It was said by a grave, by a hopelessly closed grave, at the very darkest time when it could be said, for Jesus had appeared to fail them. And yet He says, "Said I not unto thee?" The Lord Jesus expects His children to lean on some single, and perhaps long ago spoken word. He knows the tremendous power there is in one word of His. Nathanael had leaned on it at once; might He not expect Martha to lean on Him, who knew Him so well? It tells us that the Lord expects His long proved children, as well as the lost ones (John v. 24, &c.), to rest on His bare word in the dark. May the Holy Spirit make this "Said I not unto thee?" irresistible to us, that we shall at once lean our whole weight upon any single word of His which He speaks, so that we may come under His "Resurrection beatitude." "Blessed are they that have not seen, and yet have believed!"

And may we allow Him to ask us another question, which reveals a hindrance to believing: "How can ye believe, which receive honour one of another, and seek not the honour which cometh from God only?"

BRIEF SKETCHES OF CHURCH MISSIONARY LABOURERS.

BY THE BISHOP OF OSSORY.

VIII.—Bishop Bowen of Sierra Leone (*concluded*).

E have already spoken of Dr. Bowen's wonderful power of adapting himself to the various races with which he came in contact. His linguistic faculty was also of great value to him. He had made himself master of Arabic, and this gave him immense influence in the East, and when he settled down for a time as resident missionary at Nablous (the Shechem of Scripture) he preached constantly and fluently in that tongue. His habits, without being ascetic, were simple and inexpensive. Layard, who knew him at Mosul, and greatly admired him, says, "He had nothing with him but the actual necessities of life, no tent, nor bed. He slept on a small carpet, such as is used in the East for prayer, spread in the open air under a tree. Like the rest of us he was constantly exposed to attacks of intermittent fever, that most enervating of complaints." And yet it may be mentioned, not only as a proof of his kindness, but of his sagacity, that when he was leaving Nablous he thoroughly furnished a house for his successor, not only because he thought it would be conducive to his health, but because he believed it would raise the missionary in the estimation of the natives, if they saw him living in a more English style.

The testimony borne by Layard to his character is as striking as that borne to his manner of life: "The extreme simplicity and frankness of his address, the patient and liberal manner in which he listened to and discussed opinions not his own, and the complete absence of anything approaching to overbearing self-confidence or intolerance in his conduct and language, soon made a most favourable impression upon those with whom he came in contact, and at once insured their confidence and respect."

The despatches he sent home were statesmanlike, full of shrewd observations on the social and religious condition of the peoples whom he visited, and most helpful to the Society in pointing out the points of vantage which should be seized, and the dangers which should be avoided. It was he who first awoke in the mind of Mr. Venn that interest with regard to Persia which has resulted in the mission work of Dr. Bruce at Ispahan and Bagdad; and it is worthy of note that his views of Islam and its influences are being every day corroborated by the best students of the subject. It was remarked of him by a friend that he was as sagacious as he was gentle, and that although he was most spiritually-minded, he was a very unpromising subject on whom to practice deception; with him, "a Pharisee and a horse-jockey would equally fail in any attempt at humbug; for he could detect the spavin, and expose the phylactery."

He returned to England for a few years, and nobly filled the double position of squire and parson in a country parish, spending two-thirds of his income in charity, and dealing the bread of life amongst his flock; but an earnest appeal came from his little flock at Nablous, who were now once more without a pastor, begging him to come to them even for a time until they could obtain a resident missionary, and he could not resist it. He made provision for his parish, and was soon back in Palestine again, not only ministering to spiritual destitution there, but endeavouring to promote social improvement, by the introduction of looms, and threshing machines, and English ploughs, and improved oil-presses.

In 1856 we find him at home again, and as he wished to further the cause of Missions throughout the country, he

gave the main charge of his parish at Orton Longueville to a curate, and spent much of his time in holding meetings and giving information upon the missionary subject. It was during a visit for this purpose to Birmingham that he saw placards announcing that some "real Bedouin Arabs" were to exhibit that evening. He reached the place, and at the close of the performance addressed them, to their great astonishment, in their own language, and then seized the opportunity to set before them the Gospel of Christ. Probably but for him they would have traversed England without ever hearing of the Saviour.

And now the last brief chapter in his life was to be opened. The first two Bishops of Sierra Leone (Vidal and Weeks) had died of fever within three short years! Who would venture to fill the gap? The see was offered to Bowen. Nothing but the deepest sense of duty could have led him to accept the dangerous post. He was a man of means; he had well earned an honourable retirement; and besides this, Sierra Leone was known as "the white man's grave." But he did not hesitate for a moment. "Were I offered an English bishopric," he said, "I might feel at liberty to decline it. One in Sierra Leone I must accept." "It was," says his biographer, "simply a strong sense of duty that induced him to go to Sierra Leone—a truer, deeper, more abiding courage than that which leads the warrior to the thickest of the fight, or urges him to advance to the most unequal contest."

I met him for the last time when he came over to Dublin in 1857 to take his doctor's degree. He was the same model of "modesty and magnanimity," of thoroughness and earnestness, that he had been at the beginning. He was consecrated on the 21st of September, and left for his diocese in the following November, having previously married a lady who was in all respects "a helpmeet for him." It was remarked by those who watched them from the shore, that as long as they were in sight "neither of them looked back towards the land that they were leaving," and then an effulgent sunburst hid them from the eyes that were strained to see the last of them. It was an emblem of their life and of their end. They were "steadfast and immovable," and not far from the glory of "the further shore."

When he reached his African Diocese he found that a Christian colony had sprung up there, through the influence of Christian Missions. His testimony on the subject is distinct: "The efforts of Christian philanthropists so far as Sierra Leone is concerned, have signally succeeded. They have done all that they could wish. They have not made Englishmen of a whole heterogeneous population of African savages, but they have transformed them into orderly and peaceable subjects, who are advancing rapidly in civilisation, and are not so deficient in industry as many would persuade us."

With all his natural energy he threw himself into his new work, and as might be expected from his previous habits, showed both a strong grasp of principles, and a diligent attention to details. He was literally "everywhere"—in the churches, in the schools, in the public assemblies, guiding and governing all without appearing to do so, and throwing the weight of his wisdom, piety, and experience into all efforts for the public good. Dr. Livingstone, who called at Freetown, in 1858, on his way to the south, was present at the Bishop's first ordination, and was greatly struck with his ability and earnestness.

Nor did Dr. Bowen confine his labours to the colony. He visited the various stations along the coast, and penetrated into the interior, visiting Abeokuta and Ibadan, everywhere cheering the missionaries, encouraging the converts, setting in order the things which were wanting, suggesting fresh plans of progress and usefulness, and still taking the fore-



JAPANESE TRADES : 1. THE FISH-SELLER.



JAPANESE TRADES : 2. THE DYER.

THE JAPANESE DRAWN BY THEMSELVES.

(Continued from page 108.)

WE continue the series of sketches reproduced from the coloured drawings, on silk, lent to us by the Rev. W. Andrews, of Japan. Like those given last month they show the Japanese at work :—

1. **THE JAPANESE FISH-SELLER.**—He is in the act of bargaining about the price of his fish. The fish is called a Tai, and is much prized in Japan, and is always used at weddings and other feasts. The bargaining is tedious, as the seller will often dispute for a long while over a cent (4d.). The blue and white cloth round his forehead serves for a towel as well as a head band.

2. **THE JAPANESE DYER.**—A long roll of cotton material has been dyed, and is now stretched between two posts. The man is engaged in fixing thin bamboo splinters across the material to keep it flat while drying.

3. **THE JAPANESE VERMICELLI-SELLER.**—He is always good-natured and merry. He goes up and down the streets supplying to labourers and others bowls-full of hot vermicelli at 2 cents (1d.) each. He carries two boxes swung from a pole across his shoulder, on the top of the box is a charcoal stove and hot water. His hat of bamboo and paper, costing 18 cents (9d.), is a splendid protection from the sun.

4. **THE JAPANESE SHOPKEEPER.**—He is sitting on a matted floor by the side of his charcoal fire-box and making up a customer's account. He is writing with a brush made of cow's hair fixed in a bamboo handle. He writes in columns, beginning from what we should consider the wrong end of the book. The white mark on his shoulder and sleeve represent his crest.



(Continued from page 115.)
most place himself in every work of faith and labour of love. He neither forgot the missionary in the Bishop, nor the Bishop in the missionary, and seemed to be equally well qualified to discharge the duties of either.

It was hoped that Bishop Bowen's strong constitution

would enable him to resist the deadly climate, and to preside for many years over the West African Church. But God ordered it otherwise. Twice he was prostrated with fever, and twice recovered. On the last of these occasions he rose from his bed of weakness to see the last of his dying wife.

The third attack of fever came, and his physical strength

gave way; and so after a brief episcopate of two short years he was laid beside her in an early grave.

Only two short years! But, oh! how much he had crowded into that little space! With what energy and devotedness he ruled his diocese; with what perseverance he visited its most distant stations; with what loving wisdom he cherished that young and nascent Church!

His end at forty-four was a meet close to that noble life of labour and self-sacrifice. On Sunday, the 22nd May, 1859, he rose from his fevered bed in Fourah Bay, and walked two miles to his cathedral church at Freetown; and there preached a thrilling sermon from the words, "Set your affection on things above, not on things on the earth." He was too enfeebled to return home, and ere a week went by that noble spirit had entered into rest.

Chief Pastor, nobly hast thou wrought—
To work was meat to thee;
As they told of all thy toil, I thought
How sweet thy rest must be!

[In Mrs. Hinderer's Memoir there are pleasant references to Bishop Bowen. She speaks enthusiastically of his visit to Ibadan, and says, "He has left a blessing behind him. It has been a ray of sunshine which will not quickly fade."]



JAPANESE TRADES : 3. THE VERMICELLI-SELLER.



JAPANESE TRADES : 4. THE SHOPKEEPER.

HANG-CHOW: SOWING THE SEED IN BYE-WAYS.

BY MRS. ARTHUR ELWIN.

WILL my readers accompany me and a Chinese sister while we pay some visits at the houses of our Chinese neighbours?

After so doing, perhaps they will be able to realise more fully what one of the phases of our Mission work is like. Let me first introduce them to the Chinese lady who accompanies me. She is Mrs. Tai, or Tai S-mo, as she is called here, wife of Tai the Christian artist, whose illustrations have sometimes appeared in the GLEANER. She receives no pay as a Bible-woman, but she kindly offered soon after my return to China to go with me whenever I wished to visit at Chinese houses, and many are the expeditions we have taken together.

After prayer together we start, and I am obliged to accommodate my pace to the toddling gait of the feet-bound Chinese woman, with some impatience at not being able to walk as fast along the inodorous streets as I should like. We pass the native chapel, and along the street where the Bishop's house is situated, and then turn up a narrow, dirty lane, where worse smells than we have already encountered offend our delicate nostrils; and here we enter a doorway in a wall, which leads into a courtyard, and then go into a small wood-built cabin, where one of our old Christian women dwells, with her grandson and his wife. She is past eighty, and very deaf. I tell her, shouting in her ear, that I have come to greet her, and ask her how she is. She laughs feebly, and thanks me, immediately proposing to her grandson to get some tea ready for us, but we tell her not to trouble about tea; and then we carry on a few minutes' conversation in a loud tone of voice, and with her grandson's help get on pretty well. I finish off by saying a few words to the grandson himself, warning him not to neglect this great salvation, for he has often heard the truth and yet remains indifferent. We then bid them good-bye, and pass out of the court and continue our way up the lane into the main street.

But though one of the main streets, the space available for walking in is only about four feet wide, and some of that is sometimes taken up by stalls, exposing various small wares or fruit for sale; so we thread our way along, trying to avoid jostling or being jostled by the foot-passengers, and warned from time to time by the sing-song yell of the coolie bearing his double burden depending from the pole slung over one shoulder, or by the less musical shout of the chair-bearers, to stand on one side while these rather formidable occupiers of limited space pass swiftly on. Then again we turn up a lane, with odours as bad or worse than the former, and again into a courtyard and a wooden tenement; but this visit is a sadder one than the last. We meet here a blind woman, who



CHINESE WOMAN (SHOWING CRIPPLED FEET).

at one time seemed one of our brightest Christians, but now, alas! fallen into grievous sin. I expostulate with her, and tell her how sorry I am for her, and how she has given occasion to the enemies of the Lord to blaspheme. She listens in a subdued manner, but then tries to defend herself, and evidently does not feel the heinousness of the sin. I bid her farewell, telling her I shall continue to pray for her. While we have been talking to her, quite a little crowd of neighbours, men and women, have gathered about door and window, and comment aloud on what we say, my looks, what I wear, and so forth, for there is no privacy in Chinese houses, especially among the poor.

After this we return to the narrow and close main street, and proceed towards one of the bridges, at the foot of which stands a barber's shop. The barber is father to two of the pupils in our boys' day-school, and I make a point of trying to visit the parents of the pupils. As we pass along, the very boys to whose home we are going make their appearance on their way back from school, and according to Chinese etiquette make low bows to me, holding their packet of books in both hands. Mrs. Tai informs them that we are coming to their house, and they hasten on to prepare their mother for our reception.

Soon we reach the house, and enter. In the front apartment two men are being shaved (see picture), and at the further end of it is a door at which appears a woman beckoning to us, so we proceed, and passing through the door, step off the boarded floor of the front room on to the mud floor of the back, which is more like a dark shed than any room in England. Here there are a table and a few benches, and the kitchen-range, built of bricks plastered over, at the other end. Part of the space in the room is also occupied by a kind of ladder stairs, leading up to the loft overhead, where the family sleep, and so full does the apartment seem of people that there seems hardly room for Mrs. Tai and myself to squeeze in anywhere.

However, the three young women seated at the table rise on our



BARBER SHAVING A BOY (CHINESE SKETCH).

entrance, and one of them politely turns round a bench for me to sit on, and another is offered to Mrs. Tai. The mother, with a small baby in her arms, sits down beside me, and we commence our conversation. I ask her how many children she has, and she tells me "nine"; at which I express my astonishment, for nine is quite above the average number of a Chinese family. Then I learn that the baby on her lap is the youngest, while the three fine-looking maidens, who were seated at the table on our entrance, are the eldest of the family. "Then none of them are married; are any betrothed?" I ask. "Yes, the eldest girl is betrothed." "And when is she to be married?" "That is not certain." "But what age is she, then?" "Twenty-three" (twenty-one, according to our reckoning probably). "Ah, indeed, that is old for her still to be unmarried." "Yes, but her husband is not a good man; he is in no hurry to marry." (Alas! poor girl.) After a little more conversation I produce a sheet of paper from my hand-bag, on which are printed some pictures, a map of the world, some facts of Christian doctrine, an almanac, showing on which days of the Chinese months are our "worship days," as they call our Sundays, and other information. I propose to present this to the woman, and advise her to paste it up on their wall of boards; but she looks startled, and begins to refuse my gift, evidently fearing there may be some witchery connected with it. However one of her sons, who goes to our school, is standing by, and he reassures her, and tells her she may safely accept it, which she does. Then I begin to explain to her some of the pictures and the map. I show her the course we travelled to come to China, and tell her we have come more than three ten-thousands of li (10,000 miles), and what for? To tell her and the people of her honourable land some very good news. What is this good news? Up in heaven there is a God—the one true God; He made heaven, earth, all things; He made us. Examine all the parts of our bodies, how wonderful they are! Our eyes can see, our ears can hear, our mouths can speak, and so forth; but go to the temples, look at the idols there; they have eyes, but they see not, ears, but they hear not, &c. Here I am interrupted by a laugh or smile from my listeners, who look at each other and say, "True, true; what the foreign lady says is very true." Then I try to lead them on step by step, not too fast, lest they lose the connection of ideas, to the great fact of God's manifestation of love to the world by the gift of His Son. But none but those who have had experience of it know how hard it is to preach the Gospel to those who do not even know of the one true God, and have no idea of the depravity and lost state of our human race, or of a judgment to come. The word must be heard many times before it finds any entrance into the stony heart; but our trust is in the Lord, who has said that His word is as a hammer breaking the rock in pieces. At length I take my departure, inviting the woman and her daughters to come and see me, when they can spare time, and hear more of our doctrine.

I have given a particular account of one visit, as it is a typical one, and my readers may gather from it a tolerably correct idea of how we visit among, and preach to these poor women sitting in darkness.



"HER FATHER'S FIELD."

[Lines suggested by a Gleaner's letter in the February GLEANER.]



MAIDEN stood where the fields were ripe,
And gathered the golden wheat;
Gaily she sang as she bound her sheaves,
And laid them about her feet.

One marked her there, as she passed her by.
Alone with her hard-earned spoil,
And spoke of rest, for the sun was high,
And the reaper spent with toil.

But the maiden smiled, as her glad voice said,
"Nay, lady, I may not yield;
The work is great, but the work is sweet,
I toil in my father's field."

* * * *
Gleaners of Christ, in your lonely toil,
When weary and faint to yield,
Take comfort here, though the work is great,
"Ye toil in your Father's field."

And the Father's house lies over the hill,
Where the sun of life goes down,
There shall ye rest, and the Father's smile
For ever your work shall crown.

E. G. STUART.

A YEAR'S PROGRESS IN JAPAN.

(Concluded from page 108.)



THE Rev. A. B. Hutchinson, though living at Nagasaki, has charge of the work in the provinces of Chikuzen and Chikugo. A new out-station has been opened at Fukuoka, a busy seaport on the north-west coast, and once capital of the former province. "It is two years and a half," says Mr. Hutchinson, "since I had the privilege of baptizing our first convert in Chikuzen, and now we have altogether eighty-six adherents in this district. Of these, thirty-six are confirmed and communicants. Fifty-one adults and seventeen children have been baptized, and eighteen are catechumens, receiving definite instruction with a view to baptism." The Christians are very much shut out from social intercourse with their neighbours, but they are prayerfully endeavouring "to conquer them by love." On a visit to Fukuoka last December, Mr. Hutchinson was cheered by finding a band of some eight young men who have combined to rent a small house near the preaching-place, where they may live together and receive instruction as catechumens from the catechist. The first rule of their establishment is, that "Every one coming here promises to make the religion of Jesus Christ his chief study, and to live obeying the commands of the Lord," and another is, "That each one will do all he can to influence his friends to become Christians." Four young men (probably of this number) and three other adults have since been baptized.

The closing days of last year brought Mr. Hutchinson the following invitation:

"I request to enter the doctrine.—The people of Oyamada village, in the Chikugo province, 272 in number, send as delegate Arami Morehei, to make a humble request of great England's national Church. They wish respectfully to enter the good doctrine of the perfect, flawless, holy Lord, the Heavenly Father. Please in your heart grant a hearing to this prayer. If you are pleased to listen, send at once to this village, and we will henceforth remain your disciples."

After two long interviews with the delegate, his companion, and three friends of theirs resident in Nagasaki—none of them Christians—Mr. Hutchinson sent Hemmi San, his teacher and convert four years since, and Nakamura San, a catechist at another place called Saga, to see how matters really stood at Oyamada. "The report from both these brethren was most satisfactory. More than thirty families had entirely thrown away their idols, and removed from their dwellings every trace of Buddhist and Shinto worship, and put themselves at once in the hands of the evangelists for instructions." Hemmi San soon returned to report progress, but Nakamura "spent the greater part of his time from December onwards amongst these dear people, preparing them for baptism." On Ash Wednesday morning, Mr. Hutchinson arrived on the spot, and was welcomed by most of the inhabitants, who had come out to meet him. He was hospitably entertained by the head man of the village, who had made some alterations and additions to his house expressly for his reception, and with a view to future visits. After needed rest, Mr. Hutchinson received about seventy adults, and his host proceeded to give an account of the way in which they had been led to invite him:

Four years since there was a movement towards Christianity in Chikuzen and Chikugo, in which at first they had joined, but were persuaded by Buddhist influence to withdraw. Strong endeavours were made subsequently by famous Buddhist preachers from Kiyoto, who so abused and denounced Christianity, that curiosity was aroused; the manifest good conduct of a body of Romish converts in a village a few miles away told against the denunciations of the Buddhist. What one and another had heard at different Protestant preaching places helped on the growing dissatisfaction with idolatry; the advice of friends in authority prevented any application to the Romanists, suggesting instead that they should enter the doctrine of Jesus. Visits paid to the Presby-

terian Church, at Kurume, by two or three of the villagers, made them anxious to know the truth from the fountain-head, if possible : so at last the decisive step was taken (as I wrote you) of coming to Nagasaki to see a foreigner, either American or English, and learn from him all about this doctrine.

No wonder that Mr. Hutchinson "rejoices here to see an undoubted proof of Divine grace at work, preparing the way for the Gospel." He says that "no foreign missionary or Native evangelist had ever visited these people," and the New Testament given to their delegate at Nagasaki "was the first ever read and pondered over on that mountain side." The catechist's teaching had unfolded its meaning; "and they longed now to profess themselves followers of Jesus Christ, believers in the Crucified Saviour."

Having ascertained by close inquiry that no ulterior motives were at work, Mr. Hutchinson proceeded to examine individually the candidates for baptism. Three days were thus occupied, the catechist alone remaining with him. Of this important work he says:—

I cannot attempt to give you full details of so many cases, but one or two answers I must mention that struck me:—Baptism requires repentance and faith. "What evidence have you to offer of repentance?" "Why, I used to worship idols very earnestly, and now I've thrown them all away and will only worship the true God, Jesus Christ." "What advantage do you hope for in receiving baptism?" "The forgiveness of my sins." "Will the water of baptism wash them away?" "No, my sins are in my heart, that is a sign of their being washed away." "What, then, will wash them away?" "The blood of Jesus Christ shed on the cross." "And who applies that to your heart; can I?" "No, not man, only the Holy Spirit of God."

Two aged men, nearly seventy, unable to read, were very disappointed on the first day that I put them back, notwithstanding their earnestness, for defective knowledge of the Creed, Lord's Prayer, and Ten Commandments. On Saturday afternoon they came again, and told me they had been studying diligently with Yezonye San, meanwhile would I once more examine them? I did so, and very closely, varying my method so as to find out whether they understood what they were about, and to my surprise and gratification they quite satisfied me. They did look happy.

Two other Christians who had accompanied him from Nagasaki were kept busy teaching each a large class of earnest inquirers. The work of personal examination stopped each day at 6.30, and at eight o'clock they had public preaching. "In all," says Mr. Hutchinson, "I accepted as satisfactory seventy adults, thirty-nine men and thirty-one women. Eighteen others I deferred for fuller instruction, promising to visit them in about two months. About a third only can read—it was surprising how the others had gained so firm a hold upon essential truth." The baptisms took place on Sunday:—

On Sunday morning we four partook of Holy Communion, only Anami San and three of those to be baptized being present, and following the prayers most reverently. Then at ten o'clock I first baptized the men, as it was not possible for both husband and wife to leave their homes together. Happily the house was large and roomy, so the service proceeded with the greatest order and quietness. These thirty-nine candidates looked quite a regiment to be added to Christ's army. They are fine, manly-looking fellows, taller and larger-built than the average Japanese. Morning prayers shortened, the service for holy baptism, my sermon, and the hymns lasted nearly three hours. Our two brethren, acting as sidesmen, helped to make all go smoothly, and altogether it was one of the most impressive and solemn baptismal services in which I have ever been privileged to take part. Then at 2 P.M. came the women and children. The same helpful order and reverence prevailed, and it was with devout thankfulness, albeit with somewhat of exhaustion, I gave the blessing at five o'clock. A day to be remembered, for seventy elders and thirty-nine children had entered into new covenant relation with the true God, through His dear Son Jesus Christ. I am sure your hearty thanksgivings will ascend with ours, and I ask your continued prayers for these our new brethren—their neighbours; and for us and our dear Native helpers in our responsible duties with regard to them. It is God's work—"I will pour water upon him that is thirsty, and floods upon the dry ground, and they shall spring up as among the grass, as willows by the water courses. One shall say, I am the Lord's, and another shall call himself by the name of Jacob."

On Saturday, April 7th, Mr. Hutchinson reached Oyamada for a second visit. He was welcomed by the Christians,

whom he found bent upon having their own church. They had already chosen the site and drawn up plans for a suitable building. Before leaving the place, he baptized twenty-three more adults, all well prepared, and seventeen children. Of the Christians he says that the work of grace seems deepening in their hearts, and that "they are doing their best to persuade their neighbours, and those of the surrounding villages, to give a hearing to the saving truths of the Gospel."

Referring, in a previous letter, to the remarkable openings which characterise the present time in Japan, Mr. Hutchinson asks, "Are we wrong in discerning in all these doors of utterance the response to many prayers, especially those called forth by the February Simultaneous Meetings of the last and preceding years?" And surely while we praise God for so manifest an answer to prayer, we must recognise also the responsibility which lies upon us to take advantage of these open doors. At some of the out-stations resident missionaries are greatly needed to superintend the work—notably perhaps at Kagoshima, in the south of Kiu-Shiu, the capital of a province, whose people fill the most important offices all over the empire; and an earnest plea comes to us for more lady helpers. Others are ready to step in if we linger; the Romanists have already 23,000 adherents in Kiu-Shiu—more than the total number of Protestant Christians throughout Japan, which stood at the end of last year at 19,829, showing an increase of 5,014 during the year. Of these only 941 were connected with the C.M.S.—266 more than the previous year, but not including the new converts above-mentioned. Let us gratefully recognise the work of sister societies, and thank God that Mr. Pole is able to tell us of "the arrival of large reinforcements of missionaries" to most of them.

One other cause for gratitude to God must not be omitted. The translation of the Bible into the Japanese language has been completed during the past year. The work thus receives a new impetus; for all inquirers can now be urged to study God's Word in its entirety—that Living Word which is able to make them wise unto salvation through faith which is in Christ Jesus.

T. F. V. B.

A CHINESE EVANGELIST'S SERMON.

HE Rev. J. H. Horsburgh, of Hang-Chow, writes:—
Nyi Liang-p'in, the catechist, continues to be such a true helper. Everything he does, he does with so much heart, and his sermons are always good, and, what is more, interesting. Here is an outline of one:—

"Text: 'Jesus went into the borders of Tyre and Sidon' (St. Mark vii. 24).

"First,—History of Tyre and Sidon, with appropriate allusions to Ham; worship of Moloch, Solomon's wives, Jezebel; the Day of Judgment. Two or three times the cities were invaded and afterwards burnt.

"Secondly,—Jesus' visit to Tyre and Sidon. The only time He went into a foreign country (excepting to Egypt as a child). What exceptional grace to Tyre and Sidon! He went for the sake of *one*, and that one a *woman*. *He* did not despise women. And He had in view the salvation of souls. For cf. Acts xxi. 3–6. We find there were earnest Christians at Tyre, men, women, and children. How were they converted? Some one must have gone there to preach, and at the name of Jesus the people would say, 'Jesus! oh yes, we know Him. He came here once and healed a poor child who was terribly afflicted. We should like to hear more of Him.' And so many believed.

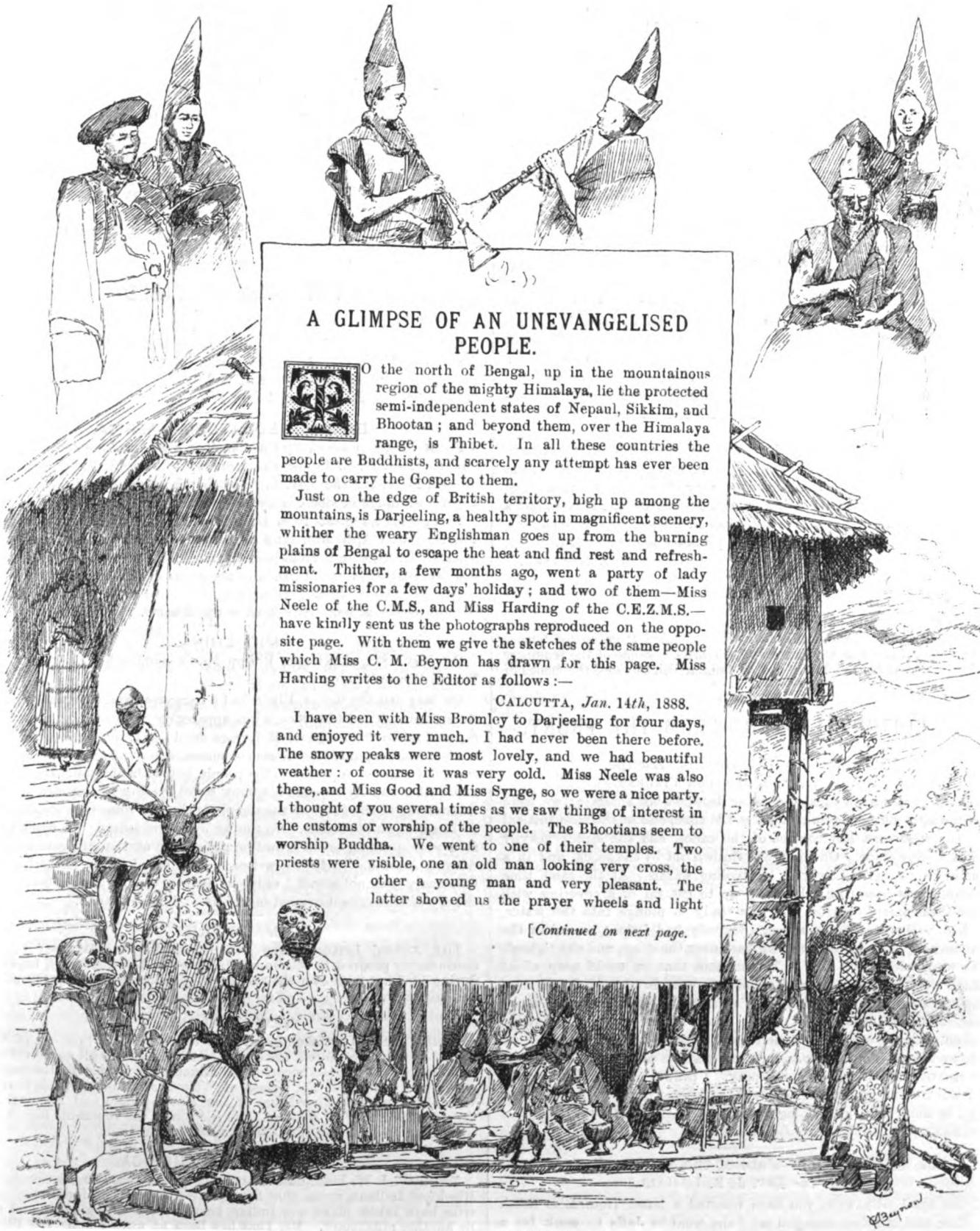
"Thirdly: Application,—Jesus has come to China. The Buddhists have come to darken, the merchants to obtain our riches, the opium to destroy, but Jesus has come to heal, to save, to bless. He would have come just for you my brother, a poor illiterate man may be; or for you my sister, even though you are a woman. Do you, my friends, forget about others for the moment, and say, 'I am the woman of Canaan, I am the poor child; Jesus has come to China to heal *me*, to save *me*.' Only, if you would have the woman of Canaan's blessing, you must have her humility, her faith."



BUDDHIST LLAMAS (PRIESTS) AT DAEJELING. (*Miss Harding's surly priest stands behind.*)



BUDDHIST LLAMAS AT DARJEELING IN THEIR MASKS. (*The central figure is Miss Harding's surly priest.*)

BUDDHIST PRIESTS IN SIKKIM. (*Sketches by Miss C. M. Beynon.*)

A GLIMPSE OF AN UNEVANGELISED PEOPLE.

O the north of Bengal, up in the mountainous region of the mighty Himalaya, lie the protected semi-independent states of Nepaul, Sikkim, and Bhootan ; and beyond them, over the Himalaya range, is Thibet. In all these countries the people are Buddhists, and scarcely any attempt has ever been made to carry the Gospel to them.

Just on the edge of British territory, high up among the mountains, is Darjeeling, a healthy spot in magnificent scenery, whither the weary Englishman goes up from the burning plains of Bengal to escape the heat and find rest and refreshment. Thither, a few months ago, went a party of lady missionaries for a few days' holiday ; and two of them—Miss Neele of the C.M.S., and Miss Harding of the C.E.Z.M.S.—have kindly sent us the photographs reproduced on the opposite page. With them we give the sketches of the same people which Miss C. M. Beynon has drawn for this page. Miss Harding writes to the Editor as follows :—

CALCUTTA, Jan. 14th, 1888.

I have been with Miss Bromley to Darjeeling for four days, and enjoyed it very much. I had never been there before. The snowy peaks were most lovely, and we had beautiful weather : of course it was very cold. Miss Neele was also there, and Miss Good and Miss Synge, so we were a nice party. I thought of you several times as we saw things of interest in the customs or worship of the people. The Bhootians seem to worship Buddha. We went to one of their temples. Two priests were visible, one an old man looking very cross, the other a young man and very pleasant. The latter showed us the prayer wheels and light

[Continued on next page.]

burning before Buddha, and the sacred books, but said he could not take us upstairs to the other room ; the priest who could open that door had gone to the country, but the old man outside could do it, but he would not, as he was very cross. I had to be spokeswoman, being the only one who could speak Hindustani. I did my best to coax the old man to let us in, but not a bit of it. At last a gentleman from the hotel where we were staying appeared, and backshish from him soon unlocked the door. We went up a rickety outside ladder into a sort of loft, and there we found congregated various sacred relics and things for puja [worship]. There was a great mixture of Buddhism and Hinduism.

In looking over some photos to buy as remembrances of the place when we were leaving Darjeeling, we saw a group of the llamas or these Bhootian priests, and among them our two friends. Miss Neale and I are sending you one, because I know you like to get photos of figures, and these are *so* good.

Among the peculiarities of the Bhootian worship are bits of rag or paper covered with prayers which they attach to trees and shrubs. One knows quite well when approaching a Bhootian village or place of worship by the streamers aloft. On Observatory Hill there is a place where they offer up their sacrifices, and all round, on the branches of the trees and shrubs, you see rags of all colours floating in the breeze. Some prayers are on bits of parchment. I secured one for you and another for my brother. The Bhootian says God sees his petition floating there, and will attend to it better than if we spoke by word of mouth.

The Bhootians are a very good-natured looking people, with flat faces and slits of eyes, Mongolian type. They dress very picturesquely, but are anything but clean. The women are very strong, and think nothing of ascending the hills with a heavy packing-case on their backs and a child in front. There were three hill tribes in Darjeeling, the Napanese, Bhootian, and Lepcha, so different in appearance to our Bengali.

CHARLOTTE HARDING.

[N.B.—The hideous masks in the pictures are worn on great religious festivals. A recent traveller writes, "One of them represented a bird's head with a peak like a parrot. Another was a stag's head, its horns adorned with tufts of rag, such as we see suspended from sacred bushes as votive offerings from wayfarers to the spirits." Some of the trumpets used in the festivals are made out of human thigh-bones, the bones of dead llamas.]

THE EDITOR'S LETTERS FROM THE FRONT.

Hudson's Bay : a Narrow Escape.

From the VEN. ARCHDEACON VINCENT.

I HAD a very narrow escape of being drowned last summer ; we were running a very dangerous rapid at the time, and at the most critical part the steersman lost control of the canoe, and she struck heavily against a large stone. One man was thrown out by the shock, and in a moment he was carried away by the boiling waters. At the same time the canoe was upsetting ; I sprang up to get rid of a covering with which I was partly covered, and was ready to plunge into the water, but had no hope of being saved. Scarcely had I done so, when the great rush of water forced our frail bark over the stone, and she righted.

We were safe, thank God ! To ascertain that we could keep afloat was the work of a moment, and we at once went in pursuit of our man. Long before we could reach him, his hands only had appeared above water, and then disappeared again. This was agony to us ; but we went on. By the eddy of a stone he was thrown up again, and, as he sank, we caught him. He was quite unconscious when taken up, but he soon revived, and at once began to pray. I cannot tell you how thankful I was for our deliverance. Surely the Master has work for me yet ; may I be more faithful in doing so.

THOMAS VINCENT.

ALBANY, HUDSON'S BAY, Jan. 11th, 1888.

Jaffa : A Correction—Fate of the Moslem Convert.

From the REV. J. R. L. HALL.

IN the April GLEANER, you have inserted a letter from Miss Edith Carr, and in a foot-note you say "she went to Jaffa to work for a few months at the Mildmay Hospital there." Might I ask you kindly to correct this? Miss Carr came out here and resided for a few months

with Miss Edith Newton, who is an honorary agent of the C.M.S., and is doing invaluable work here. Miss Carr at once offered to help us in any way that she could, and from her arrival in Jaffa until her departure, she rendered such very important and efficient help, that we are under the deepest obligations to her, and it is only by the arrival of Miss Armstrong that we have been enabled to continue much of the work which Miss Carr so kindly began.

It may interest you to hear, although it will cause you sorrow, that the Moslem, to whose baptism Miss Carr refers to in her letter, and whose conversion under God was due to teaching received in the Mildmay Hospital here, called on us a day or two after his baptism—in January last—and has never been heard of since, although he held a Government appointment. There can be little doubt that he has been killed.

J. R. LONGLEY HALL.

JAFFA, May 17th, 1888.

THE MISSION FIELD.

YORUBA.

WE regret to state that a telegram has reached the Society announcing the death of the Rev. J. W. Dickinson, of Lagos, on July 2nd. Mr. Dickinson went out in 1885, and had lately undertaken the Acting Principalship of the Training Institution.

EASTERN EQUATORIAL AFRICA.

FROM letters received by the Zanzibar mail on June 30th, we learn that the Rev. W. E. Taylor had gone up to Moschi (King Mandara's capital) to relieve the Rev. E. A. Fitch, who was about to visit Frere Town for a much needed change.

There were no letters from Uganda or the intermediate stations ; but a letter dated April 6th, later than any received by the Society, has reached Mr. Ashe, sen., from his son, in which the latter states that he saw Mr. Walker sail for Uganda in the *Eleanor* on March 31st.

The Rev. W. S. Price continues at Frere Town, rendering most important service as temporary head of the Mission.

MID CHINA.

ON May 18th, at Ningpo, Bishop Moule admitted a Chinaman, Mr. Teh, to Deacon's orders.

ON May 4th, the Rev. A. Elwin had a narrow escape. He was walking through the city of Chu-chee, when apparently without any reason the cry was raised, "Foreign devil, foreign devil ! beat him, beat him !" the cry being accompanied by showers of stones, some "as large as a breakfast-cup." Mr. Elwin appealed to the people, but without avail. He turned, and walked rapidly through a narrow street leading to the city temple. On arriving at the gates of the temple he begged some men standing by to interfere on his behalf. To this he owed his escape ; for while these men were speaking to the crowd he passed out of the city gate into the country beyond. "If," he writes, "it is asked, How is it that the missionary was not struck ? only one answer can be given : God heard the cry of His servant uttered in the time of great distress."

MAURITIUS.

THE Annual Letter of the Rev. H. D. Buswell for 1887 reports encouraging progress in the Mauritius Mission. The number of baptisms during 1887 has been over the average of previous years, viz., 117 adults and 76 children.

NEW ZEALAND.

SOME time ago we mentioned that the Rev. F. H. Spencer, of New Zealand, was about to join the Japan Mission. It was his earnest desire to do so ; but at the last moment he reluctantly yielded to the urgent wishes and counsel of the Bishop of Waipu and other friends that, in view of his intimate knowledge of the Maori people and language, he should remain in New Zealand. He is a son of the venerable Rev. S. M. Spencer, who went out as a C.M.S. missionary in 1841.

NORTH-WEST AMERICA.

THE Rev. J. W. Tims, missionary in the Saskatchewan Diocese to the Blackfeet Indians, writes that the first two baptisms of Indians of that tribe have taken place, one Indian being baptized by himself, and one by another missionary. Mr. Tims has been at work among the Blackfeet since 1883, and besides attending to his spiritual duties, has prepared a Grammar and Dictionary of the Blackfeet language.

REALITIES OF A BISHOP'S LIFE IN ATHABASCA.

Letter from the Bishop's Wife.

[In the July GLEANER we gave some account of Bishop Bompas, of Mackenzie River, whose diocese was formerly called Athabasca. The southern and less cold and wild half of the old diocese is now the Diocese of Athabasca, over which Bishop Young presides. What we mean by less cold and wild will be seen from this touching letter from Mrs. Young, in which also we see the grace of God at work in that "corner of the earth."]

ST. LUKE'S MISSION, FORT VERMILION, ATHABASCA,

January 2nd, 1888.

DEAR ——,—My heart is stirred up with longings that the Holy Spirit will dwell with us, and not be so grieved as in the past. This seems to be the message on my heart for every one this new year: "Lord, and giver of life, Mighty Spirit of love and grace, be Thou more welcomed and acknowledged by Thy people than ever, that we may recognise Thee as the revealer of Jesus, and all that Thou doest in our hearts and art willing to do." My heart is full, and tears will come as I think of my three precious children so far away. The Communion Service yesterday was so precious, also on Advent Sunday. Yesterday was such a busy day. A young Englishman often dines with us, as we are anxious to show him every hospitality. Can you picture us in a small room—beds curtained off; in the kitchen six Beaver Indians all waiting to be fed. It does make pressure of work for me. Yesterday afternoon I hurried off to church for three o'clock children's service. Darling W. and E. so contented and happy to go with me. Little pets, they are so precious to us. Life is real this winter. I had no idea what it meant here. Food is obliged to be so measured out; Indians so often in, that I prepare and bake bread as much as possible at night. There were instances of cannibalism last winter for sheer want of food, and my heart is often aching at the thoughts of it lest it should break out again. Even plate scraping and potato water I put into the soup for the Indians when they come. We need much prayer to go up for us. It is such a distance from the civilised world, and there are such difficulties of transport. We fear we shall be very much straitened with regard to provisions until June, when the first boats come in.

January 25th.—Mail has come, and not one letter. I have been living on, longing for this third week in January, and the men came in yesterday saying letters had not reached Fort Chipewyan, so they had to come on, bringing only a few old papers! It is such a disappointment. I feel truly chastened by it. Now we cannot hear from home until March. But we have had great mercies and blessings this new year already. The nights are fearfully cold—41° below zero this morning. So soon as the warm weather sets in we hope to continue the building of the house, which as yet is only half finished—no upstairs rooms.

February 2nd.—I must tell you of the work amongst the Indians. On New Year's eve a Hudson's Bay officer came in from Little Red River, about sixty miles away, for New Year's festivities. He popped in to Mr. Scott's, and said, "You must go to Little Red River; there are some Indians there desiring baptism. But wait for me; I shall be going back in a few days, and will take you with me." Mr. S. assented, but on second thoughts came to R. [the Bishop] and said, "I will go off at once, for the Roman Catholic priests are sure to hear of it and will go before us and gain the people over to themselves." So R. felt he dared not let Mr. S. travel alone—it was too great a risk in such intense cold—and decided to go with him. They started off before six o'clock one fearfully cold morning, long before dawn, dragging blankets and provisions on a sleigh for sixty miles. They did it in two and a half days, sleeping out two nights. Poor Mr. S. froze one of his toes, and suffered much in consequence. They had poor nights from excessive cold, and arrived January 7th, at Little Red River. They were hospitably received by the wife of the Hudson's Bay officer who had come to Vermilion. It appeared that a young man, originally from St. Peter's, Dynevor, Archdeacon Cowley's Mission, who had been staying for a while at Fort Vermilion, in the service of the Hudson's Bay Company, had gone away determined to work for Christ. Stationed at Red River, he had spoken to an Indian and his wife, convinced them of their need of Jesus, and they had offered themselves for baptism. Flett, the Indian who had been instructing them, greeted R. and Mr. S. warmly, and said he would fetch the Indian and his wife and their four little girls, the eldest six

years of age. On Sunday, January 8th, they had the joy of receiving them by baptism into Christ's visible Church, after much questioning and most encouraging answers. The Indian, Flett, proved a most earnest sponsor, teaching them to sing hymns far into the night, in what is called the "Indian Hall," a part of the house in each fort set apart for the Indians, where, if their camp is at any distance, they can sleep.

At Fort Vermilion we have been deeply interested in the case of an Indian and his wife, named "Kewatin," i.e., "North Wind." They are Cree Indians. The man was a great conjuror. He must be about fifty years of age. They came into Vermilion from their hunting ground in December, and soon visited us, wanting medicine for the wife. Kewatin seemed to seek instruction; though in his appearance he looked wild, still there was a nice expression in his eye. They have come forward to confess their faith in Christ by baptism, and on Sunday, January 15th, they were baptized. It was the most touching service I have ever witnessed. Those two Indians so firm and steadfast, in spite of the priests' bribes, who came late on Saturday night to the camp, carrying away seven or eight others, who had also offered themselves for baptism. But Kewatin and his wife stood firm, and stayed alone that night in the camp, coming to us early on Sunday morning and had breakfast. I went to the church early to arrange a little font, which was placed near the Communion rails. We sang the hymns for baptism in Cree. R. read the service in Cree, and then repeated several verses from the Bible both of warning and comfort. They received the names of "Matthew" and "Sarah." After it was over they walked back to their places so bravely.

Oh, I shall never forget that Sunday! Afterwards they dined with us, as we thought it would make them realise more our oneness in Christ. They are now at Vermilion again, owing to there being no animals to be found, and their hunters grew too weak from long fasting. We believe that our Father is overruling it for trial of their faith, and ours too. Provisions are not too plentiful.

The last remaining one of the *cannibal* camp came in last night, and she is also in the Scotts' outer kitchen, with Kewatin and three others. This poor woman had shared in cannibalism, and she and her sister were left at last alone, and had no chance of getting food. Finally, reduced to the last extremity from hunger and cold, she killed her sister and ate her, and then struggled to some fort, crawling like a maniac. From there, being chased away from an Indian camp she tried to join, for the Indians have a horror of such, she managed to find her way to Fort Vermilion, a distance of over 100 miles. She has confessed it all, and was evidently not really accountable. Now she has for the first time heard of Jesus, the sinner's Friend. Is it not a privilege to be able to tell such a one of Him who is mighty to save? and yet one shudders to think what deeds she has been driven, one may say, to perpetrate.

We seem to be living in the midst of *realities* with regard to the things of God and of Christ. Thursday evenings Mr. Scott and several others come in for united prayer with regard to this work among the Indians, and for guidance as to every effort put forth among them, also to intercede for our other missionaries. The one at Slave Lake, Mr. G. Holmes, is doing such a real work.

In July the Bishop hopes to have a general meeting here at Fort Vermilion of all the missionaries of the diocese, as we hope to strengthen each other's hands, and then he will go off to visit Chipewyan and Slave Lake, returning about October.

J. H. YOUNG.

A MODERN WIDOW'S MITE.

HE spirit of the poor widow, whose gift won the commendation of the Son of God, has not always been equally well understood by contributors to His treasury of the present day. Occasionally the "widow's mite" has an untrue ring, as though it lacked the one element, "even all her living," which made it more precious than the abundance of the rich.

Yet that spirit has not died out. As the secretary of a Missionary Association, which I confidently believe is one of the very poorest honoured by the name, I have received this year the collection of one widow, who, on account of her extreme poverty, it seemed to me ought not to be encouraged to be a box-holder. When asked how she managed to spare anything for Foreign Missions, she answered that she received a farthing change on every half loaf of bread, and this went straightway into her box.

Two farthings on every loaf of bread! How many of those who cast in of their abundance give in this proportion? It is a matter of faith, rather than calculation, that if God grants the C.M.S. more supporters of this spirit, their contributions, like the five loaves and two fishes, all that the disciples had to give their Master, be enough and to spare for the needy multitude, whom He bade them supply with food from His hands.

D. L. W.

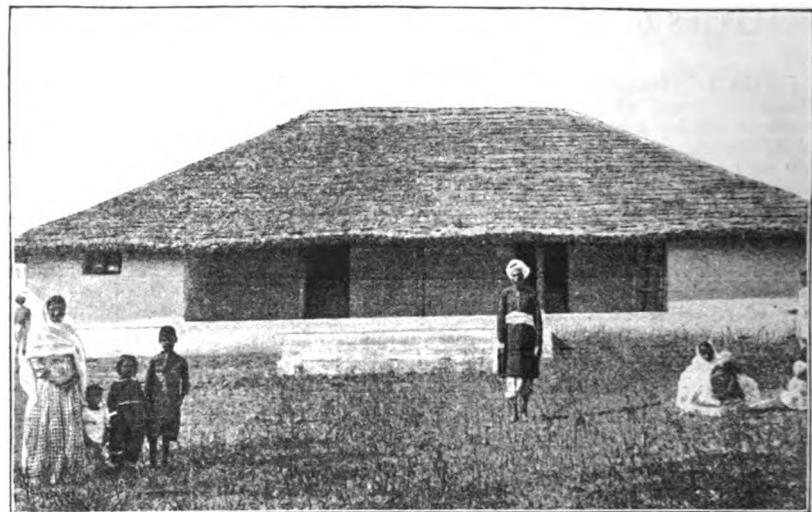
BISHOP PARKER AND THE GONDS.

WHEN Henry Parker was summoned from India to succeed Hannington in the Bishopric of Eastern Equatorial Africa he was engaged in the Mission to the Gonds, the aboriginal tribe living in the jungles of Central India. He had given up his important and influential post as Secretary at Calcutta to go and live among those simple people, and seek to bring them to Christ. In the GLEANER of October, 1885, we gave an account of the Gond Mission, with an interesting letter from one of our brethren there, the Rev. E. P. Herbert. Mr. Herbert now sends the two photographs reproduced on this page (taken by Mrs. Ellwood of Jabalpur), with the following notes :—

No. 1 is a photograph of a group of Gonds, natives of the hills in the central provinces of India. The Gonds and Baigas are called the aborigines of these parts, and they form the bulk of the village population. They certainly were in possession of all this part of the fertile Nerbudda valley long before the Hindus and Musulmans of the North-West, and the Marathis of Nagpur, came to dispute the ownership of the land.

Now the Gonds cling to their hills and jungles, where they manage to make an easy living by rearing cattle and by a primitive agriculture, satisfied too easily with crops of kodo and kutki (small, poor grains), where more steady labour would produce fine crops of wheat and rice.

They are decently but scantily clad with loincloth and puggaree (pagri) their ordinary dress, but in the cold season and at nights they throw a coarse homespun cloth round their shoulders, such as one man has in the photograph. Two have axes—small sharp weapons—very useful in the jungles where branches and creepers straggle across the pathways, and a tiger, or a panther, or a bear is nothing strange. Armed with these tiny weapons Gonds are comparatively fearless in their native jungles, but they are afraid of towns and civilisation. Poor fellows, they are much cheated by the Hindus, and fall an easy prey to the money-lenders. Drunkenness is too frequently the ruin of both Gonds and Baigas.



BISHOP PARKER'S LITTLE BUNGALOW AT MANGALPUR, CENTRAL INDIA.
(Photographed by Mrs. Ellwood.)

No. 2 is the bungalow at Mangalganj (or Mangalpur), built by Mr. Parker during the few months he worked here with us in 1886. He lived in the wattle and daub schoolroom whilst it was building, and pushed on the work during the hot weather of April and May. He got it finished before the heavy rains of June, and was proud of his little bungalow when we used it for the first time for a conference of Gond missionaries to talk over and pray for our work. The same evening Mr. Parker summoned his neighbours, the Gonds and Hindus, to a magic lantern exhibition; the pictures were shown on the white wall of the bungalow, and Mr. Williamson explained them in Hindi.

The house is built of sun-dried bricks, and is well thatched with the long grass from the jungles, which is always used for thatching here. There are four rooms, two fair-sized ones in the centre, of which Mr. Parker used the right hand one, with a small store-room attached as his dining-room, and the left hand one was study, dispensary, &c., with a little bedroom adjoining. The floor is of clay, and the walls whitewashed; a verandah runs the whole length on the side facing the village, on this side it looks over the stream and across the fields to the Jubbulpore-Mandla road, about a mile distant.

Mangal-ganj means Tuesday market; it is also called *Mangal-pur*. There was a boys' orphanage there for some time, under Mr. Champion. Some of the boys are now married and settled down there; fields and houses were given them to start with, and one or two are doing well. The women in the photograph were orphan girls, now wives of these men with children of their own. The man in the front is Yahuda (Judah), who was Mr. Parker's servant and afterwards mine. Mangalganj and the villages round have lately been bought by a Hindu money-lender of Jubbulpore, a man adverse to Christianity.

When Mr. Parker was taken away from our Mission and appointed Bishop in East Africa he was obliged to leave his newly begun schools and preaching. I and my dear wife tried to carry the work on for a time, hoping for speedy relief from England. But I had this Patpara bungalow to build, and my own work to see to, and poor Mangalganj has been much neglected. We only lived there a few months, for my wife was struck down with fever, and I had to bring her into Mandla, where she died. Now I am living at Patpara.

EDWARD P. HERBERT.
PATPARA, MANDLA, May 1st, 1888.



GROUP OF GONDS AT MANGALPUR. (Photographed by Mrs. Ellwood.)
(N.B.—One of the men, anxious to see into the camera, moved his head at the critical moment!)



ONLY three or four Gleaners have responded to our suggestion that they should give us their thoughts on the text quoted last month, John xi. 9, 10. No doubt it has been found difficult; and perhaps more replies will come. So we will defer further remarks.

We announce with much pleasure that a fourth donation of £10 10s. has been given us by the same friend who gave the others, to make Mrs. Hannington, widow of the lamented Bishop, a Life Member of the Society. She is a most active Gleaner at Brighton, and has brought many to join the Union.

We would again ask for particulars of the various Branches of the Union. We have many inquiries how to work a branch, but we have no rules on the subject, and much prefer that the formation of such branches, and the choice of methods of working them, should be spontaneous. If, however, we were furnished with full information regarding the organisations already existing, we could compile a paper of suggestions.

It is proposed to hold the Second Annual Meeting of the Union, as the first was held last year, on All Saints' Day, Nov. 1st. It falls this year on a Thursday. The new Bishop of Bedford, Dr. Billing, who was the very first clergyman to join the Union, has kindly consented to preside.

Our selection of Miss K. Tristram, as the first to be provided for as a new missionary for one year by the Gleaners' Union "Own Missionary Fund," has met with general approval. But in one respect it was not a happy selection; for we find that she provides her own outfit and pays her own passage, so our Gleaners' money is not needed for these objects. But we will not now alter the name. The fund will keep Miss Tristram all the longer in the field, and thus still more relieve the Society's General Fund. We shall also maintain our plan of allotting contributions after Nov. 1st to another new missionary.

The roll reached 12,000 on June 20th, and on June 30th, when two years were completed, the number was 12,107.



A Parochial Branch of the Gleaners' Union.

St Thomas's, Islington, is a poor parish, without endowment or other advantages, which raises over £100 a year for the C.M.S. A branch of the GLEANERS' UNION has just been formed, and the following account of it has been given us:—

This Association has organised its branch of the GLEANERS' UNION on the following plan:

Meetings: Monthly, second Friday, 8.30 P.M.

The Mission Field will be divided according to the various Missions of the Society, each Mission having a member of the Union appointed to it as its representative.

On the publication of the *Gleaner* month by month, the Secretary will select four of the Missions mentioned therein for especial notice at the next meeting. The representatives for the four divisions will have notice given them that their Missions will be specially considered, and be desired to bring up any information calculated to deepen the interest of the members in what is written in the *Gleaner*, and consequently in the work itself.

The Secretary will endeavour to arrange that each Mission has its fair and regular share of notice.

Any member having charge of a Mission, though not called upon as above, may speak to his Mission, provided it is mentioned in that month's *Gleaner*, or in the Mission for the day in the Cycle of Prayer, and there remains time for his (or her) remarks.

Any member may speak, if time allows, to the four selected Missions.

Proceeding out of this will be the systematic diffusion of information amongst every class and community connected with the church and parish. At present such system, beyond the circulation of magazines, has been confined to the Sunday-schools. It is, however, now felt that the Sunday-schools should not have a monopoly of regular information, so the Congregation, Day-schools, Young Men, Young Women, &c., are to have periodical addresses as under:

1. Congregation—Quarterly, in Church, Sunday mornings and evenings alternate.
2. Mission Service—Quarterly, in Church, Sunday, 8.45 P.M.
3. Communicants—Half Yearly, in School, Fridays.
4. Sunday-schools—Quarterly, Sunday afternoons.
5. Day-schools—Quarterly, Monday afternoons.
6. Teachers (Day and Sunday)—Half Yearly, Thursdays.
7. Mothers' Meeting—Three times yearly, Mondays.
8. Young Men—Three times yearly, Saturdays.
9. Young Women—Three times yearly, Tuesdays.
10. Young People—Three times yearly, Thursdays.
11. Children's Societies (Band of Hope, &c.)—Whenever there is a fifth Thursday in the month.

The half-yearly and annual general meetings to be held as hitherto.

The parishioners generally are to be informed about Missions by means of tracts, specially written or otherwise, to be issued and circulated quarterly with the "Monthly Record," which is distributed to all the families in the parish every month.

A committee has been formed to make the arrangements for the missionary addresses to the above-mentioned sections, each of the eleven sections being represented thereon by a member who will undertake to see that the committee's arrangements are duly carried out.

The following three principles prompt and underlie this plan, viz.:—

1. That the progress of the Kingdom of our Lord Jesus Christ amongst the nations of the earth must be a matter of the greatest interest and immediate concern to every Christian believer.

2. That it is necessary for every member of the Church to be well informed about the conditions and needs of the heathen, the labours and methods of the missionaries, and the results which God gives to their work.

3. That the *Gleaner*, being the principal source of information to the bulk of the Church Missionary Society's supporters, should be well read and understood.

Local Meetings of Gleaners.

The ST. PAUL'S, ONSLOW SQUARE, Branch is now the largest in London, having 300 members. At its second quarterly meeting, on June 20th, the Rev. H. W. Webb-Peploe, Vicar, presided, and Dr. E. N. Cust gave an account of the recent General Missionary Conference. On the same occasion, Miss Alice Wardlaw-Ramsay, a member of the congregation, and the Rev. J. E. Beverley, who had worked in the parish, were taken leave of, and commended in prayer to God.

The numerous Gleaners at ST. JAMES'S, HOLLOWAY, were invited to the Annual Meeting of the "Mpwapwas" on June 7th, when a most interesting and encouraging report of the practical work done by the members during the year was presented by Mr. Pritchard, the Secretary of the Mpwapwas. The Rev. E. H. Stuart presided, and Mr. Stock gave an address.

The ST. PAUL'S, CANONBURY, Branch, at its last Quarterly Meeting reported that 110 Gleaners had been enrolled. The Rev. J. H. Shaw, Vicar, presided, and the Rev. C. H. V. Gollmer gave an address on the Lagos Mission.

CLIFTON.—For some months past bi-Monthly Meetings of the GLEANERS' UNION have been held at Clifton. Addresses have been given by the Revs. E. James, F. Bishop, A. Neale, A. Howard, Shirreff of Lahore, Figueira, and General Grove, besides missionary gleanings of facts and recent missionary news which are communicated by various friends when the meeting is thrown open. Much definite prayer is offered for persons and places in the Mission field, especially those who are locally connected with us. The Gleaners are invited to bring needlework they have done or money they have collected on cards specially prepared for the GLEANERS' UNION here.

CANTERBURY.—On Tuesday, June 26th, the members of the GLEANERS' UNION here met together, for the first time, by the kind invitation of the Rev. J. G. Hoare of St. Dunstan's. About twenty-five Gleaners, out of a total of forty, and a few visitors, were present. After tea in the garden, a short devotional meeting was held, consisting of prayer, hymns, and short addresses. It was then proposed by various members, (1) That a meeting of the Canterbury Gleaners should be held if possible once a month; (2) That a missionary library should be started—for which some books were promised on the spot; (3) That members should interest themselves in one mission field specially, and perhaps after a time put themselves into correspondence with some missionary; (4) That members should read Miss Nugent's Bible-study in the *Gleaner* every Thursday. Miss Daniel consented to give some account of mission work in Japan at our next meeting. Miss Anna M. Fremantle accepted the post of acting secretary, and Mrs. Hoare has kindly undertaken to receive books for the library for the present. Three of the visitors expressed their desire to become Gleaners at the close of the meeting. It is hoped that our numbers will

now increase rapidly, and that our meetings may be richly blessed, not only to those who attend them, but also, we humbly pray, to the missionaries themselves, from this increase of interest in their noble work.

A. M. F.

The List of Clerical Members.

The following names should have been inserted in the list published in our May number :—

Delap, A. H., Kerry. Roughton, F. H., Bramcote, Nottingham.
Watson, J. G., Leamington.

The following name should have been omitted :—

Lampard, E. (not Rev.).

The following should also have been included. Although laymen when they joined, they had been ordained subsequently :—

Clay, W. J., Hailsham.	Heyhurst, J., Walton, Lancashire.
Davies, J., Everton.	Jones, C. F., Baildon, Yorkshire.
Dean, R. D., Kirkmichael, Isle of Man.	McKenzie, D. J., Derby.
Eland C. T., Lambeth.	Stievenard, H. E. L., Plumstead.

Hetherington, H. E., Bermondsey.

Gleaner Examination.

Successful Candidates for the twelve months ending March and April, 1888.

SECOND CLASS.

Competitors who have gained two-thirds marks.

MARCH.

Rev. J. A. Hull, Childdercliff, Brentwood.
Mrs. Mary E. Hibbert [Heawood], Harpurhey, Manchester.

APRIL.

Miss B. J. Monck-Mason, Woolhampton, Reading.
Miss Eleanor Roberts, Highbury, N.
Miss Clara Smith, Sparkbrook, Birmingham.

Monthly Gleaner Examination.

Questions on July Gleaner.

- Who was the first C.M.S. missionary who went out at his own charges? Describe the remarkable beginning of his work.
- In what connection do we find these words: "Is there a God?" and "He is quite a different man"?
- Notice Bishop Parker's latest efforts—his dealings with Mwanga, his endeavour to open out new ground, his touching appeal to the Church at home.
- Describe the present position (as far as we know it) of the struggling Church in Buganda, and mention its leading members and their work.
- JAPAN.**—Notice the quiet progress in Yezo, the rapid development in Tokio, "the increase of inquiry" in Nagasaki.
- Describe the extraordinary advance in the first station in Japan away from Treaty ports—the machinery at work there, and the important classes that are being influenced.

Texts for Bible-Searchers.

WORKERS.

IV.—Loving and United.

- Let us consider one another, to provoke unto love and to good works
- Serve him with one consent
- The fellowship of the ministering to the saints
- The multitude of them that believed were of one heart and of one soul
- The hand of God was to give them one heart to do the commandment
- Fellow-helpers to the truth

Bible Questions.

(From *The Missionary*, Edited by the Rev. H. B. MACARTNEY, Melbourne.)

- The words "eternity," "lid," "guest," "slackness," "steady," and "tenderness," occur only once each in our Authorised Version.
- The exclamation, "It is the Lord," occurs twice in Scripture.
- The last word in the Old Testament is "curse." What two words of inspiration broke the silence of the four following centuries?
- God commanded the children of Israel once, and only once, during their wilderness journey. Give the passage; and what did the desire commanded point to?
- Describe, in the language of one verse, the most awful conquest ever achieved by human voices.
- Who went to Babylon, but never saw its magnificence?

Gleaners' Union Roll Call.

"They rest from their labours."

- Miss Russell, Hereford, No. 5,280, May 10th. (A worker for the C.M.S. for 50 years.)
Rev. Cornwall Smalley, East Thurrock, Essex, No. 1,609, May, 1888.
Mr. James Gorse, St. Helen's, Lancashire, No. 8,355, May, 1888.
Mrs. Caroline Cotton, Ipswich, No. 1,658, "Passed to her rest, peacefully trusting in Jesus," April 28th.
Caroline C. Hallett, Macclesfield, No. 6,361, March 4th.
E. J. Bland, Macclesfield, No. 5,347, "Who slept in Jesus," Feb. 7th.

SUNDAY SCHOOL TEACHERS' COLUMN.

EDITED BY MISS EMILY DIBBIN.

Missionary Lesson.

Read—2 Sam. xviii. 19—33. *Learn*—Rom. x. 13—15.

See those two men running, up and down hill, over rough places and smooth; nothing stops them. They do not salute anybody by the way (2 Kings iv. 29), they do not turn to the right hand or to the left, but press steadily forward. Why such haste? They are the king's messengers. They carry all sorts of different messages—sometimes petitions for help (1 Sam. xxiii. 27), sometimes news of disaster (1 Sam. iv. 12—19; 2 Sam. i. 1—12); to-day good tidings for the king, for his enemies are destroyed and peace restored, but sad tidings for the father, for his favourite son is dead, killed in the midst of his rebellion. In the text for repetition we read of another message, other messengers.

I. THE MESSAGE.

Sent by the King of kings to His rebellious subjects. They have turned from Him, cast His law behind their backs (Neh. ix. 26), but He offers to forgive their rebellion (Heb. viii. 12), and to restore to them all the privileges of His kingdom. A message of peace—"glad tidings of good things" (Ezek. xxiii. 21). Surely it will be gladly received. But no.

II. THE MESSENGERS.

Must be prepared for persecution, for though the message is one of peace it is not always welcome, and the rebels sometimes ill-treat its bearers. [Illust.—Persecution at Chia Sioh in China. *C.M.S. Report*, 1887, p. 207.]

They must be faithful. Nothing must make them alter their message. Nothing must hinder them, neither pleasure nor pain (Acts xx. 23, 24).

Can we be the King's messengers? Yes, all His servants have errands to do for Him. He may not send us to the heathen, but He bids us send others. "How shall they preach except they be sent?"

Let us see that we are faithful messengers—faithful in delivering the messages God sends by our lips, faithful in spending the money He entrusts to us, faithful in using the time, powers, and influence He gives us for His service!

Anecdotes and Illustrations.

THE late Rev. Edward Bickersteth was preaching a missionary sermon at Bodmin. The congregation seemed cold and dead, and it appeared to the preacher that no interest had been excited. There was, however, a little boy present who was so moved by the clergyman's appeal that he slipped out of church, ran home, and fetched his most valued possession—a guinea—and concealing it between two halfpennies, that no one might see it, he dropped it into the plate. Nor did his interest end here, for during a long life of active service for God as a clergyman, the cause of missions was always warmly advocated and supported.

THE WORD OF GOD IS QUICK AND POWERFUL.—Olubi was the son of a heathen priestess, and was dedicated at his birth to the idol Obatala. He lived in Abeokuta, and when Mr. Müller, the missionary, came to preach in the streets he was very angry. "This white man preaches," he said, "that we must give up our idols. If I were a war-chief, like my Uncle Ogunbona, I would kill him; and if he ever comes into my street, I will do so myself." The missionary came again, and knowing nothing of the boy's threats, stood under a tree close to his house. In an act of worship to his idol Olubi had injured himself, and was lying on his mat suffering and helpless. He heard the noise of the people assembling, saw the white man come, but he could not move, much less carry out his threat.

Olubi was very angry at first at being obliged to hear what was said, but after a time he began to listen with interest. When he got well, the missionary came no longer, but Olubi thought he would like to go and see how the white people worshipped, so he went to the mission-school and there learned the Lord's Prayer. His mother was much displeased, and beat him, but he did not leave off going, though about this time he spent seventeen days with her in worship and sacrifices to his idol. As they were returning home Olubi said, "I am sure I shall not be with you next new year at Obatala's house, for I shall follow white man's fashion."

His mother would give him no food while he said such things, but Olubi still went to school, and soon after put down his name as a candidate for baptism. In time he was baptized by the name of Daniel, and earnestly he prayed that his mother too might become a Christian. His prayers were answered. She threw away her beads and charms, forsook her idol Igun, and worshipped God alone.

Daniel Olubi became servant to Mr. Hinderer, was afterwards made schoolmaster, and on Advent Sunday, 1871, was ordained deacon by the Bishop of Sierra Leone.

GATHERING UP THE FRAGMENTS.—A Chinese officer of high position was baptized at Kowloong. After his baptism he asked for a small pocket Testament, that he might read it during his spare moments.

AN INDIAN'S PRAYER.—"O God, let not the good words we have this day heard be like the fine clothes we have been wearing, soon to be taken off, folded up, and hidden in a box till another Sabbath comes round. Rather let Thy truth be like the tattoo on our bodies, ineffaceable until death."

THE BISHOPS AT THE C.M. HOUSE.

 N Wednesday afternoon, July 11th, the President of the Society and Lady Kennaway received at the Church Missionary House the Bishops attending the Lambeth Conference, a large number of whom, from all parts of the world, were present. A select party of friends were invited to meet them, and some 250 were gathered on the occasion. The guests were received at 4.30 p.m. in the large Committee Room, whence they passed into the old Committee Room for refreshments, which were served by several ladies of the C.M.S. Ladies' Union for London. Many objects of interest were exhibited in this room and in the Library, including some of the handsome presents made to Mr. Wigram during his tour round the world. Bishop Hannington's MS. Diary excited particular interest.

At 5.30, the company assembled in the large Committee Room, which was crowded. The President took the chair, and addressed a hearty welcome to the Bishops attending, especially to those of the sister Church in America. Short speeches followed from Mr. Alexander Beattie and Canon Hoare, as the oldest lay member and the oldest clerical member of the working Committee, both of whom addressed the Bishops in terms at once respectful and affectionate. Mr. Wigram then spoke briefly on his recent tour through so many of the dioceses represented that day. Bishop Crowther came next, and received a warm welcome. He said that, like Joshua, he was "old and stricken in years," but reminded them, as Joshua was reminded, that "there remaineth very much land to be possessed." Then the Bishop of Mississippi spoke for the American Episcopate, and the Archbishop of Dublin to represent the Church of Ireland; after which the Archbishop of Canterbury made a singularly gracious and graceful speech, speaking of the Society and its work very warmly. He said that as a boy he did not like the Society, for it came before him quarterly in the shape of a very dull four-page paper. Now, he said, the Society's literature was specially attractive. He had been first attracted to C.M.S. by hearing of the Committee's practice of frequently kneeling in prayer when engaged in difficult discussions. To this he attributed the fact that the difficulties inevitably met with in so vast and complicated a work had so often melted away, and even turned to the furtherance of the cause. He exhorted the Society to be at once firm to its principles, and considerate to all it had to deal with. "You are the one," he said, "and therefore you can be the other." He concluded by asking the company to unite in the Lord's Prayer, and then pronounced the Benediction.

Among those present were the Archbishops of Canterbury and Dublin; the Bishops of Gloucester and Bristol, Carlisle, Lichfield, Exeter, Dover, Shrewsbury, Cashel, Kilmore, Aberdeen and Orkney, Argyll and the Isles, Fredericton (Coadjutor), Quebec, Niagara, Toronto, Huron, Rupert's Land, Moosonee, Saskatchewan and Calgary, Columbia, New Westminster, Antigua, Antigua (Coadjutor), Jamaica, Pennsylvania, Iowa, Mississippi, Washington Territory, Newark, Arkansas, Indiana, South Dakota, Falkland Islands, Honolulu, Waiapu, Nelson, Brisbane, North Queensland, Colombo, Rangoon, Travancore and Cochin, Jerusalem, Pretoria, Central Africa, Sierra Leone, Niger, and Bishops Alford and Marsden; the Dean of Llandaff, the Earl of Northbrook, Earl Fortescue, the Hon. G. Waldegrave Leslie, Sir Rivers Thompson, K.C.S.I., Sir Charles Bernard, K.C.S.I., Professor Sir M. Monier Williams, Sir Douglas Fox, Mr. M. MacInnes, M.P., Mr. A. McArthur, M.P., &c., &c.; together with a large number of clerical and lay members of the Committee, and many ladies.



THE MISSIONARY ENIGMA.—The answer to the Enigma in our last number is "Henry Martyn and Horatio Nelson." Up to July 10th no less than 132 answers had been received by the Rev. S. F. Maynard, two of them by telegraph! Of these, 105 were correct. The first to arrive was from Mr. C. E. Keates, Kentish Town, who accordingly received the prize.

HOME NOTES.

THE Valedictory Dismissal of the missionaries sailing by the October and November steamers is fixed to take place on Wednesday, October 3rd, at St. James's Hall, Piccadilly. The number returning to the field or going out for the first time, will probably be about forty.

Two of the Islington College men ordained deacons on Trinity Sunday, the Revs. J. E. Beverley and H. T. Robson, were admitted to priest's orders on June 17th, at St. Paul's, Onslow Square, by Bishop Perry, acting for the Bishop of London. It is desirable that clergymen going to East Africa should be in full orders.

ON June 3rd, the C.M.S. Committee took leave of the Rev. J. E. Beverley and Miss Alice Wardlaw-Ramsay, proceeding to East Africa; Dr. John Rigg, proceeding to China (Fuh-Kien Province); and Mr. Kelsey, going to the Niger as second engineer on board the *Henry Venn*. Mr. Fenn and Mr. Lang delivered the instructions of the Committee, Canon Hoare addressed the missionaries, and the Rev. H. W. Webb-Peploe offered the commendatory prayer. Dr. Ellinwood and Dr. Pierson, two of the American delegates to the General Missionary Conference, also spoke. The two for East Africa sailed the same evening, *ridi* the Cape. Mr. Beverley is an Islington College man, and was for some time a worker in the Rev. T. Richardson's parish, St. Benet's, Stepney, and afterwards at St. Paul's, Onslow Square. Mr. Kelsey is one of the "Mpwapwas" of St. James's, Holloway. (See further, under Editorial Notes.)

ANOTHER medical man, Mr. F. W. Browning, L.R.C.P. & S., Edinburgh, has been accepted by the Society as a medical missionary.

ANOTHER lady, Miss A. M. Elverson, has been accepted as an honorary missionary for Palestine. She will be the fourth in response to the Rev. J. R. L. Hall's appeal for ten.

AN ardent "Gleaner" in a country district, Miss F. Vale, who had induced some Christian railway men to join the Union and take in the GLEANER, offered herself lately to the Society for missionary work; but before her case was decided by the Ladies' Committee, she had consented to enter the Society's ranks as the wife of the Rev. H. Nevitt of Moosonee, and will return with him this month to Hudson's Bay.

AT the suggestion of some friends of the late Bishop Parker, at Cambridge, an "Africa Prayer Union" has been formed. Each member is (1) to pray definitely, on one day in the week, for the spread of the Gospel in Africa; (2) to read regularly about one or more of the African mission fields; (3) to correspond with some African missionary. The subscription is one shilling a year, and a quarterly paper will be sent to each member. Friends of all Societies and Missions in Africa are invited to join, and should apply to Mr. T. F. V. Buxton, Warlies, Waltham Abbey, Essex.

AT a missionary Sale of Work held in April, at St. James's, Bermondsey, we found on a table beside one of the stalls a novel and interesting idea for raising money for the C.M.S. It was an autograph album containing the autographs of President, most of the Vice-Presidents, and nearly all the leading men connected with the Society. Among them is a letter from the late Bishop Hannington to the Rev. W. Allan. Money is raised by charging a nominal fee for inspection. The owner has offered to lend the album to other missionary Sales of Work if the vicar of the parish, or other responsible person, will give him a guarantee of its safe return. Address: Mr. J. Ackerman, jun., 16, Storks Road, Bermondsey, S.E.

THE St. James's, Bermondsey, Branch of the Gleaners' Union has presented to the Society's Museum an African *kleya* (garment) from the Niger.

A LADY has remitted to the Society £5, being the abatement of Income Tax recovered on an income between £150 and £400.

THE C.M.S. has received from Mr. J. D. Farrer, of Lowestoft, £11. the profits on the first edition of his "Lowestoft Supplemental Tune Book," an excellent work.

The London Unions.

THE LAY WORKERS' UNION.—Another quarter's work must now be summarised. On April 16th Mr. G. A. King, one of the secretaries, opened a discussion on "Education as a Mission Agency." On May 14th the Rev. G. C. Grubb and Mr. Swann Hurrell (of the India Winter Mission), spoke of their work in Southern and Western India and Ceylon. On June 4th the Earl of Northbrook took the chair, and Mr. Sydney Gedge read a paper on "Objections to the C.M.S." The summer meeting was held at the Church Missionary College on July 10th; addresses were delivered on the history of the College and students by the Revs. T. W. Drury and W. H. Barlow, and Mr. Stock.

Simultaneous addresses to the Sunday Schools of the Islington and South London districts were delivered on Sunday, April 29th. In Islington there were twenty-one addresses and sermons in connection with twenty-four churches. South London has divided itself into five districts worked by separate secretaries. No. 1 comprises Clapham, Balham, Tooting, Wandsworth, and South Lambeth. No. 2. Brixton, Kennington, Streatham, Camberwell, New Cross, and Peckham. No. 3. Norwood, Penge, Dulwich, and Anerley. No. 4. Lambeth, Newington, and Southwark. No. 5. Bermondsey, Deptford, Rotherhithe, and Greenwich. In these various districts seventy-four sermons and addresses were delivered in sixty-six parishes on the same Sunday, and nine other churches on a different Sunday, arranged for four sermons and seven addresses.

The simultaneous addresses in the Paddington Sunday Schools were on May 13th, when fourteen sermons and addresses were given.

The South London auxiliary of the LAY WORKERS' UNION has arranged to hold two meetings in each of four of its centres, namely, Clapham, Brixton, Kennington, and Bermondsey, for the systematic study of missionary history, and practice in speaking upon it.

THE LADIES' UNION held four meetings. On April 19th an address was delivered by the Rev. Worthington Jukes, M.A., missionary from Peshawar. On May 17th the Rev. Filmer Suliyan gave an account of his work in connection with the Special Winter Mission to India. On June 21st Bishop Ridley, of Caledonia, addressed the members. On July 5th Miss Louisa Tristram gave hints for addresses at drawing-room meetings.

YOUNG CLERGY UNION.—On April 16th Mr. Eugene Stock spoke on "Missionary Bishops and Bishoprics." In May the Revs. B. Baring Gould and G. C. Grubb spoke on their recent mission tour in India. On June 18th missionary addresses for criticism were given by the Rev. W. C. Tucker, Vicar of St. Matthew's, West Kensington, and the Rev. James Conderine.

Contributions received by the Editor.

To July 10th.

In connection with the Gleaners' Union:—		
For Union Expenses: Miss Cahill, £1 1s.; A Missionary Box, 10s.; Gleaner No. 3,247, 5s.; Sums under 5s., £1 19s.	£3 15 5	
For Our Own Missionary: Gleaner No. 562, £2; S.P.L. (A Gleaner), 10s.; Rev. C. Dunlop Smith, 11s.; Mrs. J. A. Clark, Castledawson, £1 15s.; Anonymous, £1; Gleaner No. 312, £1; Twelve sums under 5s., 16s. 3d.	7 12 3	
For C.M.S.: Gleaner No. 10,735 (Saved from smoke), 12s. 6d.; Four Gleaners, Newton-le-Woods, 6s.; S.P.L. (A Gleaner), 5s.; Collected by a Gleaner, Clifton, 10s.; Gleaner No. 6,575, 10s.; From the Boys' Class at Down Lodge Hall, 10s.; One sum under 5s., 2s.	2 15 6	
Membership and Examination Fees, &c.	3 2 9	
	17 5 11	
For the Deficiency Fund: H.B.B., £5; Gleaner No. 4,728, £1 1s.; A Gleaner, 5s. For Fund raised by No. 5,941: Four sums under 5s., 6s.	6 12 0	
Total The Editor has also received:—	£23 17 11	
For C.M.S.: Anonymous, to make Mrs. James Hannington a Life Member, £10 10s.; Pelham Institute Young Women's Bible Class, £1 14s. 10d.; "Yet but one body," £12 10s.	24 14 10	
For Frances Ridley Havergal Memorial Fund: Widow's Mite, per C. Bullock, 10s. 3d.	0 10 3	
For the Hannington Memorial Church Fund: A Thank Offering from Gleaner No. 4,408, £5; A Gleaner, 5s.; Two sums under 5s., 4s.	5 9 0	
Grand Total ◆◆◆	£54 12 0	

NOTICE.

LETTERS reach us from time to time which are entirely anonymous. We must inform our friends that all such letters go at once into the waste-paper basket. Every correspondent must enclose his name and address for our information.

Topics for Thanksgiving and Prayer.

Prayer that all who love their Lord may be stirred up to more entire devotion, all they are and all they have, to His cause. (See p. 113.)

Prayer for the unevangelised Buddhists in the Himalayas (p. 121).

Prayer for the Bishop of Athabasca, his helpers, and his Indian flock (p. 123).

Thanksgiving and prayer for the new converts in Japan (p. 118).

Prayer for the Gond Mission (p. 124), for woman's work in Mid China (p. 117).

Prayer for Gleaners in distant places, particularly those in Australia (p. 126).

Forthcoming Sales of Work.

Mrs. Caroline S. Lawe, Fosbury Vicarage, Hungerford. Sale in school-room, July 31st.

Miss Winscombe, Brownhill Court, Stroud. Sale in August.

Mrs. Cheales, Brockham Vicarage, Betchworth. Sale first week in August. Contributions thankfully received by Mrs. Cheales up to August 6th. Address, parcels post, Brockham Vicarage, Betchworth; train, Betchworth, S.E.R., till called for.

Miss Duke, Lake House, Salisbury. Sale, August 6th.

Mrs. Gabriel, Rockcliffe Vicarage, Carlisle. Sale last week in August.

Rev. F. Baldy, St. Simon's Vicarage, Southsea. Sale, September.

Mrs. Dowsett, Holcombe Rectory, Manchester. Sale, September.

Miss Mason, Albert Villa, Clevedon. Sale, Public Hall, September 13th.

Rev. B. Forrester, Clapham. Sale, date changed from October 25th and 26th to October 18th and 19th.

It is particularly requested that all announcements of Sales of Work may reach us before the 10th of the preceding month.

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THE ANNUAL REPORT FOR THE YEAR 1887-1888 is now ready, and can be had on application. Price 2s.

THE CHURCH MISSIONARY GLEANER may be ordered through any Bookseller; Messrs. Seeley & Co., 46, 47, 48, Essex Street, Strand, London, W.C.; or direct from the Church Missionary House, Salisbury Square, London, E.C.

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[ADVERTISEMENTS.]

A LADY wishes to sell some Doves, and also some Fuchsias, for the benefit of the C.M.S. The Doves are 3*s. 6d.* per pair; the Fuchsias 1*s. 9d.* per dozen. Address Miss A. L. S., Beechwood, Dulkey, Co. Dublin.

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REV. A. H. DELAP, Valentine, Kerry.

CHURCH PASTORAL AID SOCIETY.

Offices: Temple Chambers, Falcon Court, Fleet Street, E.C. To carry on the work of this Society at its present rate requires about £13,500 a quarter, or £54,000 a year. The expenditure last year exceeded the income by £1,200. To withdraw grants for Curates or Lay Agents most seriously cripples God's work in parishes that must look to outside aid for the means of evangelising the masses of poor contained in them, and there are over 100 applications on the Committee's approved list of cases waiting for aid.

JAMES I. COHEN, Secretary.

THE CHURCH MISSIONARY GLEANER.

SEPTEMBER, 1888.

EDITORIAL NOTES.

MT was a matter of great regret to us that the GLEANER had to go to press last month without an announcement of the appointment of the Rev. B. Baring-Gould to be Central Secretary of the Society. The matter was not settled till July 23rd, when a large part of our edition was already actually printed, and the copies for localising had been sent out. The acceptance of the post by Mr. Baring-Gould is a cause for much thankfulness and satisfaction. He has been a hearty and hard-working friend of the Society at Sidmouth and Blackheath; and since he came to the latter place he has been a frequent attendant at the Committee meetings. He was one of the band of mission-preachers who conducted the recent Winter Mission in India. Travancore and Tinnevelly were his allotted sphere; but when he had finished his work there he went northwards, and saw some of the C.M.S. stations in other parts of the country.

The Central Secretary is the head of the home organisation, deputations, &c. It was the Rev. H. Sutton's office.

A brief note of the last letters from Uganda and the Victoria Nyanza will be found on another page. They show no change in the situation. The great central fact, which should be on our minds and hearts night and day, is the sore need of more labourers. It is nothing with the Lord to work with many or with few; but we can hardly be said to have even "few" there now. The telegrams from Zanzibar about Emin Pasha and the Mahdi, which were received on Aug. 1st, imply, we trust, the continued safety of our brethren in Uganda; but, as usual, the newspapers entirely ignore the missionaries. If an Englishman in Africa wishes to be forgotten by the general public, he has but to join a missionary society!

Another illustration of the methods of our newspapers is seen in the attention given to Cardinal Lavigerie's speech at the recent meeting of the Anti-Slavery Society. The Cardinal is Archbishop of Algiers, and he is the head of the society—for Rome has many separate missionary societies—which sends missionaries to Central Africa. We must admire the energy and self-devotion shown by him and his staff, while deplored their errors. In the numbers that go forth they put us to shame. But his accounts of the slave trade and of the sufferings of Africa, which the newspapers have trumpeted forth as if they were new revelations, are no more than have been given by Protestant missionaries, and printed in our own pages and those of other missionary magazines again and again, but which the papers either take no notice of, or condense into small corner paragraphs.

We have received several letters, responding most cordially to Miss Lucas's suggestion in our last number. Some of our clerical members invited their people to special prayer and confession and dedication on August 5th, and many individuals gladly observed the day. We heartily thank all our friends who have kindly written about it. In the light of eternity, when we look back on all past history, and understand for the first time the real bearing of spiritual forces, we shall see how great a part has been played by the unnoticed prayers of quiet praying people. It is they who, in the economy of grace, touch the springs of action, though they themselves little realise it. They pray as a duty and as a privilege, but that they are really wielding power they often do not consider. Not that there is any inherent power or virtue

in their prayers, but it has pleased God to ordain that prayer shall "move the hand that moves the world," on purpose to throw His people on to Himself in simple dependence, "that no flesh shall glory in His presence."

At the recent Keswick Convention, the missionary cause was more prominent than it has been in former years. There was a short missionary prayer meeting every morning at 9, between an early 7 o'clock meeting and a Bible reading at 9.45. On the Wednesday, the 7 o'clock meeting itself, which was attended by a thousand people, was one of prayer for Mission. On Wednesday afternoon, a great meeting took place in the large tent, some two thousand persons being present, and on Saturday forenoon there was a similar one. At these two, several missionaries, including some ladies, spoke for a few minutes each. (See "Home Notes.") Subsequently, open air meetings were held on two or three evenings on the banks of Derwent Water. The greatest interest was manifested throughout. There was much earnest prayer, and many clergymen, laymen, and ladies inquired about the openings for personal service in the field. At the Saturday meeting, there was a remarkable burst of enthusiasm as to giving. A young man sent to the platform, anonymously, a £10 note, his savings for a year, which he had intended putting in the savings bank, but which, he wrote, "he felt the Lord wanted"; and this being announced, within a few minutes cash and promises were sent up, which, with some subsequent additions, amounted to over £900. Some of it was for the disposal of the leaders of the Convention; some of it for the China Inland Mission; and over £420 for the C.M.S., including £100 a year from an Irish lady to support "a substitute for herself" in China, £100 a year for Persia, £100 for the first year's expenses of a lady in Persia, and another £100 unappropriated. Does not this show how much may be done if one small act of self-sacrifice sets the example?

Testimonies from Christian naval officers to the work of Missions are always specially welcome. The *Christian* of July 27th contained a letter from Commander King Hall, of H.M.S. "Penguin," cruising off Zanzibar in search of slave ships, which gave a bright and interesting account of the C.M.S. Missions at Frere Town and Rabai. "There is," he says, "a good and a great work going on." At Rabai, he was asked by the Rev. W. Jones, the African clergyman, to address the people, and on the bell being tolled, five hundred men, women, and children came in from the fields where they were working, and crowded the little church. Commander King Hall goes on:—

It was indeed a remarkable sight to see this congregation—they were so attentive. I spoke a few words on "Jesus Christ, the same yesterday, to-day, and for ever," Mr. Jones translating most admirably. Every eye was fixed on the speaker. The service ended with "Rock of Ages," heartily sung in Swahili. I felt that it was indeed a privilege to witness such a sight, and speak to such a congregation.

It is to be feared that *some* parcels of Annual Reports (we hope not many) get into the corner of the vicar's study or the local secretary's parlour, and get no further. Friends who are careless in this matter are probably the same who grumble at the money spent upon publications! A similar remark would apply to the parcels of Quarterly Tokens sent out free for juvenile contributors. Each quarter nearly 200,000 Tokens are sent out. All these are asked for by our friends in writing. None are sent without an order; yet how many are wasted?

THE GLEANERS' BIBLE STUDY.

BY SOPHIA M. A. C. NUGENT.

Thursday, Sept. 6.

Read Luke viii. 26—36; Mark v. 1—20.

Question: "What is thy name?"

THE Lord Jesus Christ finds His missionaries in very strange places, and makes His ministers out of very strange materials. He saves first, and then He charges the saved one to serve, and the ones who serve Him best are the ones who know best how much they owe Him. So before He saves, He penetrates us with a sense of our own unworthiness and helplessness, that He may bring us to conviction of our own entire need and hopeless state.

He knew that wild man wandering among the graves would become a grand missionary, and in spite of his defiance He pursues him with His determined love. The Lord Jesus knew that His own power was equal to anything, but still, before He saved that demoniac, He made him audibly confess what he was in himself. "What is thy name?" He wished to bring out from the man's own lips his distance from God, and his disgrace. This question compelled the man to tell his terrible case, "My name is Legion; for we are many." It told that he was absolutely hopeless and helpless, and could not free himself.

This is what God wants to bring out from us before He uses us. Our deep longing as saved ones is to be used by Him, and He prepares us for service in this very same way, taking us down to the depths of our misery, and forcing us to own our sinfulness before He saves and our insufficiency before we serve. This is a very old principle of our God's (all His principles of working are eternal), and it was the very question He asked Jacob. It was the beginning of blessing to him. When he answered "Jacob," it was confession, for it owned, "I am the Supplanter." But when the sin and disgrace were uttered, then He changed his name, and called him "Prince," having "power with God and man."

"What is thy name?" Perhaps in this resting month, when out of harness, He will ask it of us very definitely, and bring us face to face with our own need very sharply. But do not shrink. His searching means more blessing on its way, and a further commission for service.

Thursday, Sept. 13.

Read Mark ix. 14—29.

Question: "How long is it ago since this came unto him?"

WHEN the Lord has taught us our own helplessness, and thus forced us upon Himself, we have a great longing to serve. His having said to us, "How much owest thou unto my Lord?" has made us see what we owe Him, and we long to give Him some grateful return. After we have seen His glory, as the disciples did in the scene just before our passage, is the very time He chooses to show us the deep, dark crying needs of the perishing ones.

Then when we meet them, fresh from the unveiling of His glory to our own souls, He has a question to put about their needs. "How long is it ago since this came unto him?" and the answer was, "Of a child." That is to say, that just as He pressed out of us the extremity of our own need, so He would make us tell Him the worst about the poor lost ones we would now heal. "Of a child,"—it meant the worst that could be said, that it was not a recent illness, but a life-long one, which had grown up and strengthened with him; growth could not shake it off; it clung on still to him.

And the Lord means His workers to own how hopelessly beyond their own power every lost soul is. He wants us to be convinced that they are impossible for us to heal. Do we realise this fully? and that every unconverted one requires the direct touch of the Physician himself?

But He has put the means within our reach: the "prayer and the fasting," by which our own souls come into vivid contact with the Healer, so that we may become a channel of His mercy. It has been said, "Prayer and fasting are faith's two hands. With one she lays hold upon the Throne of God, and draws down His power; the other she lays upon self, and brings it into subjection." (Rev. C. A. Fox.) And the more strongly we are convinced that unsaved ones, abroad or at home, cannot be reached by us alone, the more fervent and determined will be the grip of these two hands of fasting and prayer.

Thursday, Sept. 20.

Read John vi. 1—14.

Question: "How many loaves have ye?"

THIS twice-repeated miracle is recorded no less than six times! (Read and compare all the passages.) God has still more searching to do. We have seen, first, how He draws out of us our own helplessness, then He presses from us the conviction that the ones we would reach are beyond our reach. And this makes us long to save them! And He knows that, and wants to send us to them. "Give ye them to eat," He says. But again, He makes us find out how little we have to meet their need, not only of healing, but of hunger. He asks, "Who goeth a warfare at any time at his own charges?" Reckon up the "charges" first, and then see what you have to meet them with. In this case the "charges" were five and four thousand. "Two hundred pennyworth is not enough." That was their largest supply. Then He says, "How many loaves have ye?" He insists on their finding out how little they have; the poverty is not to be hidden, or covered over, or ignored. Bring the poor little resources out into the light. In both miracles He asks this question, and He asks it of you and of me to-day; He forces us to count over our resources, so that there may be no mistake in a miracle being needed, and that all the supply must be from Him!

He also asked Philip, "Whence shall we buy bread, that these may eat?" And this He said to prove him, for He Himself knew what He would do." The question is not asked to depress us, but to inspire trust and courage to rise up and dare to say, "Thou, Lord! Thy resources are unlimited; and my very poverty shall be the platform of Thy power!"

Later on, in His days of Resurrection, He asked a like question, "Children, have ye any meat?" The workers are not to be starved ones: they must be fed. And the "No" which they had to give was just the opportunity He waited for to overflow them with His fullness for their own needs.

Thursday, Sept. 27.

Read John xi. 1—11.

Question: "Are there not twelve hours in the day?"

THE former questions this month have all been what bring out the utter insufficiency of our own resources, whether to save ourselves, or to heal others, or to feed others. Are we deeply convinced of this? Then let our question this week be one which brings out the grand sufficiency of His resources. "He Himself knew what He would do!" He knows His own power, and He wants to make us the instruments of that power. He convinces us of two things—our hopeless insufficiency, and His overflowing sufficiency. Many of us are convinced of either one or the other, but He means us to know both, and to put them together. He says, "I know you have nothing, and are nothing, my child, but I can supply you with everything, and I do not send you to any service without providing you for it." Notice the expression, "He delivereth unto them his goods," "his lord's money" (Matt. xxv. 14—18), and "my money" (Luke xix. 23). Even the idle servant owned it. And notice that "wicked and slothful" is His terrible reproof for the one who does not bring in more than he was given. Increase is the law of the kingdom. We have too long looked on our own secured salvation as our Lord's pound, to be kept and treasured safely. But the Lord requires usury; He demands increase from that precious talent. He expects us to multiply His wealth, and to bring other souls in. Yes, there is sufficiency in His provision! and He can ask the disciples, "When I sent you forth without scrip or shoes, lacked ye anything?" And they said, "Nothing!" And He says, "How much more shall not your Father give the Holy Spirit to them that ask Him?"

The question for to-day brings out another aspect of His sufficiency; that He gives time enough, as well as means enough. "Are there not twelve hours in the day?" Oh, restful, peace-giving thought! My Lord gives me time enough for the work He gives me. Then I must be restfully careful not to make it ten hours by idleness, and, on the other hand, not to make it fourteen hours by taking more than He gives. He says, "He is thy life, and the length of thy days." He knows just what each day will hold. He knows each day's light just lasts long enough for each day's labour. He does not give more work than we can get through.

Let us lay hold of this principle. It will take the fuss out of our work, and make us restful in it. My Lord gives me means enough, and time enough for the work He means for me to do.

BRIEF SKETCHES OF CHURCH MISSIONARY LABOURERS.

BY THE BISHOP OF OSSORY.

IX.—Weitbrecht, of Burdwan.

HE kingdom of Würtemberg has been prolific of missionaries. At one time fully one-half of all our Protestant missionaries were from that little state. We have already given a sketch of one of them—Dr. Krapf; we now proceed to tell of another—John James Weitbrecht.

He was born at Schorndorf in 1802, and lost his mother when he was only six years old; yet throughout his after life he loved to trace his first serious impressions to her teaching. These were deepened at his confirmation, and became permanently fixed at his first communion.

Though he had received a good classical education, and was taught by his father to converse and correspond in Latin, he was intended for commercial life, and had actually engaged in it before he conceived the idea of becoming a missionary. His cousin Pfander, who became such a distinguished missionary, had given himself to the work, and it was this fact that first led Weitbrecht to think of devoting himself to the service of God amongst the heathen.

When he had made up his mind on the subject he sought admission to the Missionary College at Basle, and there distinguished himself, not only by his intellectual ability, but by that piety and earnestness which marked his subsequent career. After three years' residence in Basle he was sent to England to engage in the service of the Church Missionary Society, and was entrusted with the charge of a young Abyssinian whom he was to instruct, and from whom he was to acquire the Tigre language, with a view to being employed in that country. He also spent some time in the Missionary College at Islington, and devoted himself to the study of Arabic and Amharic.

He was ordained in 1829; and as difficulties arose with respect to Abyssinia, he begged the Committee to "send him wherever they thought best, only to let him get to work." India was selected as his field of labour, and he accordingly applied himself to the learning of Bengali, and was soon upon the shores of Hindustan.

Burdwan, which became the scene of his labours, is an immense district about seventy miles north-west of Calcutta. The chief town contains some 30,000 inhabitants, and the whole district is thickly peopled. It has been called the "Garden of Bengal"; its very name signifies Beautiful, or Fertile; but, alas! of it, as of many other lands, it might be said—

"All save the spirit of man is divine."

It was a chief centre of idolatry, and its Rajahs had so richly endowed its Brahmins, that they looked upon it as "the ornament of the earth." The place moreover was famous for the murderous Thugs, and so late as 1837 the skulls and corpses of their victims were to be found in the tanks and groves opposite to the mission-house.

When Weitbrecht reached his post, Suttee had not ceased; the ear of Juggernaut still crushed its votaries; the swinging festival displayed its horrors; and the Kali-poojah exhibited its bloody sacrifices. It was amongst such scenes that he began his work. Ignorance and opposition had to be encountered; trouble and persecution, too, were near; one of his first converts narrowly escaped from being poisoned by a brother's hand; but the dauntless missionary held upon his way, and tact, kindness, and earnestness helped him towards success.

He had gained some knowledge of medicine in London,

and this opened many a door and many a heart to receive him. He multiplied schools, and could soon speak of 754 boys in attendance at them. These became in the highest sense missionary institutions. In one of his subsequent travels he met a young Native who was going through the villages teaching. On being asked what he taught, he replied, "Astronomy, geography, and religion." "What astronomy do you teach?" "That the earth is round like an orange, not three-cornered as they suppose." "What geography do you teach?" "That the ocean is all salt water, and not, as they think, one of melted butter and another of milk." "And what religion do you teach?" "I teach them that there is but one God and one Saviour; one heaven and one hell." It is scarcely necessary to add that the youth had received his own education in one of these mission schools.

The prejudice, however, against female education was intense; but a mind resolved on progress found a way to surmount the difficulty. Hurricanes and floods, as well as cholera and fever, caused frequent desolations, and Weitbrecht conceived the idea of establishing orphanages for the perishing female children. In one single day thirty of these miserable creatures were brought to him in a cart, so weak and diseased that they could scarcely move. These and hundreds of others were placed under Christian care and teaching, and more than one of them became afterwards mistresses of his infant schools.

When the old Rajah of Burdwan died, his successor, an intelligent youth of fourteen, was entrusted to Weitbrecht's care. This position gave him much influence and many opportunities for advancing the cause of God, and though the young Rajah did not become a Christian, he renounced the superstitions of his race, and established a sort of Deistic worship in his palace in honour of the one true God. He aided Mr. Weitbrecht in establishing schools, and contributed largely to the support of his Mission. It must be told to our missionary's credit that he expended the entire salary which he received as the Rajah's tutor on missionary objects, just as did the apostolic Schwartz under similar circumstances; and when at length he found that the office interfered with his more important duties, he at once surrendered it.

It would be impossible in a brief sketch to describe his manifold labours—at one time addressing the miners in the pits and making a heap of coals his pulpit; at another gathering the chained convicts around him, and preaching to them the words of life and liberty; now preaching in the verandah of some idol temple, while the wooden posts before him reeked with blood; again expounding the sacred Scriptures to the wealthy amidst the blaze and grandeur of the Rajah's court.

But itineration was his favourite mode of working. He and his helpers would go out for weeks together into the hills and jungles, where no missionary's voice had ever been heard before, and there, living in his humble tent, and feeding on rice and curry and milk, he would make known the Saviour's love to the poor villagers. In some places he would be saluted, as the apostles were, with the inquiry, "What will the babbler say?" in others by the cry, "Here are the men of the Book"; and not infrequently a spokesman from the crowd would cry, "Although you speak against our gods, we like to hear you, for you are good and kind"; or one would say to his neighbours, "Look, this padre is an incarnation of mercy."

After eleven years of toil he came for a time to Europe, visited England and Basle, and had an interview with his own king at Würtemberg. The monarch inquired earnestly about his work, gave him a gold watch to show his appreciation of it, and asked him did he intend to leave friends and

country a second time? Weitbrecht's answer was worthy of the man: "Sire, there is but one Würtemberg in the world; but I am a missionary, and I must leave this dear old land and go back to India."

And so we find him in Burdwan again, labouring with that devoted wife, who aided him so long, and who has been so lately called to her rest. Just after his return he expressed to her the hope that he might be spared to labour amongst the poor Hindus for seven years more; and God granted him his request. His were years of toil and fruitfulness, and not without their trials. One after another several of his children had died, and then his own strength began to fail; but with a brave heart he remained on at his post. "I would rather die," said he, "amongst my flock, than seek for health in Europe, and leave the poor, poor people neglected."

He had gathered a goodly flock around him, and was cheered by many a proof of their sincerity and attachment. Had he preferred quantity to quality, the number of his converts might have been larger. And now he was privileged to complete a work on which his heart had long been set. There had not been a single church visible from Chinsurah to Benares, a distance of 400 miles; but now the beautiful gothic church at Burdwan, with its spire pointing to the skies, became an outward and manifest sign of his missionary success. It was opened on Christmas Day, 1849.

But we must hasten to a close, for his life was hastening to an end. He was still diligently fulfilling his duties, but his powers were evidently failing. Twenty years of incessant labour had told upon a spirit that was naturally buoyant, and also on a frame that never had been very strong. His last journey and his last duty brought him to Calcutta to attend a great

Missionary Conference. It was remarked that he never seemed brighter or happier than when he met the assembled brethren, and never more animated than when, at their request, he preached to them. His last text was, "Surely I come quickly, even so come, Lord Jesus"; and though he did not tell his hearers, and was not himself aware, that they should see his face no more, all who heard him were struck with the solemn earnestness of his manner, and often afterwards recalled the heavenly radiance of his countenance. He seemed to speak to them from the verge of another world.

He went from that pulpit to his lodgings, and shortly after he reached them was seized with cholera. In ten brief hours the labourer was at rest. "Thus," wrote his friend and colleague Leupolt, "did one night's storm fell the goodly cedar which had stood many a blast; and at 9 A.M. on the 1st day of March, 1852 (the anniversary of his mother's death), he followed her to heaven."

"He died in the presence of all his brethren," lamented

and beloved by all; and when the sad news reached Burdwan, a wail arose, not only from amongst his children in the faith, but from the heathen who honoured him, and the burden of that wail was this: "Alas! alas! why were not we taken instead of him?" "His," said Henry Venn, "was a noble character; true nobility was stamped upon its every feature; his clear yet comprehensive grasp of every subject, the force of his argument, the fire of his spirit, the sweetness of his temper—all combined to form a first-rate missionary."

Offertories in Santalia.

A MONTHLY Mission Sunday is held in the Taljhari district, Santal Mission, Bengal, upon which elected representatives of the village go round to every house with a basket to collect rice and money. At the harvest festivals last year, 2,260 lbs. of rice—just over one ton—was given, the largest amount ever contributed in the district, and this notwithstanding a poor harvest.

Working Parties.

DEAR MR. EDITOR,—I have read with much interest the letter in the *Gleaner* on Working Parties, and many ladies would, I am sure, be glad of your advice on the subject. For years I have had a large working party for the C.M.S., and then a sale annually. But the great difficulty I had in getting rid of the work induced us to decide on sending the things abroad; but hearing that that is a burthen rather than a help to the missionaries, we do not see what to do in the future. It is obvious that in a large parochial working party like ours all will not be first-rate workers. Will you be able to inform us of some missionary stations where we might send a box occasionally, say at Christmas-time, full of presents for children's prizes, and gifts to the Christian women, of course describing the clothing that would be worn by them? We have a large band of willing workers for the C.M.S., but we must feel that we are working for an object, and not wasting both time and money, as it appears from your letter we shall do unless directed aright. Surely all who send out boxes should pay both carriage and duty rather than let such an expense fall on the missionary.

SUNDERLAND.

S. L.



J. J. WEITBRECHT, C.M.S. Missionary in Bengal, 1829—1852.

ILLUSTRATIONS OF JAPANESE CREDULITY.

From the REV. G. H. POLE, M.A., OSAKA.

No. VII.

HE tortoise, as also the turtle, is a specially sacred creature in the eyes of the Japanese, and is treated in consequence with special reverence and care. At one of the great temples here in Osaka—that of *Tennō-ji* (see *Intelligencer* for June, 1877)—there are some hundreds of these reptiles in a large pond, which the religious devotees who visit the grounds take much pleasure in feeding with crumbs of white of egg boiled and dried. At another temple, that of *Sumi-yoshi*, in the suburbs of the city, there is also a large number carefully being reared with large gold and silver fish, in a somewhat similar pond, but these are fed with coloured (red, blue, and white) hollow balls of various sizes, according to which their price varies, made of a very light preparation of rice-flour, sugar, and white of egg. These balls float on the surface of the water till so saturated as to dissolve and break up, but until this takes place there are most interesting and exciting contests between the fishes and the reptiles for their possession. The following story, supposed to be a fact, taken from a *Tōkio* paper, illustrates the veneration paid by superstitious Japanese to this creature. "On the 9th inst. [June, 1866], two

THE JAPANESE DRAWN BY THEMSELVES.

(Continued from page 116.)

THIS time we give four sketches of women from the coloured drawings on silk already described. Mr. Andrews sends the following notes:—

1. A Japanese princess in her gorgeous silken robes of scarlet, purple, gold, and white. Her almond-shaped eyes are considered the height of beauty. Two large golden ornaments adorn her hair.

2. This is a young Japanese lady of good family. She is on a visit to a friend, or out shopping. Her servant is not far behind. Her hair is done in the butterfly style, tied across the middle with a piece of red crape. Her dress is of soft crape, lined with silk; the sash of costly silk or satin.

3. A Japanese tea-house girl, with lacquer tray and teacup, about to offer tea to the wayfarer who may be resting himself under the wisteria bower. She would not soil her white tabi or socks by treading on the ground without her lacquered clogs. She is too polite to look the wayfarer full in the face as she proffers the refreshment. Tea is drunk in Japan without milk or sugar, and in small quantities at a time.

4. A young Japanese woman of the lower class. Her eyebrows are unshaven, which means she is unmarried. Her high clogs (*geta*) keep her feet well out of the snow, while her oiled paper umbrella protects the black hair, of which she is proud and very careful, as she probably would only have it dressed once in three or four days.



1. A JAPANESE PRINCESS.



2. A JAPANESE LADY.

lads, named Sekishima Seitarō, and Nakashima Makotarō, both residing at Yokohama, took a boat from Honmoku, and proceeded on a fishing excursion. About 4 o'clock in the afternoon a steamship passed close to them, and caused so much swell that the small vessel containing the boys was capsized. Nakashima managed to catch hold of the upturned boat; but Sekishima failed to do so and was hopelessly struggling in the water, when, strange to relate, a large tortoise, of the kind known as *shōgakubo*, rose from the bottom of the sea, and swimming under the unfortunate

boy, supported him on its shell. In the meanwhile a fisherman who had perceived the accident hastened to the rescue, and although his boat made considerable noise as it approached, the tortoise remained in the same position until the lad was lifted from its back, when it swam quietly away, as if contented with the noble act it had just performed. It is a curious coincidence that the father of Sekishima, prompted by religious motives, ransomed and liberated a large tortoise by paying the sum of yen 1·80, on the anniversary of the death of his father, in July last. He

is now convinced that the tortoise which saved the boy's life was the one he released, and that the animal recognised his son and rescued him in return for the kindness received from the father."

No. VIII.

THE readers of the GLEANER are probably all aware that the dragon is in Japan not regarded merely as a mythological creature, but as one whose existence is believed to be an actual fact. Hence the consternation among the villagers described in the following story is easily accounted for. But how strange it seems to us that any one should be alarmed at what we know to be only exhibitions of the greatness, power, and wisdom of the One True God! "At about 4 o'clock in the afternoon of the 5th inst. [July, 1886], there was a tremendous thunderstorm accompanied by heavy rain at Sakamoto, Gō shū, but not a drop of water fell in the vicinity. [I suppose this means the vicinity of the village whence the phenomenon was observed—G. H. P.] The rain cloud passed towards the east, and seemed to settle on the summit of Mikami-Yama. From the cloud what appeared to be a long white figure seemed climbing skywards. This apparition occasioned much consternation among the ignorant rustics who beheld it, for they believed it to be a dragon ascending to heaven. A somewhat similar phenomenon was observed at the same time at Megawasu-mura, in the vicinity of the mountain." This story was extracted from a Kiōtō paper (Japanese).



3. A JAPANESE TEA-HOUSE GIRL.



4. JAPANESE WOMAN OF THE LOWER CLASS.

WORK AMONG THE WAGOGO.

Letter from Dr. PRUEN, Mpwapwa, Eastern Equatorial Africa.

KIKOMBO, March 13th, 1888.

We have left Mpwapwa Mission House, and are now staying at Kikombo, the place the Watts started nearly two years ago (three or four miles off). We have reaped the benefit of coming here as regards health to a far greater degree than I had anticipated.

I suppose you have all read Canon Taylor's ideas about the Mohammedans. Some of his remarks are no doubt true, and they are rather depressing facts for those whose work lies partly amongst Mohammedans, as all Swahili are, nominally at least. I felt especially sorry, because our cook, Ali, who was my boy last year, and who nursed me all through my attack of typhoid, is a nominal Mohammedan. We have often prayed for him; but though an outwardly moral man, he never showed any signs of desiring to be a Christian. The other evening he came into our room, and sitting on the floor, said he wanted "manno" (words). Then he said he wanted to follow "Iaa Masiya" (Jesus Christ). He was very humble about it, and confessed that he committed sins and wanted to be forgiven. Next night he still held to his wish. I pointed out to him that becoming a Christian meant being hated and despised by his Mohammedan friends: was he prepared in the face of that to acknowledge openly that Jesus Christ was his Master? He said he knew all that he would have to go through, because he had known others like himself become Christians, and he was prepared. So we knelt down, and I asked Our Heavenly Father to accept him for Christ's sake. Then he prayed very simply, saying he was a sinner, and asking God to forgive him his sins for the sake of Jesus Christ; and because he was weak and ignorant would God give him His Holy Spirit, that he might know what God wanted him to do, and have His strength in him. He is learning to read now, and already can spell through a verse in the Bible slowly. He is very anxious to know more of God's Word, and, as he says, to be able to distinctly tell his Mohammedan relations what it is he believes, when they question him, as they will do. You will pray for him, will you not?

The other day we heard a great many guns being fired close by, and afterwards heard that there had been a "shauri" (palaver) at the chief's tembé (hut). The chief has been ill for many months with rheumatism, and now has bronchitis in addition, the not unnatural result of a man weakened by a long illness entering upon a rainy season in a damp, cold hut. Some men had come from Kongwa, a village beyond Kisokwe, to see the chief. They were Wakamba, a branch of the Masai race; and they told him, what he already believed, that his illness was the result of being bewitched; and at this shauri they fixed upon two unfortunate slaves belonging to him, a man and a woman, as the offenders. They were accordingly killed—hacked to pieces with axes the men told me.

We heard that this would continue, and people be singled out every day for execution until the chief recovered. A woman and two girls of about fourteen and fifteen were singled out for the next day. I went to the chief about it, and found that he had already rescinded the order for their execution. Then I asked him if he was hoping God would cure him, and he replied that he was. Most of these people seem to have an indefinite kind of belief in One God. I said that all his people belonged to God, to which he assented; and then I added God would say, "Here is a man who is asking Me to cure him, and all the time he is killing My people." He then promised that he would not kill any more; but he would not say that he was sorry for what he had done.

I saw him again two days later, and he said he wanted God to forgive him for what he had done. I told him how Christ had died in our place, and how God was now willing to forgive us all our sins if we truly repented. He said he did truly repent. So I asked him if he would tell all his people, who had all heard of his act, that he had done a very wicked deed, and that he was asking God to forgive him. He said he would. Two days later I saw him again. He was too ill with bronchitis to get outside his hut, and so could not see his people; but wanted to know that God would forgive him. So I asked him if he

* We have since heard with thankfulness that Ali has been baptized.
—En.

would send for his head-men or under-chiefs, of whom there were two, for the man who had charge of the hut in which the slaves were, and who had handed them over to the murderers, and for the two men who had murdered them—and would he make his confession in front of them? This was yesterday afternoon, and one of the men lived some distance off. He said he would have them there in the morning. Quite early this morning one of the chief's wives came to fetch me, saying all the men were there. So I went with two of the Mission-men, and found the men there, except the actual murderers, they having gone back to their country after the deed. The chief then sat up in his bed, and said that he had sinned against God in killing these two men, that he was truly sorry, and that now he was praying God to forgive him. Then we knelt down and asked God to forgive him his sin, and to forgive us ours, for we were all sinners alike in His sight. I prayed in Swahili, and one of the Mission-men translated into Kimegi (the language of this place being the same as that of Mamboya). The head-men followed in the prayer; and then added in their own requests that God would heal their chief of his sickness as well.

An antelope has left his footmarks in the garden during the night, when he came to help himself to our vegetables, the scamp! He has found a low gap in the thorn hedge, which he jumps. We have not mended the hedge, but have put a steel trap for him, and tied it on to a log of wood. I don't think he will go far with that encumbrance if once he gets his foot into it. There are more animals here than at Mpwapwa, as we are more in the wilds. The Natives, too, are not so accustomed to the white man. In some of the tembés round they run inside when I pay them a visit. But they are more shy than frightened, as I generally hear them giggling inside.

The Germans and the Wagogo at Mpwapwa have made friends, and come to an agreement. So now the German flag flies over the tembé of the Chief of Mpwapwa.

Thursday, March 15th.

I went to see the chief again this afternoon. He was very weak, but quite conscious; so I read him Ps. ciii. in Swahili, Mabruki translating. He said they were beautiful words, and quite brightened up as he repeated them to himself after Mabruki.

I did not think they would tell me if he died, as the custom amongst these people seems to be to keep these matters quite quiet for some days or weeks. However, this evening the chief's two head-men came down to say that "their house was lost," which meant that the chief had died. They seemed quite affected. I think they were really fond of him. I told them that if their chief's repentance had been real, he was with his Saviour now.

Friday, March 23rd.

There has been some squabbling here since the chief's death. The Mission-men say that there are disputes about the succession, and charges and counter-charges of witchcraft. Yesterday some men came in to say that the Wagogo were going to kill a woman and two children at a tembé on the hill just above this. So I went up the hill, and two of the Mission-men followed. The tembé is just at the top of a steep path, so that we were not seen until we were within a few yards of the door, close by which a dozen Wagogo in war-dress were standing. I think they must have been doing something they were ashamed of, for half of them ran away along the path, and the rest bolted into the tembé. So I went in with them, and found myself in the square courtyard inside the tembé, in the middle of a group of fifty or sixty men in war-dress, talking in excited tones. I told them what I had heard, and said I hoped it was not true. A relative of the late chief, who seemed to be taking a leading part, said that some one had bewitched him. I told him that witchcraft was all nonsense; only God could cause men to die or get ill by supernatural means, and that only cowards killed women and children on charges of witchcraft or anything else. Then he changed the subject, and said they were not going to kill women or children, but that they were only assembled to take precautions against some enemies from an adjacent tribe, from whom they expected an attack. So we went away after this. These people are recklessly cruel with their charges of witchcraft. It seems generally the weak and helpless that are singled out as witches.

I went down to the village, and read to the chief's widows to-day part of 1 John i. and Ps. xv. They were interested, and asked me to come again. Poor creatures! They become the property of the new chief, I believe, when he is elected; and as he probably already has favourite wives, they will have a great fall from their original position. It is very easy to get an entrance among these women, so that there is plenty of work for a woman to do when once the language has been mastered.

SEPTIMUS T. PRUEN.

"THY WILL BE DONE."



FATHER, teach our hearts to breathe this prayer,
With full assurance that it is the *best*,
The fullest, and the sweetest heart could frame,
Or lips could utter at Thy mercy-seat.
We weave our long petitions, burdened oft
With passionate dictation, and we ask
That it may be "Thy will" to grant our *own*.
Forgive, O Father, all our blindness past,
And teach us now to trust so utterly
Thy providence of wisdom and of love,
The riches of Thy tenderness and grace,
That we may find our safety and our rest
In simply pleading that *Thy perfect will*
May be accomplished in our hearts and lives.
In us, and by us, let Thy will be done
For us, and for our loved ones evermore,
Nor suffer us to hinder by a thought,
By look, or word, or act of faithless haste
Thy rich and gracious purposes of good.
To us, the blood-bought children of Thy love,
Whate'er may come—of sorrow or of joy,
Of loneliness or love—let all be bound
Within the compass of Thy love supreme,
Within the circle of Thy glorious will.

E. S. (A BATH GLEANER).



THE MISSION FIELD.

WEST AFRICA.

THE foundation was laid last January of a new Church at Bonny in the Niger Delta. The last occasion of worshipping in the old one fell upon the Sunday after Archdeacon Crowther's return from Sierra Leone early in November. At a thanksgiving service for his safe deliverance from the perils of the sea, 1,060 people were present, and 853 attended a special prayer-meeting in the afternoon, when heart-felt praises were offered for spiritual blessings received in that church. Next morning the work of taking down the building began, and preparations for erecting a new school out of the materials. The new iron church arrived from England on December 23rd in 481 heavy packages. Archdeacon Crowther thus describes the ceremony of laying the foundation:—

January 2nd.—At half-past three o'clock the schoolroom was literally filled with people. The prayer-meeting, led by the Rev. J. Boyle, commenced at four and closed at five. I read a paper reviewing briefly the work of the C.M.S. at Bonny from its establishment in 1865 to the present time, after which we repaired to the site of the new church, the Bishop, ourselves, and some leading church-people occupied the platform, where addresses were delivered; after which Princess Florence laid some articles, dug out of the ground at Bonny, which had been buried, as the custom is, by her great-grandfather, Palokule, above 100 years ago: these are brass and copper rods, lead bars, long agate beads, and old manillas.

EASTERN EQUATORIAL AFRICA.

THE Zanzibar mail received on July 23rd brought letters from the Coast, Uganda, and the intermediate stations. From Frere Town the Rev. W. S. Price writes on July 4th that all there, Mr. Burness excepted, were well. The latter had been suffering from a severe attack of fever through exposure to the sun. Mr. Price writes, "The contrast between what I found here thirteen years ago and what I see to-day is simply marvellous. I do not believe there is in any part of the world a more 'open door' for the spread of the kingdom."

Mr. Mackay writes from Usambaro. He confirms the statement that Mr. Walker had sailed on March 31st for Uganda. His going there was in response to Mwanga's invitation. Mr. Mackay thinks that good will result from Mr. Walker's presence, as he will be able to remove the uneasiness in the king's mind caused by Arab stories of German annexations. Since Mr. Walker left for Uganda canoes had been sent south by the king to take the Roman Catholic bishop to the capital. Mr. Ashe will remain with Mr. Mackay for the present, giving himself mainly to translational work in the language of Uganda.

There are several letters from Mr. Gordon to Mr. Mackay, but none to the C. M. S. Committee. His latest date to Mr. Mackay was March 7th, and then all was quiet, but there had been a period of anxiety. A letter sent by the late Bishop Parker and the missionaries to the king upon the death of Bishop Hannington, although adopting a conciliatory tone,

appears to have aroused in him alternate feelings of fear and defiance, and for a time his attitude towards the Mission was threatening. The Mission boat was taken away and a watch set upon Mr. Gordon's movements. When Mr. Gordon's latest letter left the king was more friendly, but the Native Christians were forbidden to attend any services, and Mr. Gordon had felt it necessary to stop for a time the sale of Christian books.

Mr. Douglas Hooper writes from Kwa Mtinginays, between Nasa and Uyui, having removed there to take charge of goods and to manage the mails. The country around Nasa had been unsettled, and the chief troublesome and unreasonable in his demands for gifts.

The Revs. J. C. Price of Mpwapwa and H. Cole of Kisokwe had been away on preaching tours and had met with much encouragement. The latter has seven catechumens under instruction for whom he asks prayer. Dr. and Mrs. Pruen were well. Mrs. Pruen has sent some interesting accounts of the country and people which we hope to use in the GLEANER later on.

The Rev. A. M. Wood wrote from Mamboya on May 26th. He was well; but there had been trouble between the Wa-Nyamuezi and the Wa-Sagara, throwing his district into a state of disquietude.

Mr. Fitch writes that he had left Mandara (the King of Chagga) in a good frame of mind. Mr. Taylor was on his way to Moschi to take up Mr. Fitch's work. The latter, who had begun to feel "very good-for-nothing" in Chagga, was much improved in health.

NORTH INDIA.

We regret much to report the death of the Rev. Madho Ram, pastor at Jabalpur, on June 18th. Madho Ram was a Hindu student in St. John's College, Agra, and was one of four who read the Bible privately with the late Rev. H. W. Shackell, then (1858) working in the College under Mr. French. Another was Tara Chand, Shackell's first convert, afterwards S.P.G. pastor at Delhi. Tara Chand's baptism led Madho Ram to decide for Christ, and he was baptized in April, 1859. He was employed for some years as a teacher and evangelist, and in 1869 was ordained by Bishop Milman. He has been an able and excellent clergyman, for some years at Agra, and for the last ten years at Jabalpur.

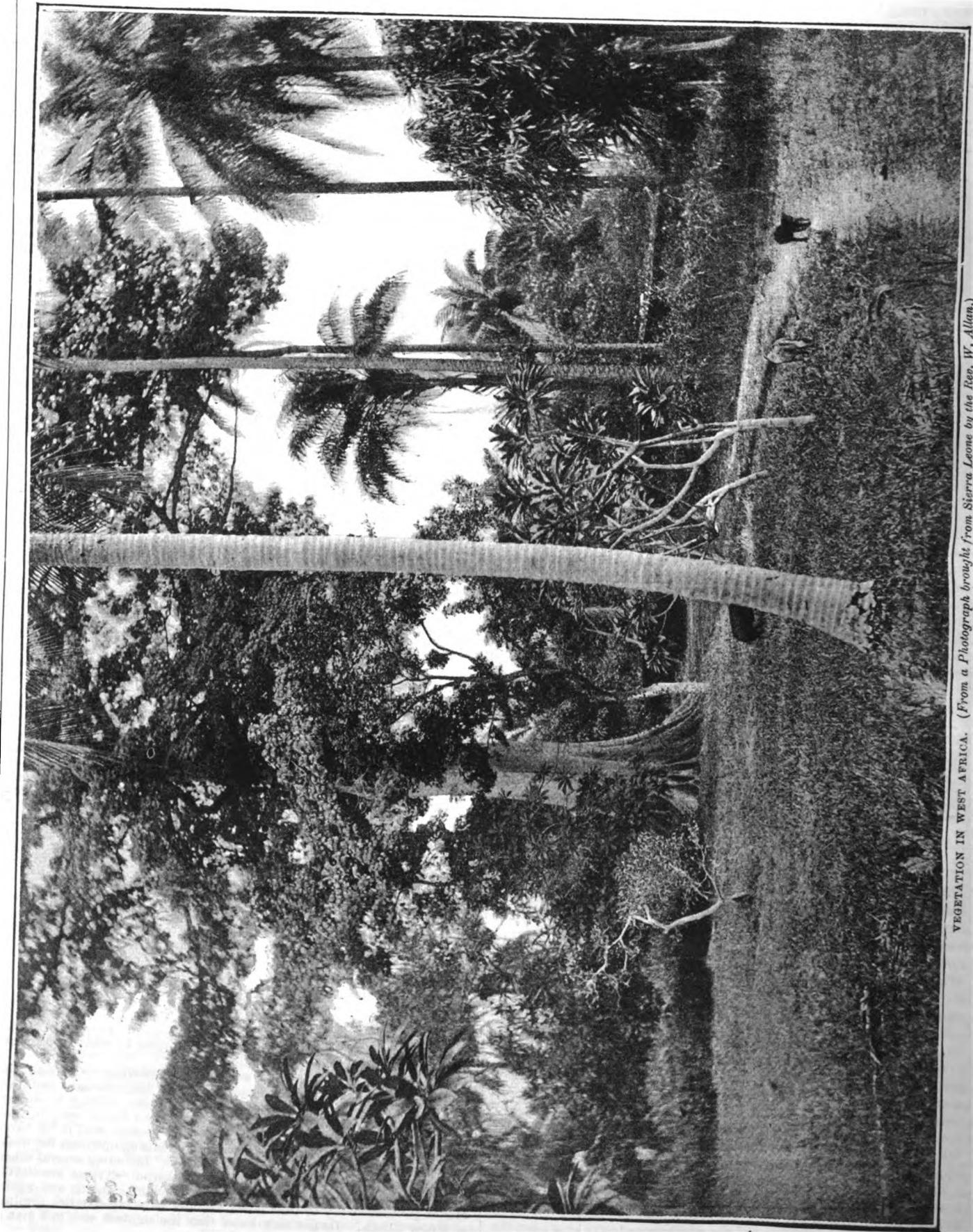
The translation of the New Testament into Santali has been completed during the year by the publication in that language of the Epistles and the Revelation.

The Rev. T. and Mrs. Carmichael spent most of last year itinerating in the Gorakhpur district. During the hot and rainy seasons they got permission to use bungalows belonging to officials and private owners for an occasional period of preaching. The plan adopted in the earlier journey was to travel about ten miles, and then stay for a couple of days preaching in the surrounding villages. In one village a banian (small shop-keeper) invited them to his house, where he had collected between thirty and forty friends to hear the Word of God. At another stopping-place the people would scarcely let them go, "clinging to them and beseeching them to come and repeat the hymns and stories of Divine love." Presents of sugar-cane and balls of coarse sugar were sometimes pressed upon them. A gosein, or "holy" man, after an hour's conversation, brought them a quantity of fruit, and followed them the same night to their camp, two miles off, to listen for another hour and a half to the Gospel story. To twenty-five Native gentlemen, who listened in deep silence, Mr. Carmichael told the story of his own conversion.

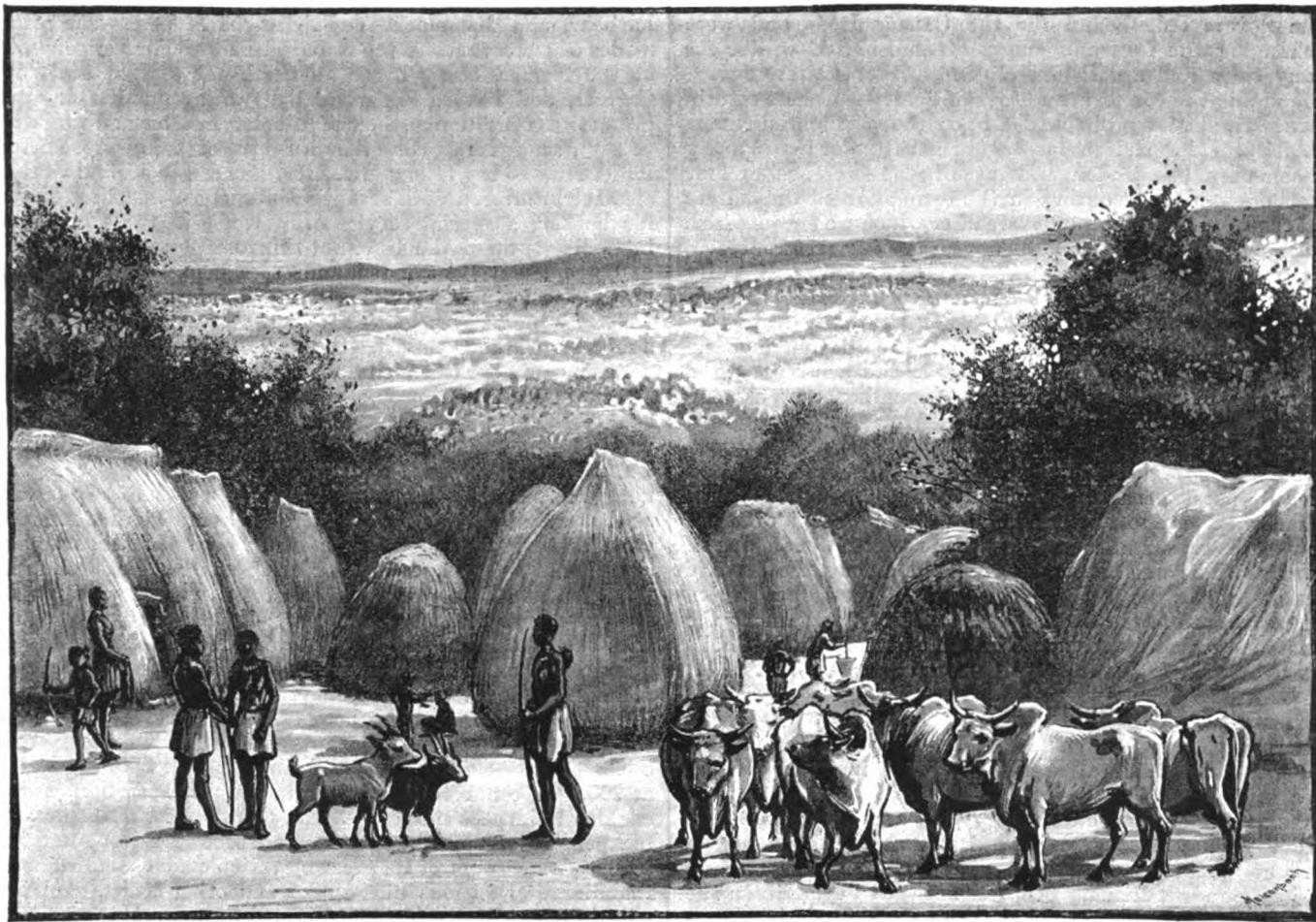
PUNJAB AND SINDH.

The Rev. A. W. Cotton writes of encouraging openings in Upper Sindh. An important branch of the work has been the delivery of weekly lectures, the success of which has been "largely due to the singing of Christian hymns by a band of European friends, who wish to use their gift of song in the Lord's service. At these lectures, about 1,000 hymn-sheets have been distributed, together with many Christian books and papers." There have been some interesting Mohammedan inquirers, especially in Jacobabad, where several conversed with Mr. Cotton on the claims of Jesus Christ. One who had at first seemed contemptuous, acknowledged, "We know nothing of such a salvation as the Christian religion professes to afford. The Saviour to whom the Koran directs us is neither sinless nor almighty."

A very hopeful but difficult work is the following up of listeners who are aroused at the bazaar-preaching, or at magic-lantern lectures. Mr. Cotton feels the need of lay-evangelists—men willing to endure hardness for Christ's sake—who may be centred at a few of the principal centres in his large district. But perhaps the greater need is for lady-workers. He writes, "There are few more promising openings for work amongst women than in Sukkur and its district," including several other large towns; in one alone of which—in Shikarpur—"there are 40,000 women utterly destitute of any Christian teaching. Again and again Sindhi gentlemen say to us, 'When are any lady missionaries coming to Upper Sindh? Do not they know that the shortest way to a man's heart is through the heart of his wife?'"



VEGETATION IN WEST AFRICA. (From a Photograph brought from Sierra Leone by the Rev. W. Allan.)

KAYA KISIMANI, EAST AFRICA. (*From a Sketch by Miss Allen, of the Universities' Mission.*)

AN EAST AFRICAN VILLAGE.

[We give another of Miss M. A. H. Allen's sketches, and the Rev. A. D. Shaw's notes on it.]

KAYA KISIMANI, or the Stockade Town by the Spring, a flourishing Wanyika town, is situated on the side of the Rabai hills. From the town is seen a fine view of the plain, which stretches from the base of the hill to the sea-shore, a distance of about fourteen miles; across this plain winds the river which is the chief highway between Mombasa and Rabai. From Kisimani the white houses of Frere Town and Mombasa can easily be seen as tiny white specks in the bank of deep green cocoa-nut palm.

For years Kisimani has been under Christian influence. In 1887 Mr. Binns was able to set the work on a more substantial footing by building a catechist's house and school, and by placing a resident teacher in the town. The teacher is Jonah Mitchell, a Nasik boy, who has for some years been the schoolmaster in Kisulutini. The chiefs in the village have for some time taken a real interest in Christianity, and have asked for baptism; the children come pretty regularly to the daily school and the adults to the services, so that we have every cause for praise for the progress made.

One of our most hopeful teachers, Marcus Jako, is a native of this place. He was for several years Mr. Binns' servant; not a servant only, for under his master's influence and teaching he was converted to Christianity, and is now the schoolmaster in charge of the boys at the Shimba settlement.

A. DOWNES SHAW.

MY VISIT TO WEST AFRICA.

BY THE REV. W. ALLAN, Vicar of St. James's, Bermondsey.

I.—THE VOYAGE OUT—SIERRA LEONE.

SEVERAL months ago I was asked if I would go to Sierra Leone to inspect the work of the C.M.S. There was no difficulty in my accepting the offer, as I had long been desirous of visiting West Africa. But when the Bishop of Sierra Leone wanted me to go there as his Deputation from the Committee of the C.M.S. to inspect the Society's work, I could not help myself. When the message comes, "The Lord hath need of thee," we must at once arise and go. The Bishop of Sierra Leone wanted a Deputation from the Committee of the C.M.S. to inspect the Society's work. The Committee applied to me, and I dared not refuse. Possible obstacles vanished as soon as they were faced, and at the shortest notice I found myself booked for a journey of over 10,000 miles: first for Sierra Leone, where a Mission station has developed into a Native Church; next for the Yoruba country, where the work, though much more recent, is likewise to a great extent self-supporting; and lastly, if possible, for the Niger also, where the oldest station is only of thirty years standing, and where the work has all along been almost entirely in Native hands. I started from Liverpool on Christmas Eve, not to escape in any degree African heat, for February and March, where I was going, are the hottest months, but to avoid, if possible, the rainy season, which is the most unhealthy. In this I was not altogether successful, for the tornadoes began early.

Upon boarding the *Congo*, I studied the countenances of my companions in travel, and observed a curious, and, at first, a puzzling contrast, for the majority were bright and beaming, but others were serious, thoughtful, and almost melancholy. And no wonder, for it soon appeared that the

former were only bound for the Canary Isles, and were exchanging the fogs and snows of an English winter for sunny skies and a delicious climate, while the latter were exchanging the comforts and joys of home for almost certain sickness, and very probable death, on the pestilential shores of Africa. The African passengers consisted of three young missionaries, one trader, and myself, the presence of four ministers amply accounting in the estimation of the officers and crew for the tempestuous weather which we encountered. During the first two days all went smoothly, references to Jonah were unheard of, and even at sea we had no difficulty in spending a happy Christmas, although all could heartily sympathise with the captain's toast, "Your health, gentlemen, and next Christmas may you spend in your homes." But the scene speedily changed; a gale had just crossed the Atlantic, which reserved its heaviest squalls for us, causing us to experience six days and nights of incessant discomfort, converting the cabin and our bunks into perpetual shower-baths, doing serious injury on deck, and rendering the clerical passengers the objects of occasional personal remarks. There were others, however, who took a different view of the case, and thought with me that if Jonah was on board at all he was hidden in the hold, among the seventy tons of gunpowder and the five tons of cartridges which were consigned to the Royal Niger Company, and among the almost inexhaustible packages of gin and rum which Christian merchants in Liverpool were sending out to civilise (?) the negroes. At all events the missionary band seemed blameless, for after the tourist portion of our party landed at Grand Canary all went smoothly, and porpoises, whales, and flying-fish alone diversified the calm monotony of our voyage.

We reached Goree on January 7th, and took on board a motley throng of Negroes and Arabs as deck passengers, most of whom were bound for Sierra Leone. My first African Sunday, January 8th, was spent at Bathurst, on the Gambia, where I was the only white worshipper in a congregation of about 100, and where I received the Holy Communion from the hands of the Rev. George Nicol, who is well known to many of the readers of the GLEANER as the Native Government chaplain. Recently, however, the chaplaincy has been disestablished and disendowed, and, since my visit, Mr. Nicol's place has been taken by the Rev. N. S. Davis, of Sierra Leone. At Bathurst we parted with one young missionary, belonging to the Wesleyan body, and heard with much concern from his brother missionaries of the bloodshed and slaughter which were rife among the heathen in the immediate vicinity, choking the creeks with corpses, and of the destructive and ruinous consequences flowing from the introduction of European liquor.

We were sadly reminded on Tuesday morning that we had now reached the fatal coast, for we met the *Teneriffe*, with the flag flying half-mast high, in consequence of the recent death from African fever of a young Scotch engineer who had just come into a fortune of £7,000 a year, and who was returning home to take possession of it. Two of our own crew were also on the doctor's hands through attacks of the same complaint.

It was dark on Wednesday evening, January 11th, when we entered the mouth of the beautiful river of Sierra Leone, and anchored off Freetown, so that the Sugar Loaf was invisible, and the charming mountain range of which it forms the highest peak was only indicated by distant and scattered lights. The officers of the quarantine boat brought a cordial and most welcome note of greeting from the Bishop, who, as soon as possible, presented himself in person, and escorted me to his pleasant and comparatively healthy residence. Bishopscourt being two miles from the

harbour, and hammocks and bath-chairs being the only modes of conveyance in the colony, I had my first experience of the former, being borne on the heads of four stalwart negroes, and having consequently two uncomfortable but groundless sensations—the one of being in a bier on the way to my own funeral, the other a dread of being prosecuted for cruelty to my fellow-creatures. The late arrival of the steamer interfered with arrangements which had been made for holding a special service of welcome in the Cathedral immediately on my landing, but this took place the following day, and was well attended, addresses being delivered both by the Bishop and myself, and much interest being manifested by the natives generally in the presence, officially, of a member of the Committee of the Society.

Among my earliest visits of inspection were those which I paid to Trinity Church, Kissy Road, where the amiable, and recently appointed, Archdeacon Robbin is pastor, and where I found about 300 female communicants assembled at 7 A.M. to receive special addresses on Almsgiving, nearly as many male communicants assembling for a similar purpose at the same hour in the evening. Leaving behind me the crowded thoroughfares of Freetown, where the first impression is that every one keeps a marine store dealer's shop in the open air, I was carried to the mountain villages of Regent, Leicester, and Gloucester, all intimately connected with the past history of the Sierra Leone Mission, and suggestive of honoured names, inscribed alike in missionary records, in the loving memories of survivors, and, best of all, in the pages of the Lamb's book of life. Here, as elsewhere, the proportion of communicants to the whole population appeared excessive, the former being given at 300, the latter at 700. In connection with this mountain expedition, I was enabled to inspect the new C.M.S. Sanatorium, a simple and inexpensive structure admirably adapted for its intended purpose on account of its great elevation and charming surroundings. Delicious pine-apples and other fruits, growing wild in the richest profusion, tempted the eye and the palate; coffee plantations and fields of cassada flourished in every direction; while luxuriant vegetation, delightful scenery, and gorgeous flowers, to which snakes, monkeys, and other zoological specimens added extra zest, excited ceaseless bursts of admiration.

Subsequently, and in the company of the Native Archdeacon, I took another hammock journey of three days' duration through a large part of the colony, visiting the Pastorates of Kissy, Wellington, Hastings, Waterloo, and Benguema, interviewing the pastors and principal laymen, inspecting the churches and schools, giving occasional exhortations, but for the most part collecting information of every kind. Here again the varied landscapes were such as to delight the eye, and to suggest the idea of the formation, by Messrs. Cook and Gaze, of tourist parties from England, to prevent such a wealth of beauty from being wasted on unappreciative eyes. Imagine, if you can, mile after mile of hills and valleys, clad with trees and plants like those in the Tropical House in Kew Gardens (only ten times the size, and laden with gigantic fruits), interspersed with rivers, brooks, and waterfalls, and enlivened by adult Negroes displaying (on Sundays) the most brilliant plumage, and by juvenile Negroes without any plumage at all; the roads covered with ginger laid out to dry, and being prepared for English mouths by being trampled on by African feet; mountains on the one side, and the Sierra Leone river on the other; your four Timneh bearers chattering away in an unknown tongue, their speed at times diminished by the excessive heat, and at others accelerated by a sudden tornado; imagine all this, and you will have some idea of the nature of the journey in question. On other occasions I visited Brookfields, Christ Church,

Pademba Road, and the hill station of Wilberforce, and at different times dropped in unexpectedly at the various Church Services carried on by the Native pastors, curates, and catechists, and availed myself of every opportunity to discover the real condition of the Native Church.

The result, as might have been predicted, was of a very mingled character, and perhaps only those who knew the colony in its earliest days could rightly judge whether it can be regarded as really discouraging. On the one hand, the religiousness of the whole professing Christian population, their almost universal attendance at the Holy Communion, to say nothing of church and class meetings, their surprising liberality, the care with which they bring their infants to baptism, the prevalence of family prayer, and the ease and apparent fervour with which they engage in extempore prayer, their regard for the sanctity of the Lord's Day, and indeed for all the externals of religion, contrast most powerfully with the religious indifference to which we are so sadly accustomed at home, while their Evangelical orthodoxy is beyond contradiction. But it was unhappily clear on the other hand that the moral tone of the people by no means corresponded, and that either hereditary influences, or association with the neighbouring heathen and Mohammedans, and, it must be acknowledged with sorrow, with ungodly Europeans also, blind them in many cases to the heinousness of sin, so that even godly pastors shut their eyes to obvious facts, and receive to the Lord's Table, and treat with respect, those who ought to be excommunicated for their evil ways. The Conference of clergy and representative laity which the Bishop organised during my visit, and which lasted three whole evenings, materially assisted in bringing to light the actual facts. Three things became obvious: 1. The interest of the people generally in religious and ecclesiastical matters was unmistakably shown by the attendance of all who had been invited, and the desire of others who were uninvited, Dissenters as well as Church people, to be present also, and by the many able and remarkable papers which were read on the occasion. 2. Many of the weak points in the Church were exposed, such as a hankering after polygamy, internal jealousy and discord, and a want of enthusiasm regarding the missionary work of the Native Church, which was attributed, both by the Bishop and by Native speakers, to the fact that it was carried on officially by the Sierra Leone Church body, or in other words by a Board of Missions, instead of by those members of the Church whose souls were really fired with missionary zeal. 3. The only true remedy for existing evils was distinctly and correctly affirmed by several speakers to be a thorough revival in the Church, and such an outpouring of the Spirit of God as would lead to conversion of heart and real spiritual life, as well as to a high and pure standard of morality.



A NORFOLK VILLAGE ANNIVERSARY.

SWANTON MORLEY, July 17th, 1888.

MEAR MR. EDITOR.—Wednesday last was the most pitiful, hopeless day of rain. Roses and strawberries sopped and ruined, and the drive up to the house a waterrcourse, so that when guests did arrive, some from ten miles off too, planks had to be laid down across the grass plat, or arrivals had been forbidden. Nevertheless, some half of the invited guests came; the old church was well filled; Mr. Fox, of Durham, and the Bishop of Ossory thrilled our hearts; and what had threatened to be all ruin was turned into rejoicing. The secret was prayer. We did pray, and God did answer. On Saturday we had our Juvenile Meeting in the garden, and our Box-opening, when the good Bishop of Ossory addressed the young ones. Two touching letters were read; one from an old helper now in charge of a school in Wiltshire:—"I am doing my best to interest my Sunday-school by reading to them out of my GLEANER every month, and giving them information as you do at

Swanton; and the children reckon very much of it." The other is from a little child, who writes:—"I am nearly seven years old, and I would like to have a missionary box; no one seems to have one in —. Can you let me have one, please?—FAITH W."

On Sunday we had a full church, and a thrilling sermon from the Bishop. And when we came to adding up the proceeds of our Anniversary, we found we had collected:—At Meeting, £17 4s. 6d.; at Sermon, £10 5s. 7d.; at Juvenile Meeting and Box-opening, £14 1s. 7d.; in all, £41 11s. 8d. And this was an advance upon last year of some three or four pounds. So the wet day did not hinder us. God's weather did not hurt God's work. We rejoiced and praised God for His goodness. For five-and-twenty years we have had these gatherings, always, as you know, trying to unite a garden party and missionary meeting, and the banns have been published so often and never forbidden, that we think the two may be now fairly united "for better, for worse," and Swanton Morley to be merry over it. In those years we have managed somehow to gather something over £1,700, £300 of it by our Juvenile and Box Associations. Our Sunday-school box has given us £62. And on the whole we are merry and glad.

E. L.

TAMIL PROVERBS.

From the REV. H. HORSLEY, Ceylon.

MANY of the Tamil proverbs contain alliteration which cannot easily be reproduced in a translation. I have therefore put the following into rhyme, in the hope that they may be of interest to the readers of the GLEANER. Some of the following have their counterparts among English proverbs, e.g., Nos. 1 to 4, 10, 14, 15, 20:—

1. The surest-footed beast of all,
The elephant, may slip and fall.
2. Altho' you cry, will floods return
Which ancuts and sluices spurn.
3. They who in nectar sweet exceed
On poison foul their bodies feed.
4. Altho' the way meander round
Go by it, for 'tis shortest found.
5. A blade of grass to mighty men
A weapon is, as you may ken.
6. In the one hand a rod he holds,
While with the other he enfolds.
7. The burning ground cries eager "Come,"
While "Go" replies your earthly home.
8. Amidst confusion they forgot
To tie the matrimonial knot.

The above two proverbs illustrate the customs of the people. "Burning ground" means the place where bodies are burned. The Tamils always marry with a cord, which is tied round the neck of the bride.

9. Twixt hand and mouth should quarrel rise,
Twould surely be a great surprise.

The Tamils in eating go on the principle that hands were made before knives and forks.

10. When softly blows the fresh'ning breeze
To winnow grain that moment seize.
11. To search the hand with looking glass
For sure that's patent, is a farce.
12. No man escapes the writing dread
Of Brahma, branded on the head.

The Tamils regard the sutures of the skull to be the fate of each man written by Brahma.

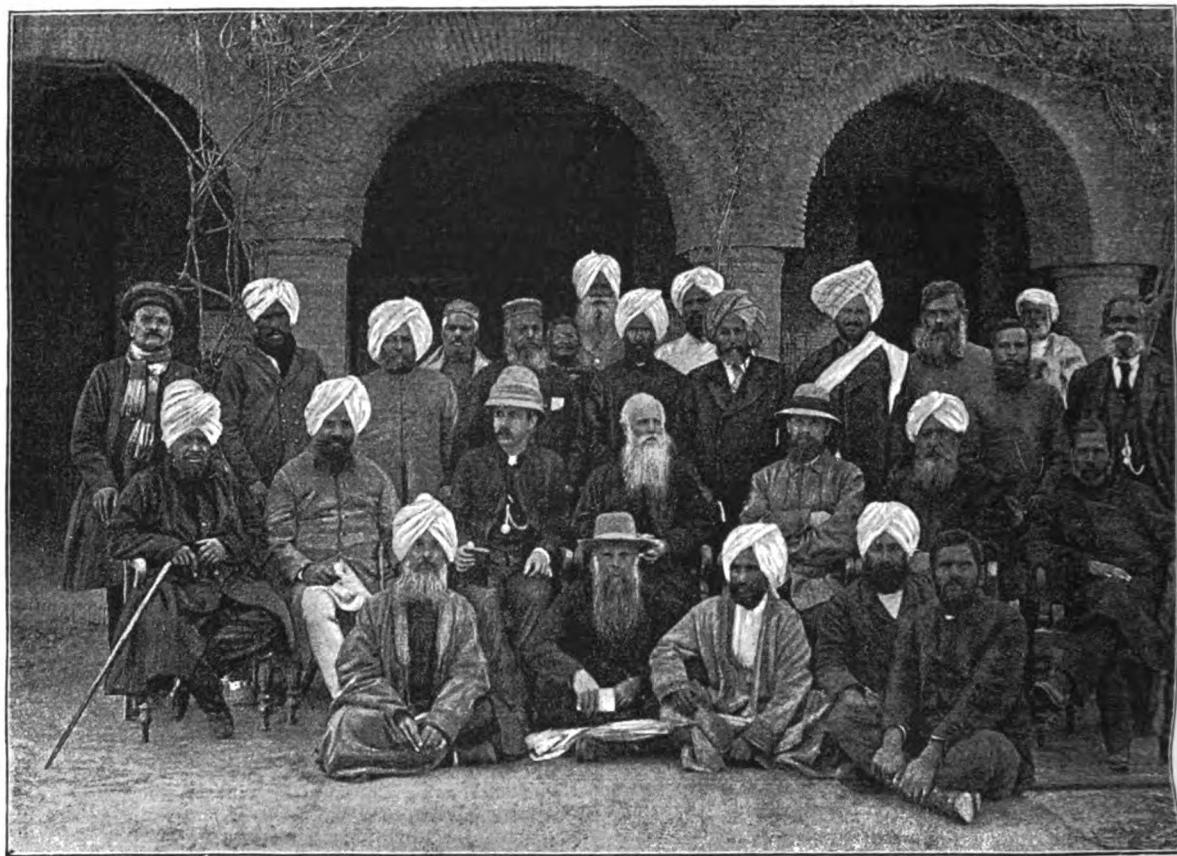
13. If one set out auspiciously
He will return triumphantly.

It is unlucky to travel towards the East on Monday and Saturday—towards the West on Sunday—towards the North on Tuesday and Wednesday—towards the South on Thursday.

14. A hungry dog will find its way
Where he wanders, come what may.
15. The distant bank when view'd and seen
By cows on this, appears most green.
16. By oft repeated strokes and fast
A millstone e'en will move at last.
17. A sturdy bull that's worth fine gold
In its own village can be sold.
18. The licking cow may oft disturb
The cow that's grazing on green herb.

Said of people who hinder, altho' with good intentions.

19. A rippling stream will in the end
The hardest rock wear out and rend.
20. A half a cent in time of dearth
Its weight in gold is surely worth.



THE PUNJAB C.M.S. NATIVE CHURCH COUNCIL, 1888.

THE PUNJAB C.M.S. CHURCH COUNCIL.

THE engraving above is from a photograph taken in February last of the Punjab C.M.S. Native Church Council. The central figure of the group seated and bareheaded is that of our veteran Punjab Missionary, the Rev. Robert Clark, Chairman of the Council. Sitting either side of him are the Rev. Dr. H. U. Weitbrecht, of Batala, and Mr. H. E. Perkins, formerly Government Commissioner of Amritsar, who became an honorary missionary of the Society in 1886. On our right of Mr. Perkins is Mr. Abdullah Athim, honorary missionary at Amritsar, and next to him, the last sitting one to our right, the Rev. Yakub Ali, pastor at Lahore. To our left of Dr. Weitbrecht are the Hon. Sec. of the Council, Mr. Rullia Ram, a pleader at Amritsar, and the Rev. Imaduddin, D.D., at the end of the row, holding a walking-stick. A visitor from Bombay stands behind his chair; and then, following the back row along from left to right, we have Munshi Sant Shah, catechist from Clarkabad; the Rev. Mian Sadiq, Ajnala; Babu Ram Chundar, catechist at Majithia; and Babu J. G. Singha, head master of the Batala Boys' Boarding School. The head just visible over his shoulder belongs to Mr. Baptist, head catechist at Lahore, behind whom again stands a tall man, Babu Elias, catechist, Amritsar. Immediately behind Mr. Clark we have the Assistant Professor at the Lahore Divinity College, the Rev. Dina Nath, and next to him Mr. Sher Singh, Munisif at Batala. The figure dressed in white, behind the two last-named, is the Rev. Imam Shah, pastor at Peshawur. Subahdar Surdar Singh, who stands behind Mr. Perkins with a white scarf across his chest, is not a member of the Council: he comes from Burmah, but was baptized in Amritsar. Babu Bannerjea, head master of the Kangra Boys' School, comes next, and then Babu Mitter, holding a like position in Amritsar. Next to him is Mr. Williams, of Lahore, and under the arch behind these two stands the Rev. Kharak Singh, evangelist at Uddo. Of those sitting on the ground in front, we have on our left the Rev. Sahib Dyal, pastor of Amritsar, Treasurer of the Council; next to him the Rev. R. Bateman;

then Moulvie Nuruddin, the Jandiala catechist. At his side is Munshi Qutubdin, catechist at Tarn Taran; and lastly, the Rev. Thomas Edwards, pastor of Simla.



NINETY AND NINE.

CROSS the stormy hills He sought the lost,
Leaving behind the folded "ninety-nine."
The voice that called Him through the night was thine:
O heart! remember what thy finding cost!
Think of "the Shepherd" drawing nigh to thee,
Fainting and wounded with the rugged way,
Bowing His bruised and bleeding back to lay
Thy sins, thyself thereon, and set thee free!
And thou art free to pasture in His meads,
Where crystal streams of "living water" wind;
To hear His voice, to answer Him, to find
Thy work, thy joy in treading where He leads.
Is the Christ changed? The Shepherd not the same?
Seeks He not others as He once sought thee?
Why then, since He has freely set thee free,
Art thou not seeking others in His Name?
He loved thee so that then He spake of thee
As the *one* "lost," and claiming all His care.
Yet think not that His labours ended there;
Are none else lost? Lift up thine eyes and see.
We and our fellows seem no more than "one,"
And wandering from the fold, the "ninety-nine";
Oh, let the Shepherd's love awaken thine
To carry on the work by Him begun,
To seek the bound, the lost, as He sought thee,
And in thy search to find His Word thy stay—
"In the regeneration, I will say,
I give you thrones, ye that have followed Me."

C. W. R. H.



MANY letters have now come in response to our invitation to Gleaners to send us their thoughts on John xi. 9, 10; and we give some extracts from a few of them. Many have evidently been led to examine this text closely for the first time, and they see that its depth is great, and its fulness. We think a very fair apprehension of it may be gained by combining the thoughts of our different friends. It will be seen, however, that while some lay stress on the "twelve hours," others lay stress on "walking in the light," and but few bring together the teachings of the different clauses. On the "twelve hours," our readers should refer to Miss Nugent's Bible Readings this month, as she touches briefly on the question, "Are there not twelve hours in the day?"

Now let us see if an illustration will help us to catch our Lord's meaning. I am about to start on a long walk to a place some miles off. I do not know how far it is, and I do not know the way; but a friend who does know says to me, "You need not be hurried or alarmed. In the dark the road would be dangerous; but the sun is high, and you have some hours before you, so you will be all right. Do not loiter or go to sleep; but go quietly and steadily on, and you will reach your journey's end before sunset." And he gives me some indications by which I may know the road. I start: the road is quite new to me, but I go in quiet confidence, following my friend's directions. The sun is bright, and though from the nature of the country I cannot see far ahead, I can look back and see the way I have come, and I can also note the signs my friend mentioned. I come to where the road divides: which way shall I go? I am not quite sure, but I think to the right. A few yards, and—yes, there is the windmill he mentioned, and here is the cottage by a brook: now I know I am right. I come to a milestone. I know now how far I have come, though I know not how many more milestones I shall have to pass. But though the road proves pleasant by daylight, I see clearly that at night-time it would be hard to trace, and full of stones and pitfalls. However, I quietly go on, as I was told; and in due time, while the sun is still above the horizon, I reach my destination. And if some time afterwards I, in my turn, have to direct another friend who has to go that same road and is afraid of its perils, I say to him, "Are there not twelve hours in the day? There is ample time to get there by daylight, and if a man walk in the day he stumbleth not." What the "daylight" is, is well brought out in the letters subjoined.

Another illustration, quite different, yet not without its bearing on the subject. We are like *rowers*. The business of the rowers is simply *to row*. They have nothing to do with the boat's course; that is the part of their comrade who is steering. They cannot see one inch before them, though they can see the way they have come, and the track of the boat upon the water. If they turn their heads and try and see where they are going, the boat will be unsteady, and they will lose the race. They trust their coxswain absolutely, and simply bend all their energies to the one thing they have to do. But *he sees*, and *he guides*. He may make a mistake, it

is true, and steer an erratic course, or run the boat ashore; but *we have a Helmsman with an eye that misses nothing and a hand that cannot fail*.

LETTERS FROM GLEANERS ON ST. JOHN xi. 9, 10.

Man does not carry about with him all that he requires in order to do his work. He is dependent on something outside himself; he needs the light of the sun. Therefore he must work while the sun shines, for since he has no light in himself he is helpless as soon as the sun ceases to shine.

Even so the Lord Jesus, who came to do His Father's will, felt that He must act instantly on every occasion as that will revealed to Him moment by moment the path in which He should walk.

Even so He would have us instantly, and without any hesitation or argument, follow the Holy Spirit's guidance while that Holy Spirit is shining upon our hearts clear as the sun. If we delay action darkness comes on, and then, left to our own inclinations and reasonings and wishes, we do nothing but stumble.

G. C. VECOURBAY,
Vicar of All Saints', Coventry.

Jesus Himself is the "Light of the world" (John xii. 35, 46). He has promised that whosoever believeth on Him shall "not abide in darkness"; therefore though we are ignorant and blind, and our way seems often dark, we need not fear; we shall not "stumble" if we keep close to the Lord Jesus, with whom is all Light and "no darkness at all."

"Looking unto Jesus," our path shall be "as the shining light, that shineth more and more unto the perfect day" (Prov. iv. 18). We "know not the way we are going; but well do we know our guide." And though we cannot see a step before us, our Guide can. So, with a child-like trust, we walk on with Him in the Light of Day.

M. H. N.

It seems to me as if our Lord, in St. John xi. 9, 10, said to us, You have, have you not, "your twelve hours," your appointed time in which health, strength, talents, opportunity, grace, are yours? "Your little day," what are you doing with it? Are you dreaming instead of walking; dreaming of doing great things—of making heroic sacrifices, of your influence being world-wide, of having a martyr's death, the death of a St. Stephen, of a Bishop Hannington—and yet, and yet. I am leading you now in the common road, the daily round, the monotonous task; are you following Me? If so, "He that followeth Me shall not walk in darkness, but shall have the Light of Life."

You, I am leading to the forefront of the battle. The light of conscience, too, has shown you that you *ought* to walk where others cannot. Follow Me! There are only twelve hours in the day. So shall you walk in the Light and reflect the Light in the darkness around you (2 Cor. iv. 6). But if you in your blindness are shunning the light of My providence or of My Word, putting the cloud of Unbelief, your own misty ideas of what is best for you, the vapours of earthly-born pride and self-will, between yourself and Me, *were* you not stumble? for you love darkness rather than light (John xii. 35; Isa. i. 10, 11).

Some forget that there are twelve hours, and some forget that there are only twelve hours.

A. G.

May the words be interpreted thus? Our life, be it long or short, has its "twelve hours," and is a full day in His sight, with Whom one day is as a thousand years, and a thousand years as one day. Our day must be illumined by the Light of the World, our concerns, our work, referred hourly to Him. He will fulfil to us His promise, I will guide thee with Mine eye, if we continually look upward for His guidance. Sometimes a restraining force will be put upon us; the step that seemed to us so desirable must not be taken; the "word in season," as we thought it, which impulse dictated, dies on our lips unsaid. At such times, when the veil is graciously lifted a little, and we see the "wherefore" of it all, we find it was better so, that our strength was indeed to sit still. The promise is sure; thine ears shall hear a voice behind thee saying, This is the way, walk ye in it; the voice will not fail us if only we *keep listening* for it.

And God forbid that we should neglect to seek that guiding Light; then indeed we should walk in the night; and with what results? The breach made wider that we meant to heal; a wanderer that we tried to reclaim driven further from the fold; failure where we felt sure of success, and in bitter disappointment we cry: "How hard it is to do good!" Yet, if it be so with us, let us not despair. And walking from henceforth in the light of His countenance, we shall find that our path shall be as a shining light that shineth more and more unto the perfect day. M. B., No. 3,593.

The disciples questioned our Lord's wisdom in doing what seemed to them a most imprudent thing, and running as it were into the teeth of danger. The connection between their question and the Saviour's reply is not clear on the surface, but if we turn to John viii. 12 the spiritual meaning is brought out. As a man walking in the daylight does not stumble, so he that is following Christ shall have the Divine Light shed on his ways.

We have no light in ourselves, therefore if we have not the Light of Life we stumble, not having the Divine guidance. Our Lord, being Himself the Light, and coming from the Light, had His footsteps directed and His path made clear, so that He erred not.

A. B., No. 3,743.

You say, "It may be asked, Are not we different? We know not the way we are going; to us it is not daylight." But I read that Christ says, in John viii. 12, "He that followeth Me shall not walk in darkness," and in 1 Thess. v. 5, "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness;" and though we cannot see a step before us, we know that all our future is mapped by God, and that while it is His will we should live He will preserve us from all dangers. And He will be our guide even unto death.

J. B.

The picture drawn by our Lord is that of a man able to walk securely because the light of this world (the sun) shines. But only for a part of the twenty-four hours is he able thus to walk. Then the sun leaves him for the other side of the world.

Answering to this picture, our Lord is Himself both the Light (John ix. 5) and the Man walking securely (Matt. iv. 4). He knew what to do and the time to do it, because He did always such things as pleased the Father (John viii. 29), and was One with the Father (John x. 15). But His day of work (we speak with reverence) was circumscribed in so far that certain works could only be done during His earthly life. It was His Father's presence, not only for a special work, but at a special time, that made *day* (John xiii. 1). Again there were certain opportunities (as the raising of Lazarus) from which, while walking in the light, he could not turn, whatever the danger.

Answering again to the picture drawn by our Lord, we see ourselves able to perform our duties when the Sun (the Lord Jesus Himself) shines upon our path. He promises that we shall see what to do, and when to do it (John viii. 12). But there are duties that can only be performed during our earthly life. For instance when He promises the Light of His presence to those who proclaim the Gospel, His promise refers to this life (Matt. xxvii. 20). Again there are opportunities given to us at special times of our life (Acts xvi. 9, 10).

The lesson then for ourselves is that God's promises of His presence refer to special times as well as special works. In other words, that there are opportunities given to us from which, if we turn aside "for fear or favour," we should be leaving the path illumined by the *Sun*, and be in danger of *stumbling*.

If we neglect opportunities in Japan, the Punjab, &c.—if we turn aside through fear from Uganda—shall we be walking in the Light? Might not the Church at home stumble?

E. H., No. 236.

I often think of these words when there seems to be an overwhelming amount of work to be done and no time to do it. If only each hour were well employed with its appointed work, how much more would be accomplished, although there is so much left undone while this sad world is crying out for help. Still my twelve hours have been all filled up, conscience might say. And to-morrow there will be twelve hours more. As the hours are given the work will be given; and if we walk in the Light in this Day of our salvation we shall see what it is and how to do it, for the Sun of Righteousness truly shines in the path of those who look up to Him. We must not be anxious to walk in the night of weariness, or sickness, or perplexity. The Lord will give rest to His tired ones and sleep to His beloved, which we should thankfully accept while waiting for the daylight to return. And when we clearly see our path of duty, we must not shrink from it nor be turned aside by others, but walk on like our Lord, bravely and resolutely bent on doing the will of our Father. If any one in the darkness of an unconverted state attempt the Christian walk he will stumble, because there is no light in him. Jesus as Man always walked in the light of His Father's countenance, and He came to be the Light of the world, and if we are to see our way and walk uprightly, we must have Him in our hearts.

CAROLINE HELEN PHELPS.

No. 1,017.

Does not Ps. lxxxix. 15 give the secret and pith of this: "Blessed is the people that know the joyful sound: they shall walk O Lord, in the Light of Thy countenance." So long as the walk is in the light of His countenance we shall not stumble. Cf. Rev. ii. 10, 11, and Jude 13. M. M.

Christ is the Light of this world (ver. 9). He who walks in the Day is walking in Him, and the light in him who so walks, and which will prevent his stumbling, is no light of his own, but the received and reflected light from Jesus, as in the natural world the moon receives and reflects the sun's light. They who walk in the night are they whom the god of this world has blinded; they who walk in the day are they who walk by the light of faith. To walk in the night is to walk in the flesh; to walk in the day is to walk "in newness of life," looking to Jesus. To walk in the night is to walk with a dead conscience; to walk in the day is to have an awakened conscience which warns us of evil.

E. G. STUART.

It seems to me that the "twelve hours" mean our life. God has appointed for us the work we have to do, and the time we have to do it. There is no need for us to hurry or to fidget, because God is sure to keep to His appointed time, and when the "hour" comes for us to do this or that we shall be able to do it. "Walking in the day," I think, means walking according as God has appointed, doing the work in the twelve hours as He chooses, following after Him, so that the light of His presence shines upon our path, showing us clearly which duty comes next, and showing us where all the pitfalls and stumbling blocks are, and keeping us from falling into or over them. As long as we walk quietly on we need not stumble, because we see the light so clearly before us, showing the best way.

A. L. W.

The "twelve hours," and "walking in the day," appear to refer to a fixed time in the ordinance of God, for each individual to traverse each appointed path. If we walk in it God's appointed time, He, the Light of the World, will be consciously with us in it; and we shall go through it with the safety, and accomplish it with the comparative ease and perfection of a task performed by daylight. If we put it off to our own time He will not be manifestly with us in it, and we shall walk in darkness. Having no light to guide us we shall stumble, and accomplish it (if at all) with the difficulty and imperfection of work done in the dark.

A. W.

Might we not say ver. 9 gives us the most remarkable time-table Christ ever gave to the world? If we only used those twelve hours faithfully in His service how much more might be done for Him, with the "Sun of

Righteousness" lighting us all the day. With His light shining on each daily duty we shall see light, but the moment we turn aside from His appointed path then the light is obscured and we begin to stumble. We are not "looking unto Jesus." We are professing to see; therefore sin creeps in and stains us. The cloud, perhaps but a tiny speck, has come between us and God. We are not loyal to His will and appointed twelve hours. Perhaps we are looking a-head to see what the end of the journey, work, way, toil, may be. Perhaps we are setting up our will against His, and this would cause the sun to be clouded. Only taking God's time for everything, study of His Word, going here and there as Jesus always took His Father's time for all things—then only shall nothing in us be "hid from the heat" (Ps. xix. 6) of the sun that can alone make us grow in grace. Gleaners are not to be children of the night nor of darkness (Eph. v. 5). So they are not to walk in the night and stumbling, but they are to show by their fruits they are using faithfully the twelve hours given them by Christ to labour in His vineyard.

H. M. W.

In presenting the foregoing extracts, we desire to thank also those whose letters we do not print. We were obliged to make a selection, and have done our best to include all that had any special distinctive thought.

We thank those Gleaners who have sent suggestions for next year's Motto Text. One has come all the way from Jerusalem, from one of our Palestine missionaries, the Rev. H. Sykes. Many very good ones have been before us, and it has been much easier to say, "That will do," than to determine to put it aside. But we have now made our choice, and the card is being prepared.

Monthly Gleaner Examination.

Questions on August Gleaner.

1. Describe Bishop Bowes's continued missionary life and labours, and notice his remarkable qualifications for the same.
2. What are the striking circumstances connected with the recent awakening and baptisms in Japan, and what proofs of rapid progress are given by the new converts?
3. Relate briefly the trials and dangers of the work in Athabasca, and the brave way in which they are met by missionaries and people.
4. Give some account of the Hill Tribes (a) in the Himalayas, with their religion; (b) in Bishop Parker's former Mission in the Central Provinces.
5. Notice the faithful English and Native teachers in Hang-chow, and the persecution endured there.
6. Name the missionaries recently dismissed and their destinations, and others preparing to go out.

Texts for Bible-Searchers.

WORKERS.

V.—Humble and Self-searching.

1. Seekest thou great things for thyself? Seek them not
2. Walk humbly with thy God
3. Submit yourselves . . . to God
4. Be subject one to another
5. Let us search and try our ways
6. Prove your own selves

Bible Questions.

(From *The Missionary*, Edited by the Rev. H. B. MACARTNEY, Melbourne.)

43. What short, terse words in one of St. Paul's epistles were first used by the Philistines?
44. In what one verse do we find the two expressions, "great grace" and "great power"?
45. Where do we twice read of Jesus hiding Himself? Illustrate this from a passage in Isaiah.
46. Where are tears of sorrow for the ungodly compared to "rivers of waters"? and where is the author of those tears compared to "rivers of living water"?
47. Find the first promise of a "visit" from God in the Old Testament. Find, also, a fourfold reference to the same idea in one Gospel.
48. What passage in St. Luke, coupled with a passage in Revelation, throws a strong and terrible light on the future condition of "unbelievers" [We shall give the answers to all these questions shortly.]

Gleaners' Union Mass Gall.

"They rest from their labours."

Mr. George Williams, Westover, near Bristol, No. 7,613, July 7th.
Miss Sarah Simpson, Stowmarket, Suffolk, No. 6,111, June 1st.

SUNDAY SCHOOL TEACHERS' COLUMN.

EDITED BY MISS EMILY DIBBIN.

Missionary Lesson.

Read—St. Matt. xxi. 28—31. Learn—1 Sam. xv. 22; St. Luke vi. 46.

Did you ever watch a body of soldiers marching this way and that, stopping, turning altogether at word of command? A good soldier perfectly obedient; if not obedient, of no use, however brave, or strong, or clever he may be. We are soldiers (2 Tim. ii. 3, 4; Baptismal Service), our Captain the Lord Jesus Christ (Heb. ii. 10).

I. THE CAPTAIN'S COMMANDS.

The father in the parable had a right to command his sons, and the Lord Jesus to command us, for we belong to Him, He bought us (1 Cor. vi. 20, vii. 23; 2 Pet. ii. 1). Orders are sometimes given by the captain himself to the men, sometimes written down and sent them, sometimes sent by the mouth of a messenger—all equally binding. Our Captain's commands were given by Himself when on earth, in His Word, and by His servants now. The captain is responsible for the effect of his orders, not the soldier. We may not always see the reason of what we are told to do, but the Lord knows why it is done (St. John xiii. 7).

II. THE SOLDIER'S OBEDIENCE

Must be:

- (a.) *Complete.* He must not select some commands to obey, leaving others undone, like Saul (1 Sam. xv.).
- (b.) *Unhesitating.* He must not stop to think what will come of it, like Eve (Gen. iii. 6).
- (c.) *Willing.* Having given our allegiance to Him, we must keep nothing back, like the rich young man (St. Matt. xix. 22).

See one of His commands (St. Matt. i. 19, 20)—as binding as any one of the Ten Commandments, yet how many obeying others neglect this altogether!

What are we doing? Our best to obey it? or passing it by as impossible, or useless, or not meant for us?

Illustrations and Anecdotes.

"AFTER MANY DAYS."—A Native clergyman from Ceylon tells of a woman who was educated in a Christian school, and became a candidate for baptism. Her father, however, took her away, and she was married to a heathen. In course of time her daughter was sent to the same school that her mother had attended, and there openly avowed herself a Christian, and was baptized. When the mother learned this, she said with tears, "I am a great sinner, since I have neglected the service of God. I am now determined to be a follower of my Saviour, notwithstanding the opposition of my husband."

A CHRISTIAN COOLIE.—The Rev. J. Backus writes from Ceylon: "One of our converts, who was employed on an estate managed by a heathen, was known to be a Christian among his comrades. When the manager insisted one day on his going, with other coolies, to the neighbouring heathen temple, the poor man said, 'No, sir, I will not go to worship an idol. I am a Christian, and I worship the only true God.' When the manager threatened to turn him off the estate, he boldly said, 'I would rather beg than worship idols. My bread is not in your hands, but in the hands of Him whom I worship. Although you turn me out, He will never forsake me.' He was immediately turned out, and is now a petty trader."

"THOU KNOWEST NOT WHETHER SHALL PROSPER."—The Rev. W. Banister, writing from China, tells of an old man seventy-six years of age whom he baptized. Some years before he heard a catechist preaching in his village, and invited him, stranger though he was, to dinner that he might hear more of the "new doctrine." He did not believe what he heard, and made no more efforts to learn the truth, but he did not forget what he had learned, and three or four years later he went to the nearest mission-station and asked for instruction, as he wished to become a Christian. At the end of the year's probation always insisted on in this district he was baptized.

A CHINESE HOSPITAL PATIENT.—The Rev. J. Martin wrote from Hok-Ning: "Before I received the man into the Church I asked him what he would do when he went home, for all his friends were heathen, and likely to persecute him. He replied, with sparkling eyes, 'Jesus will always be with me, and I shall not be afraid, for man may hurt my body, but cannot harm my soul. I shall tell them about God, and ask them to read the New Testament with me.' After he had returned home a few weeks I sent the colporteurs to his village. They told me the young Christian had invited his friends and neighbours to hear them preach, and they had gatherings of above fifty people."

EARNING SALVATION.—A catechist in Ceylon met a very old man, who, though weak and bent with age, was sweeping a road through the village. He asked why he was doing it. "Because I am not able to do any other meritorious action," replied the man, and explained that he thought his good deeds would be remembered in the world to which he was going.

HOME NOTES.

ON July 17th, the C.M.S. Committee had an interview with the Bishops of Calcutta, Bombay, and Colombo, who all spoke cordially of the Society's work in their dioceses. At the close, the Bishop of Bombay offered an extempore prayer, and was followed by Canon Hoare, the Bishop of Calcutta pronouncing the Benediction.

THE Ladies' C.M. Union for London, finding it convenient to receive articles of work done for the benefit of C.M.S. which the workers have no opportunity to dispose of at local Sales, proposes to hold a Sale of such work, and of any other articles as may be sent, in April next. At the same time, the Kensington C.M. Association desires to arrange a Missionary Loan Exhibition similar to those so successfully held some time ago at Cambridge, Norwich, Blackheath, and other places. The two bodies have combined forces, and an Exhibition and Sale are to be held on April 9th—11th, in the Kensington Town Hall. A strong Committee has been formed to carry out the project, and the Secretaries are the Rev. G. F. Whidborne, Mr. A. R. Pennefather, Mrs. Fry, and Miss Litchfield. Objects of interest on loan, and articles for sale, are desired. Address Rev. G. F. Whidborne, 11, Sydney Place, N.W.

SINCE our last notice, the following have been accepted for Missionary service, Mr. H. J. Bailey, M.B., C.M., Edinburgh, as a Medical Missionary; Mr. W. J. Humphrey, M.A., Queen's College and Ridley Hall, Cambridge; Mr. C. F. Warren, B.A., Corpus Christi College, Cambridge; the Rev. Harry Darling, B.A., Durham, and London College of Divinity; Miss Mary Gertrude Smith; Miss Esther C. Scott; Miss Mary L. Holmes; and Miss Marion Goodall. We ought to have mentioned also Mr. W. Carlile Fraser, who has gone out to Eastern Equatorial Africa to assist Mr. Mackay in boat-building, &c. Mr. Bailey is son of a former Missionary of the London Jews' Society in Palestine; Mr. Warren, son of the Rev. C. F. Warren, of Japan; Miss Smith, daughter of the Rev. T. T. Smith, formerly of North-West America, and now Association Secretary in Lancashire.

AMONG those who represented the C.M.S. at the missionary meetings at the recent Keswick Convention were Dr. Bruce, of Persia; the Rev. H. Carless, who is going out with him; the Rev. J. J. Bambridge, of Sindh; the Rev. H. D. Williamson, of the Gond Mission; Mr. H. S. Phillips, going to China; Mr. Bennett, going to East Africa; Miss Vidal, going to Palestine; Miss K. Tristram, going to Japan; the Rev. J. Leighton, formerly of North India; the Rev. J. E. Matthews, Vicar of Swanwick, who trains some of our young men; the Rev. G. C. Grubb, of the Winter Mission to India; and Mr. E. Stock. Miss Swainson of the Punjab, and Miss Bradshaw, whose sister is in China, spoke for the C.E.Z.M.S.; Miss Marston, M.D., for the I.F.N.S.; and Miss Newton, of Jaffa, for the Mildmay Mission there; and among the China Inland speakers were the Rev. E. O. Williams, late of Leeds, and Miss Priscilla Barclay, a member of the Gleaners' Union.

THE list of missionaries in the new Report shows that on June 1st there were 333 European missionaries, viz., 261 clergymen, 40 laymen, and 32 ladies. To the number of the ladies has been added four sisters and three daughters of missionaries who are doing actual C.M.S. work in the field, but have not before been separately entered. This has brought on to the list Miss Nevill, of Sierra Leone; Miss Hall, of Calcutta; Miss Coverdale, of Lahore; Miss Higgins and Miss Griffith, of Ceylon; Miss Dunn and Miss Brandram, of Japan.

AT a Dismissal at the Society's House on July 31st the Committee took leave of Dr. E. J. and Mrs. Baxter returning to Eastern Equatorial Africa, and the Rev. H. Nevitt returning with Mrs. Nevitt to North-West America. On Aug. 13th the Committee took leave of the Rev. H. T. Robson and Miss Esther C. Scott, proceeding to East Africa, and Miss Elverson, to Palestine.

THE first annual report of the "Yorubans" of Hull, one of the Young Men's Missionary Bands formed on the model of the Mpwapwas of St. James's, Holloway, has just reached us, and is a most interesting document. From it we gather that during the year (the Association was founded in May, 1887) twenty-eight meetings of members have been held, at which addresses were given and papers were read on

mission work in some of the countries where the Society labours. After the paper for the evening is read, a missionary text is brought forward by one of the members, who, after expressing his own thoughts on the verse chosen, leaves it for the consideration and discussion of the members present. Besides these, several magic lantern lectures were given, and short missionary addresses to Sunday-school children. Several new subscribers to the C.M.S. were enlisted, and a sale of work was held which realised £6 13s. One interesting feature is a monthly interchange of correspondence between the Secretary and the Secretaries of other kindred associations, which the Yorubans have found very helpful.

ST. MARY'S, WALTHAMSTOW, JUVENILE C.M. ASSOCIATION.—A curious use of an old, unlet house was made by this Association on Friday, July 20th, when, owing to the wet weather, the Annual Garden Meeting was held at "Clevelands," High Street. The old hall and large dining room were prettily decorated with flowers, and at half-past six o'clock the latter was filling up nicely. On this occasion the members of the C.M.S. Juvenile Sewing Class were the stewardesses, and, working under the capital management of our Secretary, Miss Pritchard, they carried out the arrangements splendidly. Stirring addresses on India and Ceylon were kindly given by two gentlemen from the C.M. College, the latter being illustrated by a lot of curiosities. A new feature was added, viz., a stall for the sale of flowers and ferns, arranged in baskets and bouquets, which cleared about 25s. This was got together by the members of the Sewing Class, and proved so successful, as well as created so much interest, that it will probably be part of the future programmes. Very hearty were the thanks accorded to the speakers, workers, and to Mr. Pritchard for the loan of the house, and the meeting produced outwardly more results than have yet been achieved by this Association. It is our earnest prayer that this work may grow more and more, and glorify the Master for whose sake it is worked. H.

THE MISSIONARY ENIGMA.—The Rev. S. F. Maynard writes that he received altogether 146 answers, of which 115 were correct.

Contributions received by the Editor.

To August 10th.

<i>In connection with the Gleaners' Union:</i>		
For Union Expenses: Gleaner No. 3,635, £2 0s. 6d.; Eleven sums under 5s., 1d. 10d.	£23	15 4
For Our Own Missionary: Miss Miles, 5s.; Mr. J. Pratt, 5s.; Miss Hanson, 5s.; Anonymous, 1s. 6d.; Miss Binks (sale of primroses), 1s.; G. M., 10s.; Miss Peile, 2s.; Miss Headland, 2s.; Misses E. J. and C. Hooper, 10s.; Misses M. and S. H. Fitter, 2s. 10s.; Miss A. Trethewy, 5s.; Gleaner No. 8,851, 5s.; Miss Gertrude Elliott, 2s.; Per Miss Smith, Aston House, Newport.—Gleaner No. 5,132, 2s.; Seven sums under 5s., 10s. 6d., and Gleaner No. 3,785, 6s. 3d.; Eight sums under 5s., 12s. 6d.	11	13 9
For C.M.S.: A Gleaner's Thank-offering, £10; Gleaner No. 9,156, 10s. 1d.; No. 101, 10s. 9d.; Miss Ball's Bible Class, £1 2s.; Mr. C. E. Caesar, 5s.; Gleaner No. 1,362, 2s.; Four sums under 5s., 10s.	14	17 9
Membership and Examination Fees, &c.	2	13 4
Total.	£33	0 2
<i>The Editor has also received:</i>		
For C.M.S.: "In memory of a much-loved brother," £100; "First-fruits," £1; "A Canadian reader of the Gleaner," £4; Miss A. E. A. Martin, 5s.; Miss Blood, £1; Miss Corney, 5s., and Missionary-box 9s. 3d., per Rev. F. Spencer, Tauranga, N.Z.; Miss Alice G. Smith, 2s.; Miss Mabel Baker, 10s.; Miss Marrs, "one penny per day," £1 10s. 5d.; Miss Mary C. Buxton, for freed slaves at Freretown, £1	114	19 8
"For Mohammedan Missions"	25	0 0
For the Hannington Memorial Church Fund:—Miss Peile, £1; Miss Crook, 5s.; Mr. and Mrs. Storr, £2 2s.; Miss Mary Newitt, 5s.; Miss Mabel Baker, £1; Mrs. Elliott, 10s.; one sum under 5s., 2s. 4d.	5	4 4
Total.	£178	4 2

We have also been requested to acknowledge—
For C.M.S.: Mrs. G. C. Dashwood, sale in grounds, Wilton House, Shenley, July 10th, £50 12s. 1d.; Mr. G. G. Foster, Blind College, Powys, collection after lecture, £3 6s., and Thankoffering, £4; J. B., 15s.; A. C. T., 1s.; Contents of Children's Boxes per Miss Smith, Aston House, Newport, 7s. 9d.; "a poor disciple," for East African Mission, £1; For the Deficiency Fund: Collected by Mr. John Eve, Waltham Abbey—Mr. T. F. Victor Buxton, £5; Rev. J. B. Johnston, 10s. 6d.; Rev. A. Morgan, 10s.; Rev. J. H. Stamp, 5s. 6d.; Mrs. Gibbs, 10s.; Mr. and Mrs. Eve, £1; Mr. H. Salmon, 5s.; Mr. Bradberry, 5s.; Mr. P. Mills, 5s.; Three sums under 5s., 9s.

Topics for Thanksgiving and Prayer.

Thanksgiving for the appointment of the Rev. B. Baring-Gould to be Central Secretary of the Society; prayer that he may receive the needed wisdom and grace (p. 129).

Earnest prayer for more labourers for Uganda (pp. 129, 135).

Prayer for spiritual enlightenment of Japanese (p. 132); for the Wagogo (p. 134).

Thanksgiving for the Rev. W. Allan's safe journey to, and return from West Africa (p. 137).

Prayer that a large blessing may follow his visit (p. 137).

Thanksgiving for new offers of service (p. 140); prayer for those returning to the field (p. 140).

Forthcoming Sales of Work.

Miss L. Storr, Skirbeck, Boston, Lincolnshire. Sale early in September. Mrs. Wenham and Miss Badger, The Lickey, near Bromsgrove. Sale middle of September.

Miss Mina Rumpf, Bluntisham Rectory, St. Ives, Hunts. Sale third week in September.

Miss Duke, Lake House, Salisbury. Second day of Sale in September.

Miss Simpson, Stowmarket, Suffolk. Sale September.

Public Hall, Preston. Sale Wed. and Thurs., Oct. 17th and 18th. Contributions to the Rev. Isaac Price, St. Luke's Vicarage, Preston.

Rev. E. Boyer, 3, St. Michael's Park, Bristol. Sale in September.

Mrs. W. Eardley, of Cantley Vicarage, Doncaster, wishes us to say that she has received anonymously a silver-plated teapot and coffee pot, for sale on behalf of the Church Missionary Society.

It is particularly requested that all announcements of Sales of Work may reach us before the 10th of the preceding month.

THE CHURCH MISSIONARY GLEANER.

THE CHURCH MISSIONARY GLEANER may be ordered through any Bookseller; Messrs. Seeley & Co., 46, 47, 48, Essex Street, Strand, London, W.C.; or direct from the Church Missionary House, Salisbury Square, London, E.C.

The Subscription for the GLEANER direct from the Church Missionary House, post free, will be as follows:—

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P.O. Orders to be made payable to General George Hutchinson, Lay Secretary.

Communications respecting Localised Editions of the GLEANER to be addressed to Messrs. Jas. Truscot & Son, Suffolk Lane, London, E.C.

All literary contributions and general correspondence to be addressed to the Editor of the CHURCH MISSIONARY GLEANER, Church Missionary House, Salisbury Square, London, E.C.

THE ANNUAL REPORT FOR THE YEAR 1887-1888 is now ready, and can be had on application. Price 2s.

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Volume II., containing India, Ceylon, and Mauritius, now ready.

HOW DO I KNOW THAT THE SABBATH WAS MADE FOR MAN? By the Author of "How do I know that the Bible is true?" The profits will be given to the C.M.S. £5 has been already received from this source. It is earnestly requested that all subscribers will procure some of the pamphlets for distribution. 65th thousand edition. Price 1d. each, or 4s. per 100, from William Bramston, Esq., 8, Sinclair Gardens, West Kensington Park, London, W.

GLEANINGS FROM THE OCEAN. Beautiful Microscope Slides containing from 50 to 70 different Foramenifera from Atlantic Mud; mounted under moveable glass cover, to be sold for C.M.S. at 1s. each. 1 oz. packets of Mud, containing over a thousand Foramenifera (about 50 species), with directions for washing, mounting, &c., post free, 1s. 1d.—Rev. A. H. Delap, 11, Queen Street, Crommel.

OLD COPIES OF THE "GLEANER," "JUVENILE INSTRUCTOR," AND "INTELLIGENCER" will be gratefully received by a Gleaner, who is making C.M.S. scrap-books for lending purposes. Address, Percy Brown, Davis's Wharf, Tooley Street, London, S.E.

CHURCH PASTORAL AID SOCIETY.

Offices: Temple Chambers, Falcon Court, Fleet Street, E.C.

To carry on the work of this Society at its present rate requires about £12,500 a quarter, or £54,000 a year. The expenditure last year exceeded the income by £1,300. To withdraw grants for Curates or Lay Agents most seriously cripples God's work in parishes that must look to outside aid for the means of evangelizing the masses of poor contained in them, and there are over 100 applications on the Committee's approved list of cases waiting for aid.

JAMES I. COHEN, Secretary.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, & Co., 29, Bircham Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

THE CHURCH MISSIONARY GLEANER.

OCTOBER, 1888.

EDITORIAL NOTES.



OCTOBER may be called the Valedictory month. It is true that missionaries are frequently taken leave of, and sail, at other times of the year. Several small Valedictory Dismissals have taken place this year in the C.M.S. Committee Room, and sometimes these are much more solemn and touching than larger public gatherings. But as the majority of missionaries going to the East, particularly to India, Ceylon, China, and Japan, sail in October and November, so as to get the cool season in those countries to begin with, it is customary to bid them farewell together at what is known as the Annual Valedictory Dismissal. This year it is to take place on Wednesday, October 3rd, at St. James's Hall. Writing early in September, we are not able to give full and exact particulars; but we know the number of missionaries to be taken leave of will be larger than ever before. Including wives, there will be about thirty returning to the field after their time of rest at home; and there will be about twenty new recruits. The new ones would be more, only that several have already sailed in July and August.

Among the missionaries returning are several who have been interesting our friends in different parts of the country during their stay in England; for instance, Dr. Elliott of Palestine, Dr. Bruce of Persia, Mr. Williams of Krishnagar, Mr. Durrant of Lucknow; Mr. Wade, Dr. Andrew Jukes, Mr. Shirreff, of the Punjab; Mr. Bambridge of Sindh; Mr. Robert Squires of Bombay; Mr. Warren, Mr. Fyson, and Mr. Andrews, of Japan. A list of the new men, and ladies, will be found under "Home Notes."

But it must not be supposed that this reinforcement is in the least degree adequate to the needs of the field. Although India gets the largest share, India will not be content, nor ought to be. In particular, the Afghan Frontier, especially the great Afghan city of Peshawar, ought to have a goodly band of picked men, who can support one another, and be ready to seize opportunities for advance. Other Missions to Mohammedans, as at Bombay—whence Mr. Tisdall reports some notable converts and inquirers—want men. But if India cries out, what shall we say of Africa? Mr. Mackay writes on June 3rd, "I have almost lost hopes of seeing the C.M.S. alive to the needs of this Mission." Surely if there is one Mission on the face of the earth to whose needs we all are alive, it is Eastern Equatorial Africa; yet we do not wonder at Mr. Mackay's saying this, so long as we send out ones and twos perhaps once a year to a country like that,—not even succeeding in filling vacant places in the ranks, much less adding to the number. But if suitable men do not come forward—and they must be picked men indeed for that field, for no others stand the mental and bodily strain,—what are we to do? Mr. Mackay gives a careful list of the places in Eastern Equatorial Africa needing men, and says that we must send out *twelve new missionaries this season!* and that as soon as the twelve have gone, we must at once look out for *twenty more* for next year! We have sent two! not counting the ladies for Frere Town; and at this moment we have no others to send. Here is a subject for prayer!—yes, and also for strong and true-hearted servants of Christ, clergymen and laymen, to ask themselves, Why should not I go, at once?

The Zenana Societies will also send out a good reinforcement this year. The C.E.Z.M.S. Valedictory Dismissal will

take place the day before the C.M.S. one, when nineteen ladies will be taken leave of. The I.F.N.S. sends nine.

How different is the interest taken in different places in the Missionary Anniversary! We went lately to a meeting which appeared to be known in the town only by a few small and uninviting bills in the shop windows. At three minutes before the advertised time, there were three people in the schoolroom, which was still untidy from its day's work. The vicar and curate came late, and seemed to look on the meeting just as an affair that "had got to be done." There were twenty-one persons altogether, deputation included, and this seemed quite the natural thing. We went to another place. There, the vicar was not content with one meeting. He had a Missionary Day. Prayer-meeting at 10; Conference at 11; Luncheon (1s. 6d.) at 1; Church Service at 3; Tea (free to all) at 5; Meeting at 7. Everything well arranged; clergy for miles round invited, and many there; attractive circulars sent in all directions; young men acting as stewards; good hymns all ready; everybody alive; and full attendances all day. We will not mention the first place; the second was one of the parishes in Newport, Isle of Wight. Why should not many others be like it?

"*Next-to-Nothing!*" This was the text of Sir Frederick Bramwell's Inaugural Address as President of the British Association for the Advancement of Science at Bath, on September 5th. As we listened to that remarkable discourse, we thought, What a lesson for Christians and Christian workers! The President claimed for his own profession, that of Civil Engineering, the highest place in usefulness to mankind, though, he added, with courageous faithfulness, in such a scientific assembly, a place only "next to the preaching of the Gospel." But he went on to show, by a series of striking illustrations, how the success of the Civil Engineer depends on taking into account the "*Next-to-Nothing*"; that is, on attention to minutest details. A very little impurity in the iron, for instance, will spoil the steel, and it is the Civil Engineer's business a find a way of removing that very little impurity. And conversely, a very little thing may be made a mighty power for good, if the Civil Engineer can find out how to utilise it. Is it not so, we thought, with our Christian life, with our work for Christ, with our work for the missionary cause? Sir F. Bramwell himself quoted the familiar saying, "Take care of the pence, and the pounds will take care of themselves"; and the C.M.S. knows the literal truth of that. But every one of us may apply to himself the doctrine of the "*Next-to-Nothing*"—of the power of *little things* for good or for evil. Perhaps some friends will send us illustrations and examples of this.

In the midst of the absorbing interest of a day or two at that great scientific gathering at Bath, we turned aside to a little missionary prayer-meeting which is held in a Bath drawing-room, week by week, on Thursday at 4 o'clock, in order that a few friends may unite in prayer at the same hour as our Thursday Prayer Meeting in Salisbury-square. Is not this plan one worthy of imitation? Could not praying friends agree in many places to meet once a week on that day and at that hour? What a strength the thought of such "simultaneous meetings" would give!

And this reminds us to say that all friends in London, and all visiting London, are cordially invited to our central Thursday gathering, and to the cup of tea that follows it.

THE GLEANERS' BIBLE STUDY.

BY SOPHIA M. A. C. NUGENT.

Thursday, Oct. 4.

Read Luke xv.

Question: "What man of you...doth not...go after that which is lost?"

IT has greatly struck me to notice how often the Lord Jesus appeals to the *reasonableness* of saving others. He does not put it as some Divine height, unapproachable except by a specially inspired few, but over and over again He proves it to be both Divinely reasonable and humanly reasonable, by putting it on the level of the most natural and inevitable action of ordinary life. "What man of you" would let his sheep be lost? Is it not common sense to go after that which is lost? "What woman of you" would lose her ornament without a search?

But then, see what a searching question it was. The reasonableness of going after the lost was because it was the man's own property; he was the poorer without it. And the Lord Jesus was the owner of all the flock, whether in the fold or in the wilderness, whether safe or wandering. And He is the owner still. He has never revoked His word, "All souls are mine."

Then are we Gleaners so linked with the Lord Jesus that His property is our property? Do we feel that when He suffers loss, we suffer it? Do we look on the outside sheep as our property because they are His, and that therefore every principle of our own interest and our gain presses us to go after that which is lost? Do we feel the poorer because they are outside?

"What man of you—what woman of you—*having* a hundred sheep, *having* ten pieces of silver." It is because they belong to us, that we are impelled to go after them. Oh, let us get the sense of our rights in the heathen deepened in us; then we shall respond at once to the *necessity* of saving them. They are His property, His ornament, His most precious treasure, and therefore they are mine, and I am as bound as He is to "go after" them, to "seek diligently." Or if I cannot bodily "go after" them, to let my spirit go after them, and like the father, be on the watch—on the keen, eager watch at home, the watch of prayer, of hope and of faith.

People say that missionary interest takes from home interest. The Lord Jesus did not think so, for He uses the very same appeal in reference to the "little ones" who are around us. Read and study Matt. xviii. 12. There is the same ground given for keeping hold of the lost little ones round us, as for going out after the publicans and sinners. "He came to seek and to save that which was lost," whether in the wilderness, or in the home, and as one of His family I am the poorer by all who are still wandering.

Thursday, Oct. 11.

Read Matt. xii. 10—13.

Question: "What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out?"

"WHAT man among you?" The same question again, for the Lord very closely presses the reasonableness of saving others. Three parables on it in St. Luke, and one in St. Matthew, and now here again the same question illustrated by a miracle.

Here the man was close at hand, for the very same principle is at the bottom of the home-work as of the foreign-work. Only grasp that it is to my own interest, and we shall be impelled to save. And see how the Lord Jesus does not expect one to reach all. In these three passages (Luke xv., Matt. xviii. 12, and xii. 11), see the expression "one" sheep; as if He would say, Set your heart on one. In the parable in St. Luke, the sheep was one from a hundred, here it is the only one.

Do you see the further question on this miracle brought in by St. Mark and Luke? "Is it lawful to save life or to kill?" "To save life or to kill!" Is then to kill the only alternative to saving? Is simply leaving a man alone, to kill him? Is neglect of his need *murder*? Do we come under the judgment of having killed because we have not saved our brother?

This man was not an outsider, he was within the synagogue, but he had benumbed faculties. He was not able to use his arm. He could not "lift out" his brother's sheep; his arm must be restored. And if

any of us have withered arms, powerless to help our brother, then let us not rest until we have pleaded with Him to quicken us.

We are bound to "lift out" the fallen brother: then we have a right to claim the power to do it; and we are also bound to keep from everything which would enervate our "arm," which would hinder our power of lifting out any fallen sheep we pass.

Thursday, October 18.

Read Luke xiii. 11—17. xiv. 1—6.

Question: "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?"

THE same question again! Have we not had it twice before? Yes, and here it is twice again, for it is to be found in both our passages. I had not before realised how the Lord pressed this point of the Divine reasonableness of saving, until this search. Five times is this question repeated. Look over them again, and to-day being St. Luke's Day, it is appropriate to notice that they are all in his Gospel. And this exactly chimes in with the scope of his Gospel, for it is the one which pictures the Lord Jesus as the SON OF MAN, starting with His genealogy traced to Adam, not merely to Abraham, and therefore that He was the Saviour for all men, "all nations," and not merely to the Jews.

Let us therefore take a general view of these appeals about rescuing the lost.

It is according to Divine Law, Matt. xii. 12;

It is according to your own interest;

It is according to love;

It is according to simple mercy.

Notice about the first point—that it is according to law—that there was a special decree on the point, Deut. xxii. 4. But observe that law in the Old Testament touches what belongs to your brother, but the Lord Jesus bases His appeal by what belongs to yourself. The Old Testament says, "Do it as a matter of right and justice." The New Testament says, besides, "Do it as a matter of love and self-interest, for the lost ones are your own."

And then see the words which the Lord Jesus uses about the rescue; "lay hold"—"lift out"—"pull out"—"light a candle"—"seck diligently"—"go after"—"loose"—"lead away"—and then the father watching. Does not each one imply business and set determination? No idleness in the enterprise, and no delay (Luke xiv. 5). And each one implies personal contact with the lost or endangered property. They also cover all kinds of rescue work, those who have to be gone after, and those who have fallen into a pit at your own door.

Oh, are we identified closely enough with Christ as to respond immediately to all He means when He says, "What man is there among you?"—How can you help putting your hands with Me to the rescue?

Thursday, Oct. 25.

Read Luke xi. 5—18.

Question: "Which of you shall have a friend?"

BESIDES the four parables and the three miracles (the withered hand, the man with the dropsy, and the bent woman) which are all on the line of the Divine necessity of saving, there are three other discourses of the Lord Jesus, which follow out the same track.

One is the story of the Good Samaritan, Luke ix., another is the passage in Luke xii. 41—48, and the third is our passage for this day.

The two last tell us that when looking after the lost ones, we are not to forget the after-care needed. Perhaps the withered hand and the bent woman teach this also, for they were miracles on those in the synagogue. And it seems as if He would bid us apply the same principle to the weak and stunted ones within the fold, and to say to us that as it is both unreasonable and against our own interests not to search out the lost, so it is also impossible to leave those in the household to suffer.

"Which of you shall have a friend?" It implies that you could not possibly let your famished friend starve even at the risk of being thought very importunate by another friend. Is it true with us? That we would rather suffer ourselves than see our friend hungry?

This little parable goes very deep, for it makes us ask, "Do I know my Friend well enough to go to Him at such an unreasonable hour? Is the Lord Jesus so well known to me that I am free to apply to Him at any hour?"

The Lord points the parable to show that He would not be slower to give the gift of the Holy Spirit to all who ask, seek and knock. Therefore courage! It is true we have "nothing" of our own to set before any friend, but He is at hand and accessible, and has bound Himself to give His Spirit, so that we shall have "enough and to spare."

BRIEF SKETCHES OF CHURCH MISSIONARY LABOURERS.

BY THE BISHOP OF OSSORY.

X.—Townsend of Abeokuta.

 HERE is an old tree at Holwood, just as you descend into the Vale of Keston, and under that tree in 1788 two remarkable men had a conversation; the one was William Wilberforce and the other William Pitt. The former of these tells us in his diary that it was in consequence of that conversation he resolved to bring his first motion for the Abolition of the Slave-trade before the House of Commons.

On the 21st of June, 1873, exactly eighty-five years afterwards, an interesting group of seven persons sat under the same tree, and formed in themselves a striking testimony to the success of Wilberforce's philanthropic labours. Four of them were Negroes, one of them being Bishop Crowther of the Niger, once a captured slave-boy; two others were the Rev. Henry Johnson, and the Rev. James Johnson, both sons of liberated slaves; the fourth—Mr. N. T. King—was the son of a captured slave, and, at the time we speak of, a medical student at King's College. The remaining three were Europeans, one of them a C.M.S. Secretary, while both the others had laboured as missionaries amongst the emancipated Africans; one being Mr. Hinderer, and the other the Mr. Townsend of whom we are now about to speak.

He had offered himself for the Mission field in 1836, and the circumstances under which he did so are worth recording. He had attended a missionary meeting in his native city of Exeter, and was much impressed by an address from a young missionary named Knill. Knill's own call to it had been remarkable. He had gone some years before to see a pious friend at Barnstaple, and owing to severe weather was detained for the night. He had not been accustomed to family-prayer at home, and was so much struck with the earnestness of it in his friend's household, that it led to his becoming a decided Christian, and eventually a missionary. Thus Knill was influenced unconsciously by his friend, and thus he in time unconsciously influenced Townsend, who became the pioneer and founder of missionary work in Abeokuta.

Townsend had been for some time under instruction in the C.M. College at Islington, when the news of a sad mortality amongst the staff at Sierra Leone reached England. The Committee were anxious to fill the gaps, but resolved not to send out any men to such a deadly climate except they volunteered. Townsend volunteered at once, and landed in Africa as a lay-worker when he was only twenty-one. Again and again he was prostrated by fever, but a gracious Providence preserved him for a long and noble life. He came home for a brief furlough in 1840, was married to a worthy wife who became the sharer of his toils, and returning to Sierra Leone he continued his earnest labours amongst the emancipated slaves until 1842, when the remarkable movement took place which led him to Abeokuta.

Some of the people who had been originally dragged by the slave-dealers from their homes in the Yoruba country, and who had found liberty and the knowledge of the true God at the hands of their deliverers, were returning to their native land, and it was resolved by our missionaries to take advantage of their exodus, and to send a Christian teacher along with them. Townsend was selected for the post, and sailed with them to Badagry in the *Wilberforce*, and thence made his way some sixty miles inland to Abeokuta, where he was most cordially received by the chiefs and people. He was the first white man that had ever visited the place,

and his entry was like a triumphal procession, for the people had heard through their relatives of the benefits and blessings which the English had conferred on them. All business was suspended; shouts of joy and welcome rang around: "It is one of the English who save our people;" "May the Lord give him long life!" "O massa, you are welcome! welcome! welcome!"

The chief, Shodeke, received him in barbaric state, and loaded him with presents. On the following Sunday he spread his mat near the missionary beside his royal residence, and listened amidst his officers and people to the Gospel of salvation. The place where this occurred lay high above the town with its 50,000 inhabitants, and the thought which pressed itself home on Townsend's mind was this: "What a blessing it would be to them if there could be at least six missionaries stationed in it. It would require many churches and schools in various parts to meet in any wise its real, but to them unknown necessities of the people." That thought and wish was in some measure realised, and the result is that Abeokuta has now three Native clergymen, twenty-two lay-teachers, 2,768 Christians, and nine schools with some 400 scholars. We must not anticipate the tale of progress, but go on to show the part that Mr. Townsend took in it.

The reports which he sent home determined the Committee to establish a Mission in Yoruba, and Townsend was invited to England for ordination. In 1846 the missionary party reached Abeokuta. It consisted of Mr. and Mrs. Townsend, Mr. and Mrs. Crowther, two Native catechists, an interpreter, and a few mechanics. Their journey was not the most pleasant, as it led through jungles and tangled forests, and in crossing the Majuba morass Mrs. Townsend had to be navigated in a wooden bathing-tub, by two men who had to wade each side of it in water up to their arm-pits.

But they were more than repaid for the toils of their journey by the enthusiastic reception which awaited them. The principal chiefs received them in a public meeting, and expressed their gratitude and approbation, and no wonder, for some of them had relatives sitting by them whom the English had rescued from slavery. A piece of land was at once granted for a missionary settlement, and no time was lost in erecting the necessary buildings. These, like all others at Abeokuta, were of clay, and the only difficulty was to reduce the number of labourers who offered their services. Thirty were first employed at the rate of threepence a day, but finding that more hands offered than were needed, it was lowered to twopence; this however only increased the number of applicants to three or four hundred, and when it was still further reduced to a penny, the missionaries found to their dismay that 670 presented themselves. At length they had to apply to the chiefs to disperse the crowds. When the people saw pick-axes and saws at work, and the doors and windows made by the mechanics, their astonishment was intense. "God is great," they exclaimed, "white men have sense!"

Soon there were five places of worship in the town, with regular congregations in each, and both daily and Sunday-schools for imparting religious instruction. Converts began to flow in, and one of the earliest of these was Crowther's own mother, who, together with his sisters and brother, had been restored to him after twenty years of absence. They had been cruelly separated from one another by the slave-trade, and now he had the joy not only of seeing her again, but of afterwards witnessing her conversion to the Christian faith and seeing her baptized by Mr. Townsend.

Mrs. Townsend's health began to fail, and her husband had to accompany her to England in 1848. On that occasion Sagbua (who had succeeded Shodeke) and the other leading chiefs sent a present by his hands to Queen Victoria, accom-

panied by a letter, in which they thanked her for the kindness that had been done to them in sending them missionaries, and entreating her to assist them in putting down slavery and opening up lawful traffic. The Queen's answer is on record, and from it we quote a remarkable passage: "The Queen and the people of England are very glad to know that Sagbua and the chiefs think as they do upon the subject of commerce. But commerce alone will not make a nation great and happy like England. England has become great and happy by the knowledge of the true God, and of Jesus Christ. . . . In order to show how much the Queen values God's Word she sends with this, as a present to Sagbua, a copy of His Word in two languages—one the Arabic, the other the English."

When Mr. Townsend returned to his post in 1850 he found that upon the one hand there had been wonderful progress under the missionaries who carried on the work in his absence, but that there had also been serious trials. The priests and priestesses of the various idols were not slow to perceive that their craft was in danger; and the Mohammedan slave-dealers were shrewd enough to know that their iniquitous trade could not exist side by side with Christianity. The result, despite the efforts of Sagbua and other chiefs, was a fierce persecution of the Christians. Poison, violence, exclusive dealing, imprisonment, all were employed to shake their faith, but in vain; they nobly stood the test, and the consequence was that Christianity took deeper root and spread more widely than before.

But another and more formidable crisis was at hand. Gezo, the King of Dahomey—the Sennacherib of Western Africa, as he has well been called—determined to invade Abeokuta, which had become hateful to this desperate slave-dealer, because it was likely to become a centre of industry and civilisation. In his army were 6,000 female warriors, and when his army—16,000 strong—were paraded before him, these fierce Amazons (with human skulls at their waists for drinking vessels) cried out, "Give us Abeokuta!"

It was Sunday, March 2nd, 1851, when Gezo's well-disciplined army came in sight. The Abeokuta warriors were only 8,000, and few of these had been regularly trained; but they knew that they must fight for their very lives. Mr. Townsend was a man of courage, as well as of faith and prayer, and in company with the other missionaries, Crowther and Hinderer, remained firmly at his post, and did all he could to cheer and invigorate his people, many of whom were engaged in the conflict. Above all he gathered them together for prayer, and committed them to the protection of the Almighty. The Dahomians were repulsed with tremendous loss, and even the heathen openly acknowledged that they owed deliverance to the God of the Christians.

There was another invasion of the Dahomians in 1864, and still another in 1873, and again and again prayer was answered. On both occasions the invaders retreated without coming to the attack. One of the missionaries overheard a woman praying thus:—"O Lord, deliver us that we may not fall into their hands. Thou hast sent Thy messenger to us with Thy holy Word. We trust in Thee; O Lord our God, do not forsake us. Thou hast delivered Thy people Israel from the hand of Pharaoh; Thou hast delivered Hezekiah and his people from the hand of Sennacherib, who blasphemed Thy holy Name. Remember us, O Lord; remember Thy Church, remember Thy servants, remember our children. O Lord God, deliver us for Thy dear Son's sake. Amen."

Let us now note two or three examples of the progress made in Abeokuta, not only in religion, but in civilisation. And first—an African newspaper called *Iwe Irohin*, started by Mr. Townsend in 1859, and printed by his converts, served the double purpose of giving information and of inducing the people to read; and soon 3,000 Yorubans, who up to this had only an oral language, were able to read in their own tongue.

Next, a Trade Report in 1867 gives some idea of how lawful traffic was superseding the slave-trade. The exports for one month were as follows:

Cotton, 644 bales containing 82,491 lbs.			
Ivory, 3 pieces	... 100	"	
Benniseeds	... 11,048	"	
Palm Oil	... 1,725 gallons.	"	

In 1862 Mr. and Mrs. Townsend started their Ake Orphanage. It was the custom of the heathen Yorubans never to bring up infants who had lost their mother; they were left to perish. Townsend's noble institution was a fruit and proof of Christian charity, and did a blessed work in Abeokuta.

H. Townsend
C.M.S. Missionary 1836-76.

as a testimony to his worth and work. This church was accidentally burned some years afterwards, but rebuilt by the kindness of friends. On the day of its re-opening a thousand persons were present; 316 partook of the Holy Communion, and 2,226 cowries (worth £73) were collected. By this time they had the Bible and Prayer Book in their own tongue, and were even arranging their own Missions to the heathen.

Unfortunately, in 1867, disputes arose between the chiefs and the British authorities on the coast, the former considering that they had been wronged by the latter. The result was that all white men were expelled (not as missionaries, but as Englishmen), and for several years were not allowed to return; but the Native clergy and Christians remained faithful to their creed, and Divine service was maintained. During that period Townsend laboured patiently and successfully at Lagos; and when he returned



to his post, he found that his people, instead of decreasing in his absence, had increased, thus proving the stability of his work.

In 1876, after forty years of labour, it was deemed wise that he should be released from foreign work; but he spent the last ten years of his life at Exeter, furthering in every way the cause which was dearest to his heart. In 1885 he stood beside Lord Cairns upon the C.M.S. platform in Exeter Hall when the latter made his last public speech, and like him advocated the cause with energy and power.

His last illness seized him while he was absent from home preaching for the Society; but he was calm and faithful to the end, and his last words were, "Come, Lord Jesus." He entered into rest on the 25th February, 1886, having completed his three score years and ten.

We do not forget that other devoted men laboured along with him, but they would be the first to admit that as he was the founder, so he was ever the leading spirit of the Mission to Abeokuta. As shrewd as he was spiritual, he was at once the counsellor and example of his Christian flock, and his sturdy common sense, leavened as it was by a holy gentleness, fitted him to be a ruler amongst men.

He's gone—his labour's o'er—his last fight fought!
Henceforth the wreath of victory crowns his head,
Placed there by Him, whom he had lov'd and serv'd.
Reader, be thou like him, in life, and death,
In prayer, and faith, and never-failing love!



"BORDERERS" IN CALCUTTA.

CHAT is a "borderer?" The word is applied to those who at heart seem to be convinced of the truth of the Gospel, and yet shrink from the consequences of publicly confessing their faith in Christ by baptism. Such are found chiefly among the high castes.

The term would also include those who have abandoned heathenism but have not yet adopted any other definite belief in its place, and lean towards Christianity for its high moral teaching. The Rev. J. W. Hall, who superintends the Society's work in and around Calcutta, and has charge of Trinity Church and Christ Church, writes in his report of the "Calcutta Church Missionary Association," that there is, he believes, a deep heart work going on in high circles of society.

Previous to the arrival in Calcutta of the Rev. F. Sullivan and Mr. E. Clifford, a Special Mission Hymn Book was prepared, and although it was intended chiefly for the use of Christians, a few copies fell into the hands of educated Hindus. Struck by the sentiments expressed in the hymns, and the grand truths contained in the prayers (both of which seemed to fit the need of their hearts), they expressed a desire to see Mr. Hall, and a friendship sprang up between himself and two wealthy gentlemen, which afforded many opportunities for earnest talk about Divine things.

One of these gentlemen invited Mr. Hall and his sister to a sumptuous repast. Of this Mr. Hall says:—

"Lingering in the halls and corridors of the spacious house stood a number of Babus, each politely bowing as we passed; and I hoped inwardly that an opportunity of addressing them might be afforded before our departure. It came in a way least expected."

"Will you come below and pray?" said our host, when the meal was well-nigh ended. Ay, that I would, and I thanked God for the request. Descending the stairs and passing through numerous rooms, small and large, we entered the reception hall, in which stood a large table and a number of empty chairs.

"One by one members and friends of the household crept in and took their seats; and there, for an hour, I preached Christ to them. From the earliest prophecy, right through the ages, I tried to trace in the history of the Jews the purposes of God: His justice, His infinite love, His holiness and truth. Then in Christ's birth and life and works and words; in His death and passion, His glorious resurrection and ascension. I showed how His purposes on behalf of poor ruined man were fulfilled. Then while I knelt and prayed aloud, they bowed their heads in adoration, and worshipped."

"Since that day he has visited me several times a week, and I am convinced that in heart he is a Christian. He says that if he were not head of his father's house he would be baptized. But the thought of 200

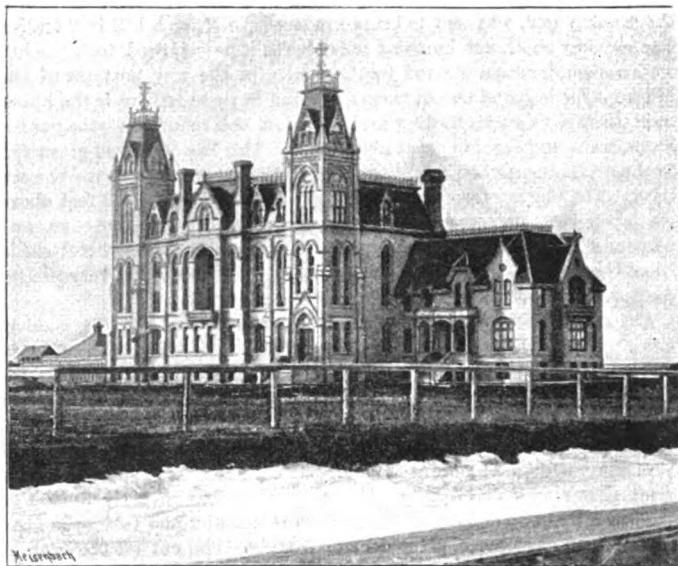
members being scattered like sheep without a shepherd, suggests too dire a calamity to face, and so he shrinks from baptism."

The other Babu is in much the same difficulty. Mr. Hall mentions two more gentlemen—Rajahs, by title—who have received visits from Babu Srinibath Bakshi, an aged Christian preacher, and with whom the latter has had interesting conversations on the claims of Christ.

God grant that many such may have faith to step out upon His sure promise, "There is no man that hath left home, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold *more* in this present time, and in the world to come life everlasting."

ST. JOHN'S COLLEGE, WINNIPEG.

AN article on "Winnipeg: Past and Present," in the *GLEANER* for December, 1887, referred to the rapid material progress of that city during the Queen's reign. The picture of the College given below is a striking illustration of the fact. It is an Institution of the greatest value to the rising colony, and is also a missionary agency for which the C.M.S. has reason to be grateful. Among its students are generally five or six holding scholarships provided by the Society, and



ST. JOHN'S COLLEGE, WINNIPEG.

from these are drawn the mission agents and future Native and Country-born clergy. The Bishop of Rupert's Land is Warden of the College, and takes a leading part in the teaching connected with it.

ILLUSTRATIONS OF JAPANESE CREDULITY.

From the REV. G. H. POLE, M.A., Osaka.

No. IX.

JN consequence of the great depression of trade which has wrought such mischief throughout the world, people in Japan, whether natives or foreigners, have suffered considerably in various ways, one of which is from thieves and vagabonds, who, not being able to earn an honest living, have been forced to make use of illegitimate means for procuring the necessities of life. The following story, taken from an Osaka paper, shows how a superstitious fellow tried, but unsuccessfully, to protect himself from loss by such means: "A rice merchant who lives at Kita-sumiya-cho, Osaka, has (or rather had) the reputation of being a very prudent person. Before retiring to rest at night, he walks all through his premises, and bars the doors, windows, &c., with his own hands, so as to make sure the task is done properly. Then he places a pair of shoes under a metal basin, and putting a kitchen knife on top, thrice repeats the words 'Niyo, keep watch.' This is supposed to be a never-failing charm to prevent the intrusion of thieves. On the night of the 15th inst. (Sept. 1886), he went through the usual performance; but next morning he was surprised to find the front door open, and then discovered that a thief had been in during the night and stolen the identical basin used to work the charm. He reported the matter to the police, and complained that his supplications to *Niyo* were useless."

AMONG HINDU PILGRIMS IN WESTERN INDIA.

Letter from Mrs. Macartney.

MALEGAON, BOMBAY, June 18th, 1888.

S many friends are interested in our work, I thought I could not do better than send a few lines to the GLEANER. In the first place I must say that both my husband and myself feel very much refreshed and strengthened by our stay in England. After recovering from the effects of the sea voyage we found India very pleasant indeed. It seemed like coming back to our old home. Having left five dear children at Limpstield, I cannot say that my heart is wholly in India, but we have left them knowing they are well cared for and happy. After reaching our station it was some few weeks before we were able to start on our district journey.

The first week in April we left home, not sorry to give up the house for tent life, as it was getting very warm in Malegaon. One of our camps was a hill called Suptashring, or the seven-horned mountain. Here we spent most of the hot weather, and a very pleasant time we had. I must tell you what tradition says is the origin of Suptashring. When Lakshanan, a well-known Hindu god, was wounded, Hanaman, the monkey god, was sent to bring healing herbs from a hill in Paradise. The monkey chief, not knowing what herbs were required, took the hill on his shoulders and started for Ceylon. On the way portions of the hill kept falling, and one of them alighting in these regions is the hill of Suptashring. Various healing herbs grow on this mountain—the garden herbs, mint and sage, in great abundance. This has doubtless given rise to the above-mentioned tradition. This hill is 4,659 feet above the sea level. The plateau on which our tents were pitched is 3,759 feet above sea level. On the east there is a huge rock 900 feet above us, and perpendicular on all sides but one. This gave us a delightful shade from the morning sun until nine o'clock. The scenery is very pretty, the appearance of the rock changing at every turn.

About half-way up this rock there is a shrine dedicated to the goddess Devi. This figure is carved out of the rock. It is that of an ordinary woman, except that she has eighteen hands instead of two. She has four priests in attendance upon her. She is bathed every day (twice a week with warm water), and is clothed with a Native bodice and dress. She has a different suit for each day of the week, some of them made of pure silk with a deep border of gold. This goddess is supposed to have great power over evil spirits. Tradition says that in early times this goddess killed two demon brothers, but a third, who had taken the form of a buffalo, gave her a great deal of trouble. She cut off the head of the buffalo, when the demon jumped out and sprang through a rock, thus making his escape; but eventually he was killed. The opening in the rock is still to be seen, and the people tell one with perfect gravity, "That is the place where the god jumped through." To reach this shrine one has to climb 472 steps. I went up once with my husband, but I have no wish to go again. I felt the effects of that walk for three or four days. During the month of April in each year a Yatra (Hindu festival) is held on Suptashring, lasting about ten days. Generally about 15,000 pilgrims attend this fair, but this year (on account of the cholera which has been raging so fearfully) about half the usual number came, much to the disgust of the priests. We had four catechists on the hill with us during the ten days, and we found plenty of work to do. The people camped, some in tents, some on the open plain, and others under green trees. It was a pretty sight, and yet a sad one, to see so many poor deluded creatures who had come to worship an idol of stone. Would that their object had been a better one. Some of them had travelled many miles to worship at this shrine. When we went up to see the idol, and while my husband was talking to the man who ministered there, a pilgrim came up the steps carrying a small brass vessel in his hand. He put the vessel down and took out a bead necklace, which he placed round his neck; he then went up to the goddess and reverently kissed her feet. Taking off the necklace and placing it in his vessel again, he sat down and looked at us. My husband went up and spoke to him, and we found he had walked a thousand miles to worship at this shrine. Except on one occasion we found the people very orderly. They listened most attentively to the preaching of the Word, and many pressed forward to buy our books, some even buying Bibles. We sold

more than ten rupees worth of books; some of these, by A.L.O.E., were sold at eight for three-halfpence; so you may imagine the number of books that passed through our hands. Let us pray that the seed sown by these silent messengers may spring up and bear fruit.

We had never camped so near a Yatra before. This time we had an opportunity of watching the people and their customs. The merit of the pilgrimage is believed to lie in the labour endured in the ascent of the hill. For those who wish to secure for themselves special religious merit, there are three other paths round the hill. Morning and evening the pilgrims might be both seen and heard as they walked round the hill in companies, shouting at the top of their voices (altogether), "Victory to the goddess." The bathing ceremony was generally performed in the morning, at which the Brahmins reaped a rich harvest; the larger the present, the greater the blessing which they pretended to bestow. The ceremony consists of this: the pilgrim stands in the water, a Brahmin stands near him on the stone steps of the bathing-place, he is told to throw water over his body, then the Brahmin mutters a few words in Sanskrit, of which the man does not understand a single word, he is then told to turn to the east, then to the west, a few more hurried sentences and he is again told to bathe himself. The ceremony is then finished. "Now," says the Brahmin, "throw down the money." If the present pleases him he gives his blessing, if not, more often the man gets abuse. After witnessing this, my husband spoke to the Brahmin, and told him how foolish and wrong it was of him to deceive the people in this way. He frankly owned it was wrong, but that he did it for a living. Many stories are told of benefits received from the goddess herself. Morning and evening the steps leading to the shrine might be seen crowded with pilgrims, some carrying their sick to be made well. They go up in companies, taking their offerings with them. Most of the people, as they went or returned from the shrine, stood and listened to the preaching of the Gospel. Some of the Brahmins were very angry with the people for listening to the preachers, calling out to them to come away, but they paid no attention to them. On one or two occasions the audience was so large that those in the outer circle could neither see nor hear the preacher, so they said to each other, "Let us sit down," and they all sat down.

One morning, my husband being unwell, the catechists went alone to their work. The Brahmins thought this a good time to try and stop the preaching, and began to create a disturbance; but a Government official, who was a Christian, came up at the time, and quietly handed them over to the police, much to their amazement. The catechists would not bring a complaint against them, so they were made to apologise, and allowed to depart.

Before closing my letter, I must tell you a little more about the Yatra. Most of the sacrifices were offered at the shrine, the priests taking the heads of the sheep and goats, the people taking the remainder home with them to make a feast for their friends. Other sacrifices were made at another part of the hill called the Seeta Rada. This is a precipice which overhangs the valley about twelve hundred feet. It is a fearful place, and makes one tremble to look at it. From this rock human sacrifices were said to be hurled, but now a kid is the usual victim. The people offer these sacrifices in payment of vows which were made the previous year; they are thank-offerings for gifts of health, children, &c., which are supposed to have been given by the goddess. On the April full moon, a man climbs the precipitous rock above the plateau; how he gets up, no one knows, but he may be seen at sunrise planting a flag. Any attempt to pry into the secret is said to be attended with loss of sight. When the flag is seen, the Yatra is finished, and the people depart.

There are a few families who always live on the hill—these belong to the Bhel tribe; there are also a few Gowlies or milkmen, who get their living by keeping cows and buffaloes, and selling their milk and butter. The Bhells cultivate their land. We found them very quiet and obliging. Although these people live as it were at the foot of the shrine, they do not worship this idol. They say they pray to God. When they want anything, they kneel down and ask God to give it them. Might one not say of them as Jesus said to one of old, "Thou art not far from the kingdom of God"?

On our return from the hill, we saw, at intervals by the roadside, small heaps of stones. These were placed there by the pilgrims who visited the shrine, as a memento of their visit. JANE MACARTNEY.

THE FIELDS ARE ALL WHITE.

[The Rev. A. H. Kelk, Jun., Doncaster, sends the following original tune as a contribution for the Gleaners. It is for the hymn below, the authorship of which we do not know, but which is No. 112 in the *Church Sunday School Hymn Book*.]

A. HASTINGS KELK, JUN.



The fields are all white,
And the reapers are few;
We children are willing,
But what can we do
To work for our Lord in His harvest?

Our hands are so small,
And our words are so weak,
We cannot teach others;
How then shall we seek
To work for our Lord in His harvest?

We'll work by our prayers,
And our pennies we'll bring,
By small self-denials—
The least little thing
May work for our Lord in His harvest.

Until, by-and-by,
As the years pass, at length
We too may be reapers,
And go forth in strength
To work for our Lord in His harvest.

GLEANINGS FROM THE FIELD OF SUPERSTITION.

KU-CHENG-HIEN, FOOCHOW, April 30th, 1888.

THE last post brought me my card of membership of the GLEANERS' UNION. "Where hast thou gleaned to-day?" is a constant warning and sermon. I want to send you a few gleanings from the field of superstition.

W. BANISTER.

I.—SEEKING THE SOUL.

Our deep well has been a great source of admiration to the Chinese. Some months ago I heard a man calling out, "Come home! Come home!" and I saw him kneeling at the well beating the ground as he called "Come home! Come home!" His child had been in a party which had visited our house some days previously, and had fallen at this very spot. It had since fallen ill, and he was now seeking its spirit, and calling it home.

A few weeks ago a middle-aged man came and walked round the house with a lighted lantern and an open umbrella, calling out, "My sister, come home! My sister, come home; come home soon!" A few days later he came again, and begged to be admitted into our bedroom and shown Mrs. Banister's wardrobe, saying that his daughter had been in the house some time before, and having seen the wardrobe, she thought her spirit must have remained hidden there, as she was taken ill when she got home. Being unable to see the wardrobe, he went round the house calling for his daughter's spirit: "Come home! O come home!" Poor heathen! one's heart is full of pity for them and their misery. Seeking for consolation in empty forms or in dead idols, they will not come to Christ, the great Consoler.

II.—SEEKING LUCK.

In the twelfth Chinese month a traveller in Ku-Cheng would be struck by the number of men met with on the road, carrying, even at mid-day, a lighted lantern, and, in fine weather, an open umbrella, round the stick of which was arranged a number of incense sticks, and accompanied by one or two companions carrying, one a large shell or a horn, which was blown at brief intervals, and the other a gun, which was fired occasionally. They hurry along, resting little, through mud and dust with indifference. These men are going to try their luck in some neighbouring town in the gambling lotteries, and the candles, the incense, the open umbrella, the horn, the gun, are all adjuncts in the

worship of the idol which is to help them to select the lucky character in the lottery. At night they sleep in some temple, hoping that the idol will inform them in a dream of the lucky character, which they will select without fail the next day. Almost the whole heathen population take part in this lottery in this district, and they are completely mad upon their idols. Men, women, and even children try their luck, many of them to their ruin. Suicides are not unusual at this time of the year from losses in these lotteries.

III.—SEEKING MEDICINE.

In January last I was visiting the town of Lo-Chio-Seng, where we have had a chapel for many years, with very little result. The inhabitants are nearly all of the literary class, and treat the Gospel with contempt. The incident related below will show that the religion of Confucius has no power to free men from gross superstition. I had with me a fine retriever dog, which, with rough English manners, took liberties in some of the houses we visited. After my return to the chapel one of the catechists entered, leading a very solemn-looking scholar, who seemed as if some trouble had befallen him. He said my dog had very much frightened one of his children, and it had not yet recovered; would I oblige him with a hair out of the dog's tail to administer as medicine to his child! I cut off a few hairs from the dog and handed them to him, when he went away quite contented, and I have no doubt his child soon recovered.

It is sad to find men so much in superstition who have given their lives to the study of the Chinese books, and are supposed to be the leaders of this country. It is only the Gospel of our Lord Jesus Christ that can make this land free, and make its people true servants of God. More work and more prayers are called for both here and at home: more consecration, and more complete devotion to Him who has called us.

A SINGHALESE CHRISTIAN STUDENT.

HENRY DAVID PERERA, the eldest son of the Rev. Bastian Perera, Singhaiese Pastor, was born on the 3rd of June, 1865. In 1882, having worked some time as an assistant teacher in the Dodanduwa English School, he was recommended by the Baddegama District Church Council as a Divinity student in Trinity College, Kandy. He was accepted, and worked assiduously to fit himself for the holy office of a minister of the Gospel.

During his residence in the College, he not only was an instrument of blessing to others, but received blessings himself. On the 1st January, 1885, he writes in his diary, "The past year has been one of joy and gladness in the history of my life, as my God gave me the assurance of salvation. He made me know, and since then does still testify to my spirit that I am His son." Many an entry in his diary testifies to his yearning after the souls of others. After an evangelistic tour during a vacation he writes, "May God make our Pastors and Christians really the sons of God, saved ones; may the district be filled with shouting and praising. Him first, Him last, and Him without end."

On another occasion, after a long talk with a heathen in a boutique at Balapitiya, he writes, "May God touch their strong hearts and bring them to His fold soon is my earnest prayer."

On Sundays and out of College hours he was ever ready to assist in services, street preaching, or house-to-house visitation; and after one hard Sunday's work he writes, "Thank God for such happy Sabbaths as these. The Lord surely blesses those who are in Him. He makes the Sabbaths and everything else very sweet to them."

During the last few months of his College career, and as he was looking forward eagerly to his last examination and ordination to the ministry of the Church, sickness placed her hand upon him, and he was obliged to leave College for home on the 24th October, 1886.

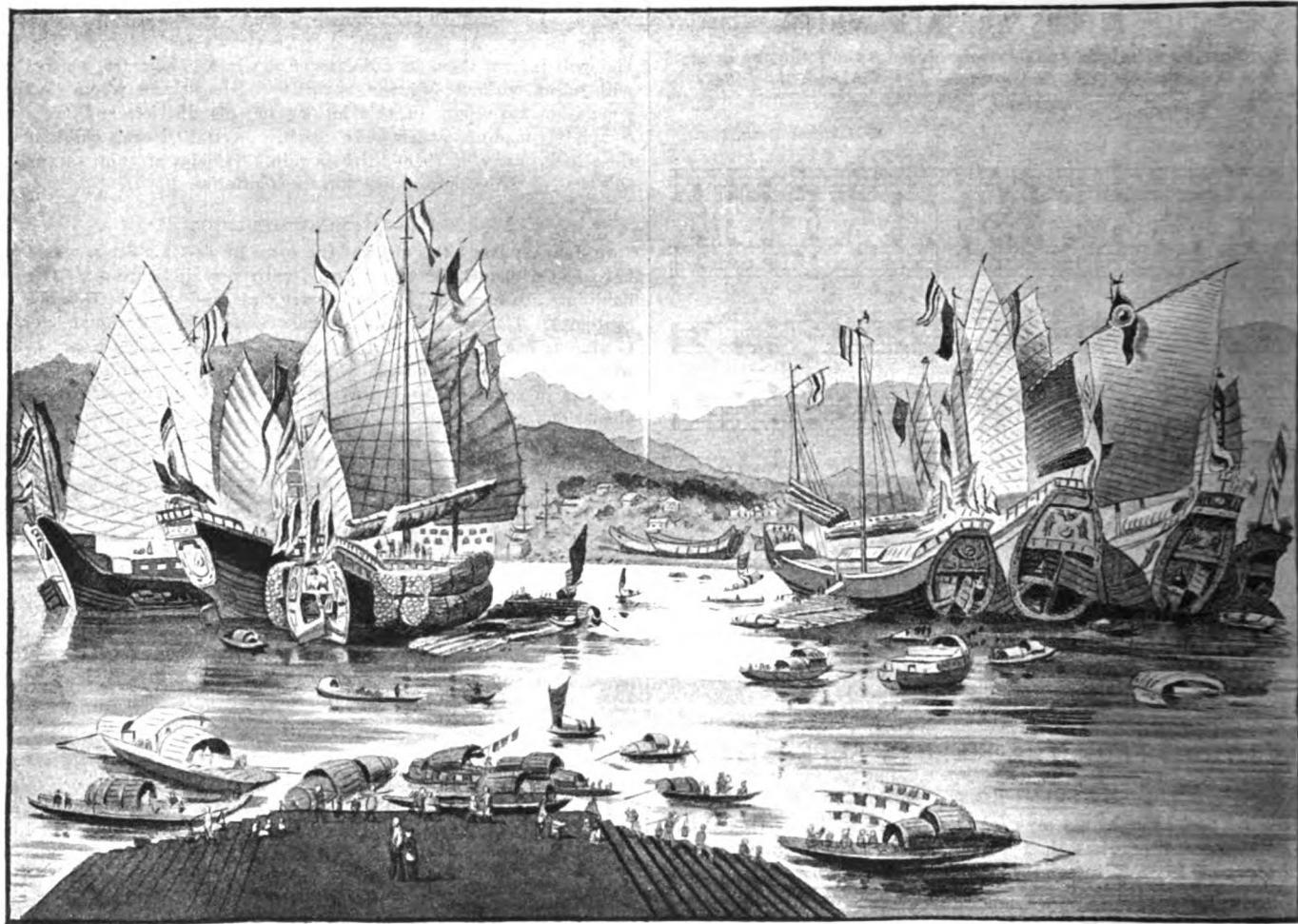
Various remedies were tried by his parents, but all failed; and on the 8th February, 1887, he was removed to Jaffna, in the north of the island, as the drier climate there is more suited for consumptive persons.

During his stay of over a year in Jaffna he suffered patiently, amidst pain and weakness, witnessing nobly for his Saviour. One who knew him there writes, "He witnessed a good confession in Jaffna."

On the 4th March, 1888, he returned home to Balapitiya, and with a calm, restful peace in Jesus, waited patiently for the call. He told me that he was not afraid to die; to depart and be with Christ was far better. On Saturday afternoon, the 24th of March, the Lord called him to the higher service of heaven. "Blessed are the dead which die in the Lord."

Baddegama, Ceylon.

J. W. BALDING.

JUNKS ON A CHINESE RIVER. (*From a Sketch by Miss C. F. Gordon-Cumming.*)

JUNKS AND HOUSE-BOATS AT FUH-CHOW.

HE boat and quay life of China are endless combinations of the picturesque. The attractions of the river are manifold. At certain states of the tide the stream is literally covered with Native vessels of all shapes and sizes. It is extraordinary to watch large junks coming down the River Min mid stream, propelled only by two gigantic sculls, one on each side of the ship, and each worked by about a dozen men. The end of this huge oar is attached to the junk by a strong leathern thong, and the scull works round and round, somewhat on the principle of a screw. All the time the men are at this, or any other work involving combined labour—such as rowing, or dragging a heavy cart—they keep up a ceaseless chorus. It sounds as if the song must be a serious additional labour, but, like the cheery choruses of Jack Tar, they appear really to assist work.

There are generally a multitude of singularly picturesque junks lying at anchor just below the great Bridge of Ten Thousand Ages—the Wan-Show-Keaou. Extraordinary combinations of form and colour are presented. Here we have a whole flotilla moored side by side, and we look up at the extraordinary high sterns, so fantastic in shape, and covered with brilliant pictures of huge birds and gruesome dragons, or groups of mythological scenes. The prow of these vessels is shaped and painted to represent the face of

a gigantic and most gaudy fish with huge staring eyes, and the heavy anchor hangs from its mouth. Very quaint, too, are the huge sails of brown or yellow matting or white cotton, supported by cross ribs of bamboo. As nothing in China is left to individual caprice, even the very varied colouring of the junks is all regulated by law, those of different provinces being distinguished by a red, green, or white border on a black ground round the bulwarks. Those belonging to the Province of Fuh-Kien are green bordered. The cargo of the great timber junks is all tied on outside (see the nearest vessel on the left in the picture), and only the stem and stern of a laden vessel are visible, so great is the bulk of timber fastened to her on either side.

Besides the great three-masted junks which are the giants of the river, a thousand lesser craft ply to and fro giving life to the whole scene. Here come floating down boats laden with red crockery jars—jars like those in which are stored ancestral bones when brought from afar.

A small boat about the size of two four-post beds set end to end, and covered in at night by a series of telescopic sliding-roofs of bamboo matting, gives very close quarters for a whole family to stow themselves away, yet they contrive to live in marvellous harmony. No matter how tiny the boat, the family altar is never crowded out. It occupies the place of honour in the stern of the boat, and through the day it is protected by a little sliding-door, which is drawn aside at the hours of worship, revealing the household gods



A GROUP OF C.M.S. MISSIONARIES AT LAGOS.*

and miniature ancestral tablets, which are coloured red, the names of the dead being inscribed in gilt characters.

It would naturally be imagined that the crowded boats must be dirty and perhaps full of fleas. On the contrary, their cleanliness is simply incredible. These little homes are as spick and span in their way as a Japanese tea-house. The sampan children are just as clean, and as quaint and as preternaturally good as the delightful children of Japan. The youngest treasure of the family is generally strapped on to its mother's back while she sculls the boat, being secured from drowning by a long cord fastened round his waist, and a small buoy attached to his back, so that if he should happen to tumble overboard, he can easily be fished up again.

I suppose that till Mr. George Smith, of Coalville, told us, few of us realised that we in Great Britain owned such an item as 25,000 house-boats or barges, nor even that we possessed 4,800 miles of river and canal as the water-way on which they ply; but one thing patent to the most careless glance is the squalid misery and dirt and degradation of life on board such boats, and all I have known or read concerning the canal boats of Britain comes back to my mind in most sad contrast when looking on these bright, happy families.

CONSTANCE F. GORDON-CUMMING.

MY VISIT TO WEST AFRICA.

BY THE REV. W. ALLAN, Vicar of St. James's, Bermondsey.

I.—SIERRA LEONE (*continued*).

FTER a fortnight under the Bishop's hospitable roof, I spent a few days at Fourah Bay College, where the C.M.S. Secretary, the Rev. F. Nevill, assisted by the Rev. H. McC. Price, trains the higher class of African young men for the Durham University examinations and degrees, as well as for missionary employment. This Institution is admirably conducted, and is likely in future to bear a more distinctively missionary character, as efforts are being made to lead the students to interest themselves more in the spiritual condition of the heathen around, and to afford them increased opportunities of preaching to them and promoting their conversion. I also paid two visits to the Grammar School, and repeated visits to the Annie Walsh Institution, over which the C.M.S. still retains the management, and where

* In the picture above, the three missionaries standing behind, beginning from our left, are the Rev. T. Harding, the Rev. J. Vernal, the Rev. J. B. Wood; the three ladies are Miss Kruse, Mrs. Dickinson, and Miss Kendall. The two in front are, on our left, the late Rev. J. W. Dickinson; on our right, the Rev. J. Brayne.

the Rev. O. Moore in the one case, and Misses Henderson and Bisset in the other, are carefully and successfully training their numerous pupils in the fear of God, as well as in secular knowledge. I cannot but believe that the contemplated addition or development of industrial training in these Institutions will render them a still greater blessing to the Colony.

During my stay at Sierra Leone I visited also two distant stations—the one Sherbro, 120 miles to the south, and the other Port Lokkoh, 60 miles to the north-east. The former was especially interesting to me, because of the glimpse afforded of preliminary work among the heathen. Bonthe is for the most part inhabited by nominal Christians from Sierra Leone, but the Mendes, who are still heathen, are close at hand, and open-air services have for some time past been conducted among them by the Native pastor and members of his congregation. At one of these, in the heathen village of Dombaka, I was privileged to be a spectator. The Mendes, having been informed of our coming, had prepared and swept the largest space available within their compound. This enclosed some thirty African hovels, built of mud and thatched with grass, and the people brought out mats and logs, and formed themselves into an orderly and picturesque congregation. "Come to Jesus, just now," was first sung in English, though interpreted into Mende by a score of the Christians of Bonthe; prayer was then offered up in the tongue of the people, followed by addresses from the Native pastor, the Rev. G. G. M. Nicol, and from the Rev. F. Nevill. Further singing and prayer brought the service to a close; after which there was a general and cordial shaking of hands, and a kind promise given by the chief that he would erect a room in the village on purpose for such services. Mende converts have hitherto been scarce, though the Rev. J. B. Bowen, the Native pastor at Hastings, is an instance, but we may hope and believe, as well as pray, that even from the single village of Dombaka many such may be raised up.

In the course of my visit to Bonthe Mr. Nevill and I, through the kindness of our host, the English Commandant, proceeded in the Government boat to the outlying missionary stations of Bendoo, Victoria, and York Island, where we visited the churches and catechists' houses, but arrived too late for the schools. We were here surrounded by horrible mangrove swamps, in which boa constrictors and alligators are the leading inhabitants, and where oysters grow on trees in endless profusion. Wild beasts also abound in the neighbourhood, and occasionally visit Bonthe, but a sleeping alligator was the nearest approach to a wild beast that came under my own actual observation. The oysters are too much saturated with the "essence of swamp" to be altogether toothsome or wholesome, but the only one which I ventured to swallow, as a curiosity, produced no injurious effect. In landing at York Island my bearers unfortunately dropped me into the perfumed mire, but through the kindness of a European trader the effects of this little slip were soon redressed.

It is perhaps needless to dwell on the journey which I paid to Port Lokkoh, in the company of the Bishop, his wife, and his daughter, as that journey has already been described in the pages of the *Intelligencer*. It will suffice to say that the Rev. J. A. Alley and Mrs. Alley are stationed there, and are endeavouring, with quiet perseverance and much self-denial, to plant the Gospel among the Timnehs, not only of Port Lokkoh itself but of the interior, and that in addition to a visit to the king's palace, a large and deeply-interesting open-air service was held under the patronage of Royalty, and attended by at least 200, with the object, which was apparently attained, of inducing the authorities to interest themselves in the Mission services and Mission school.

The steamer *Lagos* was by this time overdue, by which I was compelled to proceed on the next stage of my journey, so that I had reluctantly to forego the pleasure of making the acquaintance of the Rev. N. M. Bull, the Native Missionary at Quiah, and to content myself with interviews at Sierra Leone with the Rev. N. H. Boston, instead of on the Bullom Shore, which is his field of missionary labour, and where his father laboured before him.

II.—LAGOS.

THE journey from Sierra Leone to Lagos occupied nearly a fortnight, and was trying as well as tedious. We were only about 4 degrees from the Equator, and as we were for the most part stationary by day, there was no breeze to moderate the heat, while the dampness of the air in a few hours coated purses and boots with mildew, covered keys with rust, rendered garments wet and clammy, and filled one's head with neuralgia and bones with rheumatism. The smells on board were also offensive, and the noises at night effectually banished sleep, while the society on board, with the exception of Mrs. D. Crowther, was by no means of a missionary character, so that, although in some respects it was only exchanging the frying-pan for the fire, I was very thankful when, on Ash Wednesday, we anchored off Lagos, crossed the bar in a tender, steamed past the Mission premises, and landed at the Custom House Quay. At Lagos I found a united and friendly band of seven missionary workers, consisting of the veteran missionary, the Rev. J. B. Wood, the ladies, Misses Kruse and Kendall, who conduct the Female Institution, the promising junior missionaries, Vernal and Brayne, and Mr. and Mrs. Dickinson, in charge of the Training Institution for Schoolmasters. Alas, however, death has already been at work, and the Rev. J. W. Dickinson, who seemed to be occupying a niche in the Mission field for which he was exactly fitted, has been taken home, and his affectionate and sorrowing wife has returned to England. Bishop Crowther, whose home is supposed to be at Lagos, though he is much more frequently on the Niger, made his appearance in the afternoon, and presided at a meeting of the Finance Committee. Having only six days to spare for Lagos my time was fully occupied; what with visits of inspection to the Grammar School, the Female and the Training Institutions, visits of a business character to the principal Native Churchmen, and visits of ceremony to the Governor, missionaries of other societies, and the chief Mohammedans in the town, as well as important conferences with the clergy and leading laity, to say nothing of delivering addresses at Christ Church and St. Paul's, Breadfruit, and sundry other duties, I had quite enough to do. It was satisfactory, however, to find that, apart from the question of slavery, on which they still stand greatly in need of education, the members of the Church in Yoruba manifest a higher and purer moral tone than I found at Sierra Leone, taking, for instance, a much more healthy view of the evils of polygamy, and expressing themselves in many cases with really touching earnestness. I was only able to visit one or two of the Sunday-schools, but in those I was deeply interested, particularly in that of St. Peter's, Faji, where over 200 negroes of all ages, from infancy to grey hairs, were gathered in different classes, the pastor, the Rev. T. B. Wright, conducting the most interesting of all—a class which contained about twenty heathen men and women, who were under instruction for baptism.

(To be continued.)

MRS. GURNEY, Henlow, Biggleswade, whose advertisement relative to the sale of knitted articles appeared in the *GLEANER* for April, writes that through that advertisement she has received orders which, after deducting cost of material, leaves a profit of £4 9s. for the C.M.S.

EASTER AT AJNALA.

(From the "Punjab Mission News.")



ASTER is in every Church Mission no doubt a marked festival, and there is a joy in it that brings, or should bring, every member together. By the grace of God, Ajnala saw a happier Easter this year than ever it has seen before.

Through the kind help and leadership of the Rev. Dina Nath we were able to organise services for the whole of the previous week, which were regularly attended by all the Christians. The experiment was a new one here, but we have reason to thank God for putting it into our hearts.

The great point was to have nothing long or fatiguing, but short and to the point. At 7.30 each morning we met in Church, when the Ante-Communion Service with the special Gospel and Epistle for the day was read, followed by short comments and prayer. At 12 o'clock all came into our large room, and sitting on the floor, we had a series of delightful Bible Readings, the subjects being, Our Sin; God's Love; Forgiveness; Consecration. All took a lively interest in these readings, hunting up verses on the subject, and were most eager to be allowed to have their share in helping.

In the afternoon at three, the verandah was the scene of an "open meeting," in which the chief features were an address, hymns, and prayers, men and women both taking part. At 6 o'clock (our usual time for evening prayers) we once more gathered in church to receive a final thought gathered from the special events which marked each of these sacred days. Thus passed the first four days, in which the power of the Spirit was daily increasingly manifest.

On Thursday evening a quiet hour to watch with the Master was set apart for communicants only, when we commemorated His dying love in the Holy Supper, and tarried awhile in silence that we might seek, however feebly, to enter with our Beloved Lord in to the spirit of Gethsemane.

On Friday morning, and again at twelve o'clock, the little church was well filled, and a solemnity seemed to pervade all. Short addresses on the seven sayings from the Cross, interspersed with prayers and hymns, distinguished the mid-day service. Those amongst us who never before had known a Good Friday, had thus the events of the day brought clearly before them and were greatly struck with the fresh sense of Christ's love.

On Saturday we had one more "open meeting," when three short addresses were given, and the subject specially pressed upon our hearts was the coming of our Blessed Lord. All who longed for His return were invited to join the Union for Prayer for this purpose, and to promise to do all in their power to forward this event by seeking untiringly the lost sheep of the Fold. The majority took a card of membership, and we broke up with a feeling that we were not only welded together in an outward union, but in one of the most precious heart links that one can well know.

Easter Day then naturally broke with joy on hearts prepared; and on Monday evening a feast altogether gave the outward expression to that gladness. Short addresses, *bhajans* (Native lyrics), prayers, and the distribution of sweets concluded this blessed week, and the next day all dispersed to their several spheres of work.

RECOLLECTIONS OF A BRENCHLEY MISSIONARY MEETING.

To the Editor.

DEAR SIR,—I was lately much grieved, when at my Mission station in Travancore, to read of the death of the Rev. Francis Storr, Vicar of Brenchley.

It was my happiness to have been his deputation for the C.M.S. on one occasion, and never can I forget the meeting then held; and it seems to me no less a duty than a pleasure to recall, as well as I can, for the benefit of others, what made so deep and so abiding an impression, and exerted, as I believe, a beneficial influence upon my own spirit.

The date of the meeting was 22nd November, 1882; and although it is now six years ago, and I have been at meetings and anniversaries in thirty-seven at least of the English counties as deputation for the Society during the space of two and a-half years (in which time my third class railway fares cost as much as £150), yet the memory of

Brenchley and its earnest vicar will never leave me. In the evening we arrived from the vicarage to find the schoolroom chock full of people. As well as I recollect the room ran round three sides of a square, and the speaker's desk was at the centre, near an angle; and so close up were the people, that I feared, when it was my turn to address them, lest a book or missionary box should fall on some one's head.

As soon as the vicarage party entered the room the venerable blind vicar said: "My dear friends and parishioners, though I cannot see you with my eyes, I am glad to know that you are all here, and I say to you in the words of our beloved Prayer Book, 'Lift up your hearts.'" Immediately, as with one accord, came the full-voiced hearty response from all parts of the room, "We lift them up unto the Lord." How my heart rose within me! The very atmosphere seemed heavenly.

Then there was a hymn and prayer, after which the vicar stood up beside the curate in the middle of the densely crowded schoolroom, when the proceedings were after this fashion: the vicar speaking—"My dear parishioners, I now wish to make known the contents of our hundred and more missionary boxes, and I must have the kind help of my good rector" (the curate) "to prompt me, and be in the place of eyes." (The names of box-holders were never read out, only the numbers, so that no one could be over elated, nor any one unduly depressed.) "Boxes 1 to 10 have surpassed themselves this year—in fact, box No. 9 has burst its sides." Then turning to the curate, "Thank you, yes. Boxes 11 to 20 are those of some friends who are called 'helps,' sometimes 'domestic servants'; but I call them dear brethren and sisters in the Lord. These boxes contain £10, a good example." Another whispered consultation, and then—"Box 15 is held by an aged sufferer who is not here to-day, but her box does not suffer, for it was quite full and heavy, and held 30s. Well done No. 15!" These are imaginary numbers, but the running commentary is just what the vicar said as he went down the long list of box-holders. There were, I believe, some eleven hundred people in the parish of Brenchley, and there were over a hundred missionary boxes. Other items in the report were sales of water-colour sketches and of canaries also, and a large annual birthday present to the vicar, which he handed over every year to his favourite society, the amount thus added to the collection being, I think, £20. The sum total collected from all sources that year was about £350; but the vicar warned me against praising the people in my speech as C.M.S. deputation.

The following entry in my diary at the time shows the thoughts forced upon me by the spectacle of so much earnestness:—

"Brenchley. Meeting wonderful. Blind vicar. O God, make me worthy of Thy cause! We don't sufficiently realise the holiness and goodness of God; but when we see the earnest labours of some men we feel unworthy to be fellow-workers with them; yet we are called to be fellow-workers with God!"

Hoping that this reminiscence of a remarkably good friend of the missionary cause may find entrance into the pages of the GLEANER, and help others both at home and abroad to persevere in their labour for and with God.—Yours faithfully.

21st August, 1888.

W. J. RICHARDS.

AN APPEAL FROM AIYANSH.

DEAR MR. EDITOR,—Time is passing quickly away, and the needs of our Mission are increasing in pressure, while, as yet, the means necessary to carry out the work are wholly inadequate. I would therefore venture to solicit the assistance of some of your many readers in raising the necessary funds. But, not wishing to trespass upon any work now going forward, I desire to say that my proposal is confined to those who are not already engaged in either collecting for the Society or for any of the objects connected with its operations.

"Many hands make light work." Forty friends collecting one hundred shillings each would soon enable me to put up the saw-mill (which at present lies stored in the mission-house), and thus place in my hands the means of converting some of the majestic cedars around us into a sanctuary for the praise and glory of God. Will forty—or more—such friends arise? Believing that they will, I forward to Mr. Malaher (Missionary Leaves Association, 20, Compton Terrace, N.), by this mail, forty circulars, containing (1) information concerning the Mission, (2) a commendatory letter from the Superintendent of Indian affairs, (3) a list of subscriptions already received, and (4) a blank collecting form. These can be obtained from the gentleman above-named on application.

I also wish to say that I am prepared to send home six very novel collecting boxes to any six friends who will become permanent collectors for my prospective hospital. They consist of four small Indian canoes, one carved totem pole, and one carved mask. Applicants for these I invite to communicate with myself.

I pray that Almighty God may command His blessing upon this humble proposal.

AIYANSH MISSION, C.M.S.,
NASS RIVER, BRITISH COLUMBIA,
9th May, 1888.

JAMES B. McCULLAGH.



1. SAMURAI OR TWO-SWORDED GENTLEMAN.

amuse themselves by making houses, lanterns, horses, and men out of the snow; and tobogganing down the hills on little wooden sleighs is a very favourite amusement.

4. A JAPANESE FARM LABOURER.—He is just ready for work in the rice fields. The imple-



4. JAPANESE FARM LABOURER.

THE JAPANESE DRAWN BY THEMSELVES.

(Concluded from page 133.)

1. A SAMURAI OR TWO-SWORDED GENTLEMAN of the old school in Japan. They are not seen now, but in olden times were the retainers of the feudal lords. One sword is long for fighting with; the other short to perform hara kiri. Hara kiri or suicide used to be considered an honourable way of leaving this world.

2. A JAPANESE GIRL AND BABY-BROTHER.—She has just bought a farthing paper toy from a travelling toy seller, and is amusing him with it. Little girls scarcely old enough to walk are often seen strutting about with a younger brother or sister strapped to their backs, and without any protection to their heads against the heat or cold.

3. JAPANESE BOY AND SNOWBALL.—The Japanese boys are as fond of snowballing as the English ones. In the Northern island called Yezo the snow begins to fall in November and is not melted till April. Boys and their elders



3. JAPANESE BOY AND SNOWBALL.

5. A JAPANESE COOLIE, OR LABOURER.—He has been at work landing timber which has been floated down from the wooded districts. He hauls it on shore with his long-hooked stick, and he and his fellows sing a monotonous strain as they work.

"MOSES A BUDDHIST."

THE Rev. J. W. Balding, of Baddegama, Ceylon, writes:—

"On Jubilee Day a priest told the ignorant crowds who flocked to the temple that the Queen had become a Buddhist, and had taken 'sil,' or the sacred vows. On another day a priest was preaching by the roadside with a Bible in his hand. He said that the Bible was written by a very clever Singhalese Buddhist priest named Moses, who had been expelled from the community for gross misconduct, and had written the Bible out of spite!"



2. JAPANESE GIRL AND BABY-BROTHER.

ment in his hand serves for a hoe or spade. The cloth round his neck will be tied across his forehead when working. He will frequently refresh himself with whiffs from his pipe which, with his tobacco-pouch, hangs at the back in his girdle.



5. JAPANESE COOLIE, OR LABOURER.



WE hope all London Gleaners will keep Thursday Evening, November 1st, for the Second Annual Meeting of the Union; and that not a few may be able to come up from the country for it. We are sure that those who were present last year will not readily miss this year. Our numbers have nearly doubled since then; and we hope the day is not distant when we shall have to take Exeter Hall for our Annual Meeting. This year we go to St. James's Hall again. The arrangements are not yet complete; but notice will be sent to all London Gleaners, and to all others who may ask for it. It will not do to rely on our November Number, as it might not reach some of our members in time.

We would ask all Gleaners, whether able to come or not, to make it a matter of special prayer that the presence and blessing of our Master may be vouchsafed to us.

We received several other letters on John xi. 9, 10, after the September number was sent to press; but we think it unnecessary now to print any more, except the poem on the next page. It is evident that many friends have been led to examine closely an unfamiliar passage, and have found in it a message from God to their own souls. We shall give another similar invitation to them shortly. One friend, an early Gleaner, No. 476, who is a great sufferer, writes to us to specially thank No. 1,017 for her words in the September number, and says:—

"I know the truth of her words in not being weary in suffering, in sickness, and trouble. For fourteen years has it been a loving Father's will to send pain to His child; yet in the midst of untold suffering at times I never forget that I had only the twelve hours to work for. I cannot go out into the vineyard, nor can I now use my hands to work for God. Still I can pray for you all. Sometimes I cannot even read the GLEANER, and sometimes am in too much pain even to pray for days together; yet I can ever feel the twelve hours for me are not forgotten by Him, so that I lie bearing the pain and feeling in this way I am doing His will."

We particularly request all Gleaners who have changed their addresses, or their status (as by ordination, or marriage), to send us the corrections for our registers *this month*. In November our lady helpers will begin to make up the packets for the new year, and it will save much trouble if we can get the registers as accurate as possible. Also we shall be glad if all branch secretaries, or others who correspond on behalf of a number of Gleaners, will let us know this month if we may send the packets for their circle of members to them for distribution.

Prayer should be especially offered this month for our missionary brethren and sisters sailing for their different fields (*see page 159*). Gleaners will particularly remember Miss Katharine Tristram, who is "our own missionary" for the present year.

Gleaners will be glad to hear that some of Miss Nugent's Bible Readings in last year's *Gleaner*—those on "I MUST"—have been republished in a pretty little book by Cassell & Co., Ludgate Hill, E.C. Price 6d. and 1s.

LETTERS FROM GLEANERS.

From a Missionary's Wife in Ceylon.

I would ask the prayers of our fellow-Gleaners that our work, especially that among the women in this great heathen city, may be greatly blessed; that more Bible-women, of whom we are greatly in need, may be raised up, and that funds may be forthcoming to support them. We have access to a great many houses, and the women, both Mohammedan and heathen, listen most attentively to the old, old story.

JEANNETTE ILSLEY.

A Gleaner's Lectures.

You say that you are willing to be troubled with the doings of Gleaners. So I have pleasure in telling you that I am preparing lectures for every day of your Cycle of Prayer. I vary them so as to suit groups of friends, men's or women's Bible-classes, ladies' schools or Sunday-schools. If given on Sunday I manage to weave a good deal of Scripture into them. The following are done:—

Nyanza Mission.—John viii. 12; Matt. v. 14.

Palestine.—Luke xi. 21, 22.

Persia.—Matt. xv. 32.

India as a whole (Bird's Eye Lecture).—Matt. xiii. 31, 32.

The Punjab.—Rom. xii. 4, 8.

Fuh-Kien.—Parable of Sower.

Japan.—Acts xvi. 9, 10.

The Bird's Eye Lectures can be placed on the last days of the month.

E. H.

[We are permitted to say that the writer of the above letter is prepared to give her lectures where desired, paying her own travelling expenses within reasonable distance of London or Bath. Address E. H., care of the Editor.]

"What hast thou in the house?"

I did try to follow Miss Lucas's advice on Sunday, August 5th, and hope to do more and pray more in the future, but my "treasure" is small, and it will be chiefly in the "little waste and misuse" that I can reform. I am sure a good sermon might be preached on the text, "What hast thou in the house?" So many things lying idle that might be used for the Master. Magazines and papers laid aside and never looked at again, when they might be posted each month to some one in the Mission field; cards, pictures, work materials of all kinds which, with a little thought and care, might be turned to good account.

GLEANER 7.218.

"Waste Not" C.M.S. Publications.

On leaving one of the reading rooms of this town, I caught sight of a number of "C.M.S. Brief Views of Principles, &c., Jan., 1887," amongst a quantity of old waste paper. I was very sorry to see this, and I could not but feel I was doing my duty as a Gleaner in gathering them up and putting them straight, &c. There were forty-eight of them. May I just suggest that we should make it a rule always to "glean" those pamphlets, handbills, &c., which are left over after a meeting, or in any way not required, and save them for some future occasion. This would be one way to reduce our Society's expenses and to fulfil our Saviour's command, "Gather up the fragments that remain, that nothing be lost."

A NEW GLEANER.

"A Coloured Collection."

This year I took a hint from the Gleaner who had "a White Collection," and I thought I would have "a Coloured Collection," and therefore bought some coloured toy envelopes, and told my Sunday-school children as much as I could about "Our Own Missionary," for which I feel most interested, and gave each one an envelope, telling them to bring them to me the following week, on the day that they were to take tea at my house, and that I should be pleased with the smallest amount, if it were only 1d., as they are very poor children. There are only eight children in the class, and they are all about eight years of age. When the evening came, seven little envelopes were eagerly thrust into my hand, with "Here, teacher, I have brought my envelope." There was 2s. in all, consisting of sixty coins.

M. P.

Missionary Quartettes.

I thought some of the readers of the *Gleaner* would like to know of a happy thought for winter amusement that can be put into practical effect by purchasing 100 plain cards for 6d., and plainly printing on them the stations of the C.M.S. missionaries, with some of the best known names. Thus (taking the names haphazard)—

SIERRA LEONE.

REV. F. NEVILL.
MISS HENDERSON.
MISS BISSET.

REV. F. NEVILL.

SIERRA LEONE.
MISS HENDERSON.
MISS BISSET.

MISS HENDERSON.

SIERRA LEONE.
REV. F. NEVILL.
MISS BISSET.

MISS BISSET.

SIERRA LEONE.
REV. F. NEVILL.
MISS HENDERSON.

These four form a quartette. The game may consist of as many different sets of four as is found convenient, taking up all the various countries. It would have the advantage of bringing missionary subjects before our friends, and perhaps furnishing profitable conversation afterwards.

A GLEANER.

Gleanings out of the Field of Scripture.

BY A CLERICAL MEMBER OF THE GLEANERS' UNION.

ST. PETER'S RECTORY, NOTTINGHAM, May, 1888.

DEAR SIR,—As soon as I became a member of the GLEANERS' UNION, I took a New Testament, and set it apart for reading, with a view of marking passages bearing on missionary work, in accordance with Rule I. of our membership—"To glean out of the field of Holy Scripture, &c." I have just finished the book, and jotted down as I read a few thoughts that occurred to me. If they will be of any service to other Gleaners you are at perfect liberty to make use of them.

GEORGE EDGCOME (No. 9,421).

- St. Matt. ii. 1—18 "Jesus for the Gentiles"—a nice missionary subject.
 St. Matt. iv. 18, &c. Disciples first; Apostles afterwards—see Peter and Andrew's call (St. John i.).
 St. Matt. v. 13, 14 Salt and Light. The extension of the Kingdom left to human means. The *Gospel* not the salt (although that's true in a sense), but ye are.
 St. Mark v. 1—20 The man out of whom the legion of devils was cast became a missionary! (ver. 20).
 St. Mark xi. 41—44 Jesus, watching as we give!
 St. Mark xvi. 11 and 13 How the testimony of the risen Saviour is often, at first, received!
 St. Luke v. 5 A missionary's encouragement.
 St. Luke viii. 3 Women in the Mission Field.
 St. Luke ix. 57—62 "I will follow Thee"—what it means.
 St. John i. 7—9 The missionary's occupation—viz., to bear witness to the Light!
 St. John i. 29 The missionary's message!
 Acts ii. 17 Upon whom the Holy Spirit is poured. Link this verse 17 with 21!
 Acts i. 42—47 A picture of what Christians should be.
 Acts iv. 30 The power of the name of JESUS.
 Acts v. 39 Is the power—of men, or of God?
 Acts vii. 5 Faith in God's promises.
 Acts viii. 4—8 Result of persecution.
 Acts x. 15 and 23 Castle!
 Acts xiii. 2 "The work"—i.e., preaching to the Gentiles the unsearchable riches of Christ (Eph. iii. 8).
 Acts xiv. 47 Jesus for all.
 Acts xv. 27 A missionary meeting!
 Acts xv. 14 The object of Missions.
 Acts xvi. 30, 31 The heathen's inquiry: the missionary's answer.
 Acts xvii. 16 The missionary's feelings in a heathen city.
 Acts xvii. 26, 27 The "reason why" for Missions.
 Acts xviii. 10 The missionary's encouragement.
 Acts xx. 24 The true missionary spirit.
 Acts xxi. 5 The departure of missionaries.
 Acts xxi. 26 Nothing gained by compromise.
 Acts xxvi. 17—21 The missionary's "marching orders"!
 Acts xxvii. 3 Showing kindness to a missionary.
 Acts xxviii. The missionary's theme.
 Romans i. 18—32 The condition of the heathen: a motive for missionary effort.
 Romans ii. 14, 15 A heathen, *at his best*!
 Romans ii. 21—24 Heart-searching—especially verse 24—the sad result of our influence, if misdirected.
 Romans x. 13—21 Grand missionary subject: especially verse 20!
 Romans xi. 5 "The remnant."
 Romans xi. 11—13 Israel's fall is the Gentiles' uplifting: but what shall their fulness be?
 Romans xv. 9 Gentiles glorifying God for His mercy!
 Romans xv. 26, 27 Reflex influence of the Gospel.
 1 Cor. iii. 9 Missionaries do not work alone!
 1 Cor. vii. and viii. The missionary's guide, in reference to social questions amongst the heathen.
 1 Cor. ix. 20—24 A missionary's rule of action!
 1 Cor. xvi. 1, 2 Collections, and how to manage them!
 1 Cor. xvi. 9 The door: and the adversaries (see 2 Cor. ii. 12).
 1 Cor. xvi. 22 Maranatha, "the Lord at hand"—therefore work, while it is called to-day!
 2 Cor. ii. 8 How to treat an erring brother.
 2 Cor. viii. 23 A definition of what true missionaries are.
 Gal. i. 6, 7 No other Gospel!
 Gal. ii. 2 Christian prudence.
 Eph. ii. 12 Condition of the heathen, and chapter v. 12.
 Eph. iv. 7 Christian workers.
 Phil. ii. 30 Description of a missionary.
 Col. iv. 3 A door for the "Word."
 1 Thess. i. 5—10 Model missionaries.
 1 Peter ii. 9, 10 The chosen generation, and their work.
 3 John 5—9 Cain's behaviour towards missionaries.
 Rev. vii. 9 Results.
 Rev. xxii. 12 and 20 Be up, and doing!!

Monthly Gleaner Examination.

Questions on September Gleaner.

- What was the condition of things in Burdwan when Mr. Weitbrecht first went there? Mention some special features of his work and its happy results.
- Where is the abode of the Wagogo and the Wakama? Give instance of Missionary influence beginning to tell upon some of these Natives.
- Show what are thought to be the strong and the weak points in the Church in Sierra Leone.
- Name the C.M.S. Native workers in the following places:—Lahore, Amritsar, Ajnala, Clarkabad, Peshawar, Uddokey, Batala.
- Notice recent reports of missionaries from their respective stations in East Africa.
- Mention (1) an encouraging itinerating tour; (2) a valued Native pastor removed; (3) an urgent appeal for more helpers.

Texts for Bible-Searchers.

WORKERS.

VI.—*Prayerful and Thankful.*

- Labouring fervently . . . in prayers
- Pray without ceasing
- Pray everywhere
- They that are delivered . . . rehearse the righteous acts of the Lord
- Thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto
- Let us offer the sacrifice of praise to God continually.

Branches of the Gleaners' Union.

A Branch of the Union has been formed at IPSWICH, in QUEENSLAND, Australia, by the Rev. J. Southey, Incumbent of St. Paul's there. He has 300 copies of the *Gleaner* sent out to him every month. He writes. "An interest in Missions is undoubtedly being kindled here, and already a young man and a young woman, both true followers of the Lord, have expressed to me their longing, should the way be made clear, to go forth to the harvest." He requests the prayers of Gleaners in England; and he asks if any Gleaner with leisure time would send him "an occasional word of counsel and cheer," and information about our doings at home.

Gleaners' Union Roll Call.

"They rest from their labours."

- Rev. Alexander B. Burton, West Meon Rectory, Petersfield, Hants, No. 832, Aug. 11th.
 Miss Agnes Maria Green, Bermondsey, No. 3,015, July 26th.
 Rev. Alexander Atkinson (late Curate of St. James's, Bermondsey), No. 2,413, Aug. 29th.
 Mrs. J. W. Pratt, St. Stephen's, Coleman Street, at Chamonix, No. 8,691, Sept. 7th. A beloved friend of the Society, and an active member of the Ladies' Union for London.

ON ST. JOHN XI. 9 & 10.

(See Letters in September Gleaner.)

EN as the lesser orb of night
 Reflects the orb of day,
 And o'er the darkness of the night
 Asserts her silver sway,
 And hath no glory of her own,
 No power the gloom to chase,
 Save when the radiance of the sun
 Mantles her open face,—
 So may we, Lord, Thy image bear,
 Reflect Thy glorious Light,
 And shed the glory of the day
 Upon our earthly night.
 For we are naught without Thee, Lord,
 No power have we to shine,
 Except Thy beams upon us rise,
 Eternal light divine.
 And looking up, dear Lord, to Thee,
 We shall not go astray,
 Nor fear, nor fall away from Thee,
 Nor stumble by the way.
 And when we come with weary feet
 To stand by Jordan's side,
 We will not shrink, for Thou, True Light,
 Wilt gild its gloomy tide.

E. G. STUART.

SUNDAY SCHOOL TEACHERS' COLUMN.

EDITED BY MISS EMILY DIBBIN.

Missionary Lesson.

Read—Phil. ii. 15, 16. *Learn*—St. Matt. iv. 16; St. Luke ii. 32.

Describe ship at sea, wind boisterous, waves high, has lost her course, thick clouds cover the sky, so no stars, all dark, cannot tell where to go. Suddenly light from lighthouse shines through gloom, sailors know where they are, can steer for safe place. Or, man wandering in darkness not knowing where to find food and shelter, boy comes with lantern and shows the way.

I. THE LIGHT.

The only light that can illumine dark places of earth (St. John viii. 12). Men have thought other lights could do so.

a. *Civilisation*.—Chinese were highly civilised when English were barbarians, yet Chinese murder infant daughters.

b. *Philosophy*.—Hindus great philosophers, very wise in some matters, but cast out aged parents to perish.

c. *Beauty*.—New Zealand abounds in beauties of nature, yet Maoris killed and devoured their enemies.

And we know that "every one that doeth evil hateth the light" (St. John iii. 20).

II. HOLDING FORTH THE LIGHT.

The object of lighthouse not to gain admiration for beautiful structure but to hold the light. So with us. It should be our object to make the Lord Jesus known everywhere—

1. By our own personal effort.

2. By helping those who would raise the Light higher than we can reach that it may shine further.

For instance, in order to make known the Word of God to foreign nations there must be—

a. Knowledge of their language.

b. Translation of the Bible.

c. Education of people that they may read it.

For this money and help required from those not engaged in teaching and preaching.

What are we doing? Are we "holding forth" the Light, or selfishly content that it shines on us?

Anecdotes and Illustrations.

"**ASK, AND YE SHALL RECEIVE.**"—In 1854 a war broke out between Ibadan and Efon. Until that time Ogunyomi was a happy child, living at home with her father, mother, and two brothers in the town of Efon. When the war began the father went to join the army and was never heard of again. His town was taken, the houses burnt, and all the men and boys killed. Ogunyomi and her mother escaped into the bush, where they wandered about for some days with nothing to eat but roots and leaves. They were afraid to speak above a whisper. At length they sank down exhausted under a tree. Suddenly two men sprang out upon them and, notwithstanding their entreaties, carried them off in different directions.

Ogunyomi, who was only seven years old, was taken to Ibadan, and put up for sale in the market. A Christian man (who had once been a slave) saw and pitied her, but he was too poor to buy her himself. He spoke kindly to the child and then hastened to Mr. Hinderer, the missionary, and told him the sad tale. Mr. Hinderer gave him money, and Ogunyomi was placed with the other children who lived in the mission house. She soon became happy, and took great pleasure in singing as well as learning to read and work. But after a time she grew sad, and her laugh was no longer heard. "What is the matter?" asked Mrs. Hinderer. "Has anybody been unkind to you?" "Oh no," she said. "Then what makes you sad?" The child burst into tears and sobbed out, "My mother, my mother!" Mrs. Hinderer tried to comfort her, and promised to make inquiries, but nothing could be heard of her. Then Mrs. Hinderer said to Ogunyomi, "You have learned to pray to God, ask Him if it be His will to restore your mother to you; we cannot find her, but God knows where she is." So Ogunyomi added to her prayers the words, "O God, give me back my mother." Months passed away, and one morning the little girls from the mission house went to draw water, as usual, from the brook. They were laughing and playing, and a woman passing by stopped to watch them. All at once she put down the basket she carried on her head and looked at one of the children. Then, in a trembling voice, she called, "Ogunyomi!" The child stood still, then threw herself into her arms, crying, "My mother, my mother!" The joyful news of the answer to Ogunyomi's prayer was carried to the mission house, and after a time, the woman was ransomed and employed as cook for the children. There she remained for eleven years, at the end of which she died a Christian.

HOME NOTES.

AT the Valedictory Dismissal, to be held at St. James's Hall on October 3rd, over forty missionaries will receive their instructions and be taken leave of. As we have to go to press so early in the month it is difficult to give a complete list; but it is hoped that the following will be among those returning to their work:—Bishop Crowther to the Niger; the Rev. R. and Mrs. Elliott and Mrs. and Miss Low to Palestine; the Rev. Dr. and Mrs. Bruce to Persia; the Rev. H. and Mrs. Williams, the Rev. C. G. and Mrs. and Miss Dauble, and the Rev. G. B. Durrant, to North India; the Revs. T. R. and Mrs. Wade, J. and Mrs. Bambridge, and F. A. P. Shirreff, and Dr. A. and Mrs. Jukes to Punjab and Sindh; the Rev. R. A. and Mrs. Squires to Western India; the Rev. W. J. Richards to Travancore and Cochin; the Rev. J. Grundy to South China; the Revs. C. F. Warren, P. K. and Mrs. Fyson, and W. Andrews to Japan. The Rev. A. R. Fuller, late of the Mid China Mission, will also go to Japan. Among those going out for the first time are the following: Eight University men, viz., the Rev. H. Carless to Persia; the Revs. A. E. Johnston and W. B. and Mrs. Collins to North India; the Rev. W. A. Rice to the Punjab; the Rev. J. and Mrs. Thompson to Travancore and Cochin; the Revs. H. C. Knox and H. S. Phillips to South China; and the Rev. E. P. Wheatley to Mid China. Three Islington men: the Revs. R. J. Kennedy and F. Lawrence to the Punjab, and J. A. Cullen to North India. And six ladies, viz.:—Miss M. Goodall to Lagos; Miss M. L. Holmes to East Africa; Miss A. K. Hamper to South China; Miss K. Tristram, Miss A. M. Tapson, and Miss M. G. Smith to Japan.

In addition to the official Dismissal, arrangements are being made for most of the missionaries to take leave of friends in the country, and meetings for this purpose it is hoped will be held at Eastbourne and Cambridge on Oct. 8th, at Bristol and Nottingham on the 9th, at Stafford and Liverpool on the 11th, at York and Chester on the 12th, and at Manchester on the 16th.

THE C.E.Z.M.S. Dismissal will be held on Oct. 2nd at the Conference Hall, Mildmay. The Indian Female Instruction Society will hold its Dismissal in the Morley Halls, Regent Street, on Nov. 10th.

ON Sept. 6th, Mr. Charles Stanley Edwards, M.R.C.S., L.R.C.P., who was accepted in May for medical work in Africa, sailed for East Africa.

THE Society has lost a true and active friend by the death of the Rev. A. B. Burton, Rector of West Meon, Hants, and formerly of Southampton. He was made an Honorary Governor for Life in 1884 for his essential services rendered to the Society.

THE three London C.M. Unions, Younger Clergy, Ladies, and Lay Workers, have arranged to inaugurate the Winter Sessions by a Special Service, to be held at St. Martin's-in-the-Fields, Trafalgar Square, by permission of the Rev. J. F. Kitto, on Monday evening, October 15th. The Rev. Henry Sutton will preach the Sermon. The Younger Clergy Union holds its first Meeting for the Session on the afternoon of the same day, when the Ven. Archdeacon Perowne will give an address. The Lay Workers' Union for London will begin on Oct. 8th, when its annual meeting will be held. Several of the outgoing missionaries are expected to take part in the proceedings. The annual meeting of the Ladies' Union will be held on Oct. 18th. The address will be given by the Rev. B. Baring-Gould.

THE Annual Missionary Sale at Cromer in connection with the Norfolk Ladies' C.M. Union, was held on Aug. 22nd, in the Vicarage Room and grounds; and there was a Missionary Exhibition at the same time in the conservatory and grounds of Colne House (Dowager Lady Buxton's), adjoining. The Exhibition was an extremely interesting one, comprising articles from all parts of the world lent by various C.M.S. friends, particularly many things sent home from East Africa by the Rev. E. A. Fitch and Miss C. Fitch, the son and daughter of the Vicar of Cromer. Several members of the London and Norfolk Ladies' Unions explained the objects of interest to visitors. The Sale comprised, not only the usual articles of work, but also fruit, vegetables, confectionery, &c.; and the proceeds of the day amounted to £130.

BEFORE this Number appears the Church Missionary Sheet Almanack for 1889 will be ready. It will be printed in bold black and red type, and will have two portraits with brief memoirs, a large centre picture representing heathen worship, from a sketch by Miss C. F. Gordon-Cumming, and a Motto-Text for the year. The daily texts will illustrate the subject of motives for missionary work. A specimen copy will be sent to intending localisers on application to Messrs. Jas. Truscott & Son, Suffolk Lane, E.C.

FRIENDS who use the magic lantern to illustrate their missionary lectures, should know that new sets of slides are being prepared on the West Africa Missions (Sierra Leone, Lagos, and Abeokuta), on the East Africa and Persia Missions, and one on the Life of the late Bishop Hannington. These, like our diagrams and curiosities, are lent free of charge, the borrower paying the cost of carriage, on application to Mr. E. Mantle, Assistant Central Secretary.

A YORKSHIRE VILLAGE ANNIVERSARY.

MAY I beg a corner in the GLEANER for an account of a C.M.S. Anniversary in a little Yorkshire village (pop. 250), and to mention especially a novel experiment which proved so successful that I think others may with advantage copy it.

The weather had for days been bad, so earnest prayer was made that God would graciously grant a fine day, and He did. Tea was provided in the schoolroom for all who liked to come. This was followed by a sale of work—the produce of the monthly working-party at the vicarage—and the opening of the boxes, and the meeting.

But the peculiar attraction was the "surprise table" for free-will offerings of any kind. The carpenters brought a salt-box, rolling-pin, and soap-dish. The blacksmiths contributed a gridiron, toasting-fork, Dutch oven, shovel, pastry-cutters, &c., &c. The tailor made kettle-holders with the name of the village and the word "Missionary" stitched on them. Others gave cakes, eggs, butter, cream-cheese, potatoes, jam, flowers, articles of needlework, fretwork, picture-frames, brackets.

The greatest interest was manifested in the sale, and as there are no rich people in the village, it was another glad "surprise" that the amount realised by it was upwards of £7. The collection after the meeting was £1 3s. 10d., and the boxes brought in £1 15s. 9d.

The interest in Missions here is but in its infancy, yet it is pleasing to notice how steadily it grows.

Forthcoming Sales of Work.

West Hampstead, Emmanuel Church Schools. Sale 15th October. Contributions to Miss Farnall.

Mrs. Sandberg, Northrepps, Spring Grove, Isleworth. Sale October 18th.

Mrs. B. W. Chancellor, Sidcup, Kent. Sale end of October.

Mrs. Christy, Boyton Hall, Chelmsford. Sale first week in November. Contributions thankfully received.

Miss Ellen A. Keele, Highfield, near Southampton. Sale first week in November. Contributions earnestly requested.

Mrs. E. Gabriel gratefully acknowledges several kind anonymous contributions of work towards the Sale for the C.M.S. recently held at Rockcliffe.

It is particularly requested that all announcements of Sales of Work may reach us before the 10th of the preceding month.

C.M.S. PUBLICATIONS.

THE CHURCH MISSIONARY GLEANER may be ordered through any Bookseller; Messrs. Seeley & Co., 46, 47, 48, Essex Street, Strand, London, W.C.; or direct from the Church Missionary House, Salisbury Square, London, E.C.

The Subscription for the GLEANER direct from the Church Missionary House, post free, will be as follows:—

One Copy ... 1s. 1d. | One Copy (for Twelve Months) 1s. 6d.

For the benefit of our friends who wish to assist in increasing the monthly sale of the GLEANER, we have arranged special terms for those who order direct from the Church Missionary House, as follows:—

Current monthly number:—13 copies, 1s. post free; 25 copies, 2s. post free; 50 copies, 3s. 9d. post free; 100 copies, 7s. 8d. post free. Previous monthly numbers:—50 copies, 2s. 9d. post free; 100 copies, 5s. 8d. post free.

P.O. Orders to be made payable to General George Hutchinson, Lay Secretary. Communications respecting Localised Editions of the GLEANER to be addressed to Messrs. Jas. Truscott & Son, Suffolk Lane, London, E.C.

All literary contributions and general correspondence to be addressed to the Editor of the CHURCH MISSIONARY GLEANER, Church Missionary House, Salisbury Square, London, E.C.

THE CHURCH MISSIONARY ALMANACK FOR 1889, in red and black, on a sheet for hanging up, with an Ornamental Motto-Text for the Year, two Portraits and a large View illustrative of Heathen Worship in China, and a Text for every Day in the Year. Price 1s. or 8s. per 100. Members of the C.M.S. will be supplied at the uniform rate of 6s. per 100, carriage extra, direct from the C.M. House, Salisbury Square, E.C. Clergymen localising may have it at the rate of 6s. per 100, in addition to extra charges for insertion of local matter. All communications respecting localising to Messrs. Jas. Truscott & Son, Suffolk Lane, London, E.C.

THE ANNUAL REPORT FOR THE YEAR 1887-1888 can be had on application. Price 2s. [Free to Members.]

THE CHURCH MISSIONARY INTELLIGENCER AND RECORD. 64 pages, medium 8vo., in Coloured Wrapper, price 6d. Annual subscription, 6s. post free.

THE CHURCH MISSIONARY JUVENILE INSTRUCTOR. Twelve pages, large imperial 16mo., Illustrated, price One Halfpenny. Annual subscription, one copy, 1s. post free; two copies, 1s. 6d.; three, 2s.; six, 3s. 6d.; twelve, 6s. 6d.; twenty-four, 12s.

EXTRACTS FROM THE ANNUAL LETTERS OF C.M.S. MISSIONARIES. Parts I. to VIII. now ready, each part containing Extracts from Twenty to Thirty Letters; Part VIII. contains an Index to the whole; price 3d. each part.

A SERVICE OF SONG FOR THE CHURCH MISSIONARY SOCIETY'S OBJECTS AND WORK. Prepared by Mrs. BARLOW, late of the Church Missionary College. Reduced price 6d. per copy, or to members of the Society 4s. 6d. per dozen, post free. Words of Hymns and Anthems only. Price 1d.

[ADVERTISEMENTS.]

A SALE OF WORK on behalf of the Church Missionary Society will (D.V.) be held at the Public Hall, Preston, on Wednesday and Thursday, Oct. 17th and 18th. Contributions of useful and fancy articles for the above sale will be thankfully received by the Hon. Local Secretary, the Rev. Isaac Price, St. Luke's Vicarage, Preston.

QUIET HAPPY HOME WITH EDUCATION and careful training for children whose parents are abroad. Moderate terms.—T., 36, Bassein Park Road, Shepherd's Bush, London.

LARGE PRIMROSE ROOTS 1d. each; Ferns 1d. to 3d. each. Sold for benefit of C.M.S.—Miss Upton, 9, Medina Villas, Brighton.

SCARBOROUGH LILY, SMALL BULBS for sale for C.M.S., 3 for 7d. post free.—Miss C., North Kilworth Hall, near Rugby.

HALF-HOUR KNITTING SOCIETY. Members wanted to form the above, to knit three hours a week for C.M.S. Missions in N.W. America. Subscription 1s. Prizes. Apply Mrs. P. Bowen, Stoke Lodge, Ludlow.

GLEAMINGS FROM THE OCEAN. Beautiful Microscope Slides containing from 50 to 70 different Foraminifera from Atlantic Mud; mounted under moveable glass cover, to be sold for C.M.S. at 1s. each. 1 oz. packets of Mud, containing over a thousand Foraminifera (about 50 species), with directions for washing, mounting, &c., post free, 1s. 1d.—Rev. A. H. Delap, 11, Queen Street, Clonmel.

CHURCH PASTORAL AID SOCIETY.

Offices: Temple Chambers, Falcon Court, Fleet Street, E.C.
To carry on the work of this Society at its present rate requires about £12,500 a quarter, or £54,000 a year. The expenditure last year exceeded the income by £1,200. To withdraw grants for Curates or Lay Agents most seriously crippled God's work in parishes that must look to outside aid for the means of evangelising the masses of poor contained in them, and there are over 100 applications on the Committee's approved list of cases waiting for aid.

JAMES I. COHEN, Secretary.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, & Co., 20, Bircham Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

The Editor has also received:—

For C.M.S.: Miss A. E. Rees, Newton-le-Willows, Sale of Work, £25 2s. 8d.; Miss G. L. Robinson, Missionary Basket, 15s.;

Miss E. M. Hunt, Missionary Basket, 10s.; C. M. W., £50;

Rev. H. Percival Smith, Infant School Collection, £1; J. H. Phillips, Esq., and Miss Inman, Scarborough, £10; Anonymous,

for making Miss E. R. Stokes a Life Member, £10 10s.; Miss Allan, Weybridge, £10; Mrs. Firth, Minchinhampton, £50. 137 17 8

Total £157 17 10

We have also been requested to acknowledge:—

For C.M.S.: Thank-offering from a Country Schoolmaster, 10s.; Miss E.

Rees, 10s. 6d.; per Miss Bland, Wanstead—Miss Collingwood, 2nd sub. for 1888, £1 1s.; Kate Ball, 15s. 3d.; Mrs. Hughes' Box, 5s. 7d.;

Miss A. Dodswell, for C.M. Schools, Mount Zion, 5s.

THE CHURCH MISSIONARY GLEANER.

NOVEMBER, 1888.

EDITORIAL NOTES.

T the Valedictory Dismissal on Oct. 3rd, a young clergyman, sitting at the furthest end of the great Hall, said to a friend, "I wonder whether I shall ever sit up there," pointing to the section of the platform where, tier above tier, sat the forty missionaries taking leave that day. That is the sort of effect which such a meeting ought to produce; and that is the effect which we hope may have been produced by the other Valedictory Meetings held in some of our great towns. A very successful experiment has been made for the first time this year in holding such meetings. The outgoing missionaries were sent in parties of five or six, accompanied by a secretary, to Bristol, Manchester, Sheffield, Leeds, York, Nottingham, Liverpool, Chester, Cambridge, and Eastbourne, to address special gatherings arranged for the purpose. Other local meetings took place where one or more of the missionaries had local connections, as at Richmond and Dublin, where some of the new recruits are well known. It cannot but be that many friends will thus have been awakened to interest and impelled to prayer who might otherwise have scarcely known of the reinforcement sent forth.

At St. James's Hall, the special feature of interest was the trio of veteran Bishops. Bishop Stuart of Waiapu, N.Z., impressively contrasted the spacious hall, filled with sympathising friends, with the queer old schoolroom at Islington (long since superseded) in which he and T. V. French were taken leave of when they first went forth together in 1850. But only, he added, a contrast externally: the same principles and the same spirit. Bishop Sargent, feeble with age and infirmities, yet as bright in tone and as clear in voice as ever, touched the meeting deeply by his loving words, the last (there can be no doubt) we shall hear from him in this life, as he has since sailed to end his days among his own people in Tinnevelly. He told how Bishop Heber, more than sixty years ago, put a kindly hand on his boyish head, and so won his boyish heart. He, too, had his contrast to present, of India then and India now. Then Bishop Crowther, the oldest of the three, in a speech of extraordinary vigour, told some of his imitable stories, and exhorted the younger brethren and sisters going forth that day to take "the love of Christ in their hearts and the Word of God in their hands."

Just at present Missions are undergoing one of the periodical outbreaks of cavil against them; and excited friends demand from Salisbury Square instant refutations of wild statements in papers like *Truth*! If our friends would only read our own reports and magazines as diligently as they seem to read the anti-religious papers, they would know the answers for themselves. It is not surprising that a daily newspaper which for two months discusses the question, "Is Marriage a failure?" should on one single day discuss the question, "Are Missions a failure?" We only intend here to make one remark. Canon Isaac Taylor has discovered that at the present rate of progress it will take the C.M.S. twenty-seven thousand years to overtake one year's natural increase of the heathen population of China. He forgets that if the C.M.S. worked through all eternity it could not convert a single soul! Our business is not the conversion of souls, but the preaching of the Gospel. Conversion is God's work, not ours; and our duty remains precisely the same whatever are the results. Of course this is a reply unintel-

ligible to a worldly mind; but it is true and final for all that.

On another page will be found the deeply interesting letter from the Rev. R. H. Walker in Uganda which the Society sent to the *Times*, in which paper it appeared on Sept. 25th. The day before that, the *Times* and other papers had telegrams from Zanzibar announcing later tidings from Uganda to the end of June, and stating that "the missionaries Gordon and Walker were well, and gathering large congregations." God be praised for such news—the best from Uganda for two or three years. We are thankful to say that encouraging letters have come from the other stations, from Mr. Mackay, Mr. Hooper, Dr. Pruen, Mr. J. C. Price, &c. On the other hand the recent telegraphic accounts of fighting between the Germans and the natives on the coast causes some apprehension. It is preventing our reinforcement lately sent out (Messrs. Beverley and Robson, Dr. Edwards, and Mr. Fraser) from going forward, and it may very likely stop the mails. As for our brethren and sisters themselves, they are in their Master's hands, absolutely safe for whatever His will is concerning them.

We wish to give the utmost possible prominence to the following extract from a letter from the Rev. J. Heywood Horsburgh, formerly Curate of Portman Chapel, and now C.M.S. Missionary in China. He writes from the far interior, whither he had gone on a long missionary journey. The whole letter will appear, we hope, in the *C.M. Intelligencer*:

This morning I climbed a hill and looked down upon the city—a heathen city! Yes, here at the close of the 19th century of the Christian era, is a city, a beautiful busy city, thronging with civilised, intelligent people, knowing precisely as much to-day of the one true God as the Britons did in the days of Boadicea; as full of knowledge respecting Jesus their Saviour as the paper upon which this is written—precisely. And so we must leave them. And so, I suppose, they will continue to be left, unless you at home have something to say.

But why am I writing thus, as if there was something exceptional about Kwei-chow? It is but one of the thousands of cities in the world of which the same may be said in all truth. Of course England can't do more; she already supports many missionaries in China. It is true England has her thousands of ministers (how many thousands is it? twenty thousand or so in the Church of England, and then all those in the other denominations) and her tens and tens of thousands of workers. It is true that in every one of her large cities she has hundreds of ministers, and who shall say how many hundred workers; with a church, chapel, mission room, or *something*, in almost every street; and that, even in each of her smaller towns, she has quite a nice little collection both of ministers and of workers. And though it is true that if in China's large cities, and in her thickly populated towns, there could be but one minister, just one disciple of Jesus Christ, our poor brothers and sisters there, whose souls are as precious as our own, might then, perhaps, at last have just the chance of hearing there is a God who loves them,—yet we must look at things soberly, we must remember there are heathen at home, and "Charity begins at home." No, with her twenty millions of Christians, seeing that some of them are virtually heathen, it would be unreasonable to suppose England can spare more than an occasional odd worker or two for the *three or four hundred millions of genuine heathens* in China. Yet somehow it seems a pity.

It is right for God's servants to seek to persuade those who have heard (who have heard over and over again, perhaps) not to neglect God's salvation, but it is not right if this is made the excuse for leaving undone the still more important duty of seeing that all shall at least have the chance of hearing.

But His servants stay, crowded together in one little spot on the earth's surface, and preach the Gospel to a select few, often treading upon each other's toes, working (sometimes deliberately) not so much against Satan as against each other; the filling of one church meaning the emptying of another; the success of one worker, the disappointment of another.

And all the time hundreds, thousands, millions of our fellow-creatures, for the lack of something better, are ignorantly worshipping sticks and stones, and scarcely anybody stirrs to go to them.

THE GLEANERS' BIBLE STUDY.

BY SOPHIA M. A. C. NUGENT.

Thursday, Nov. 1.

Read Matt. xii. 46—50.

Question: Who is My mother? and who are My brethren?

SURELY no one can read this question without being deeply stirred. Who are they with whom the Lord Jesus establishes relationship? Does He really unite Himself to any on earth? And if He does, then may I be among them? asks the longing soul.

This is All Saints' Day, the day when our thoughts are drawn to the whole family in heaven and earth, and embraces the mighty host of those who are now standing with Him, by virtue of His precious blood, waiting for the smaller branch of His Family yet on earth. What was it which *made* us members of the Family? What is it which *proves* us to be its members?

The Lord Jesus asks the question, and He Himself answers it. The "Whosoever believeth" of John iii. 16, and Rev. xxii. 17, *makes* us members; this "Whosoever" of doing His Will *proves* us members.

Think of the honour He puts upon us, first that He should put before us as a possible thing that we should be able to do His Father's will, and then that He should unite us and our failing efforts to do it with His own perfect fulfilment of it. "There is no grander work in the world than to do God's will; even the angels can do no more."

Are we thus linked with the whole Family—not only having done His will by believing, but carrying out His will in daily practice, standing ready to obey as soon as we know, hearing and then doing (Luke viii. 21)?

Then He breathes this word of marvellous surprise to you, "My sister!" "My brother!" Young maiden Gleaner, *suffering* His will perhaps, or bearing it in silent, uneventful home life, you are His "sister." Strong eager youth, hot and earnest for His honour, and ready to obey in College, in business, in the Mission Harvest, He breathes over you this inspiring word, "My brother!" And tender mother, whose work is to live for others, and set them free to stand and speak for Him, through all the toil which few reckon as work for Him, He points you out to those around, "My mother!"

Thursday, Nov. 8.

Read Matt. xx. 1—16.

Question: Is it not lawful for Me to do what I will with Mine own?

WE have been thinking of *our* doing *His* Will. Now hear about allowing *Him* to do His Will. Take it first personally.

"Is it not lawful?" He will not force His Will upon us. "He doeth His Will among the armies of heaven, and none can stay His hand and say, What doest Thou?" Yet He seeks for our willing consent: He wants us to agree to the reasonableness of it. "Is it not lawful?" Would you deny to Me the right you deny to none else?

"For Me." Here is the power to agree. "For Me," I did what I willed with mine own life for you. I laid it down—for you—that I might take it again—for you. "Is it not lawful for Me!" He asks us to agree by law. He asks us to agree by love.

"To do what I will." What does He "will"? Have you ever tracked "the Will of God" and seen how grand it is? No dark, crushing, Juggernaut car, under which you must shudder and gasp out a miserable consent. His Will is your salvation (John vi. 40), your preservation (v. 39), your sanctification (1 Thess. iv. 3), a life of praise (1 Thess. v. 23), your transformation (Rom. xii. 2, and many more, as Heb. xiii. 21, Eph. iv. 17—search them out), and crowning all with "Father, I will that they also whom Thou hast given Me, be with Me, that they may behold My glory"—your glorification (John xvii. 24). Is this a "Will" to be shrunk from, or is it one to give a glad assent unto? Answer it to Him; but oh, answer it! It will be the turning-point of your life when you agree to *His* use of you.

"With Mine own." That is the ground of it—that you *are* His own. It is because He can say "Mine own" of you that He is able to ask "Is it not lawful?" It is because He has accepted the sacrifice of yourself which you made to Him, that He is now able to do with you what *He* wills. Perhaps your heart is burning for foreign service, and yet the claims at home are stronger than ever. Take it to-day, and think "it is because I am His own that He uses me in His way—I agree! I love my Master. I will not go out free!"

If we have fully accepted this question in this personal sense, there will be no difficulty in our accepting it, as spoken in the parable, as to reward, the kind of reward. The amount of it, I leave with Him. Few souls given to me, many to my brother; quick return for short labour to me, slow return after long toil to another. All is His plan, His wisdom, His love, and my "Yes" shall be ready whatever it is.

Thursday, Nov. 15.

Read Luke vii. 36—50.

Question: Which of them will love Him most?

THIS was asked of Simon the Pharisee, and when he answered, "I suppose that he to whom He forgave most," Jesus said, "Thou hast rightly judged." Those who know deepest how much they have been forgiven, will love Him most. This is why He is ready to forgive, because His heart is so full of love, that He yearns to cleanse from the past, and make us able to love Him. Did you ever notice that strangely tender reason He gives to His Prophet why He was to warn and threaten? It was not for anger, but "it may be that they will hear all the evil . . . that they may return . . . that I may forgive their iniquity and their sin." (Jer. xxxvi. 3; xxvi. 8.) "That I may forgive!" That was His aim—not to punish, but to blot out. "That I may forgive!" That is His yearning now. Be strengthened by it as you plead for yourself! Be encouraged by it as you plead for the heathen!

It is conscious forgiveness which produces love. Oh, how strange He must think it to see souls now, aiming for higher things, yet turning from the idea of forgiveness! Thinking they can begin a new and stainless life and yet refusing to bring the past under His precious blood. If you are not forgiven, He loses your love, and there is no incident in the Gospels which tells us so intensely how He values love. The water, and the oil, and the kiss which she brought, and which He reckoned over to Simon, were given because she loved. She gives because she is forgiven. Ask Him to deepen the sense in us of being "forgiven much." It will make our love overflow. Nothing links us so closely to Him. It was while He said, "Thy sins be forgiven thee," that He said, "Son!" It was while He dismissed twelve years of illness, type of sin, that He said, "Daughter!"

Thursday, Nov. 22.

Read Mark x. 32—45.

Question: Are ye able to drink of the cup that I shall drink of?

THE Lord Jesus had been telling His disciples of His coming suffering and death. This is the fourth recorded time (see chap. viii., ix.). So that He had a full right to expect that they should have understood that there was the dark path of rejection and death for Him before the kingdom came with which their hopes were full. And so the two brothers came with their mother to ask Him to give them the nearest place to Him in the kingdom they were so sure of.

And then He asks them this question. He shows them that the true keeping close to Him is also a sharing of all He would have to go through: they must share His cup, His baptism. They answered, "We are able."

We too want the same spirit, to be ready for anything with Jesus. We see better than they could do what is "the fellowship of His sufferings," then the courage of our answer can be higher than theirs. They blindly answered thus, but their hearts were true, and they meant it all, and they *were* able; and the two were, in a most literal sense, given their request, the one the first martyr of the twelve, and the other the last.

Have we any "cup" before us, any "baptism" which we shrink from, and yet which we cannot but plainly see to be *His* cup? Then let us hear *Him* ask that royally triumphant question of Himself, "The cup which My Father hath given Me, shall I not drink it?" And hear Him tenderly answer the eager though blind disciples, "Ye shall indeed drink." Yes! He will draw the willing, loving heart into that closest and most sacred fellowship with Him, of sharing His own cup.

Thursday, Nov. 29.

Read Matt. v. 13—16.

Question: If the salt have lost its savour, wherewith shall it be salted?

THERE are very many questions of the Lord Jesus which we have had to pass over; many which sound smoother, gentler, and less searching than this one. But yet we surely ought not to escape from such a one as this. He calls us "salt," therefore we are bound to face it. It seems to have been repeated at three different times. Carefully compare the contexts of Mark ix. 50, and Luke xiv. 34. If it was a reiterated question, it doubly shows what weight the Lord felt was in it.

Salt without savour; a Christian without flavour, a harmless person, of absolutely no use—surely we would not be that! Better be cold at once: better have no pretensions to being His servant.

Of what use is salt without savour? Of what use is a Christian who gives no service to his Master? He has the worst of two worlds indeed; the world will not have him, and he only is an encumbrance in the Church. Oh, to take this question home! It is not to be confused with the question of eternal safety, but concerns our usefulness as servants.

The question with which it is followed carries on the same idea. Is not a candle meant to give light? Is not the light of His own life which He has lit in you meant to shine out into the dark? How unreasonable then it is to cover and smother it!

BRIEF SKETCHES OF CHURCH MISSIONARY LABOURERS.

BY THE BISHOP OF OSSORY.

XI.—Gordon, of the Punjab.*

GOOD military annals can boast of Gordon of Khartoum, missionary annals can boast of Gordon of Kandahar. If the one was a philanthropist, and, as some would say, an enthusiast, and, as all would acknowledge, a hero, so was the other. If the one lived a life of self-denial and devotion, and died what may be called a martyr's death for his country and his kind, so did the other. Indeed in many respects the two namesakes resembled each other both in their character and in their history. Although the one was a man of war, and the other a minister of peace, both spent a great part of their life amid perils, and each of them died a soldier's death in the ranks of war. Many who have heard of the glorious deeds of the one probably never heard of the existence of the other; and yet their names are not only written side by side in the Book of Life, but those who read their respective histories will cordially award to each of them a deserved niche in the temple of earthly fame. There is little doubt that if Gordon the missionary had survived the struggle in which he fell, he would have been awarded the Victoria Cross for valour, and there can be no doubt that he won the crown of glory that fadeth not away.

George Maxwell Gordon, born in 1839, was the son of a naval officer who sat in Parliament for Dundalk, and who was distinguished for his piety and zeal. As a child George Gordon was attracted towards missionary life, but it was only through the romantic hope of seeing bright birds and wild beasts. This motive was however exchanged for a higher one, when he was led to give his heart to God. The death of a favourite sister seems to have been the starting point of his spiritual life, and his residence in the home of the Rev. H. Moule, near Dorchester, probably did much to cherish and clarify the missionary taste. We know that from that one happy home four young men found their way into the Mission field, and Gordon was one of them.

He graduated from Trinity College, Cambridge, and while at the university was remarkable for that singular union of pensive ness and humour which adhered to him through life. He was also distinguished for that great muscular strength and activity which were so often called into exercise in his subsequent history. But what eventually decided him both for ministerial and missionary life was his intimacy at Beddington with good Dr. Marsh and his excellent daughter. There too he met with the Rev. Thomas Valpy French, afterwards Bishop of Lahore, who became his fellow-curate, when he came back from his first missionary campaign in India. It was to him that Gordon first opened his heart on the great subject which thenceforth engrossed his thoughts.

After Dr. Marsh's death, and Gordon's consequent resignation of the curacy, he travelled for some time in Bible lands. He then took duty in a London parish, and after eighteen months' hard work in the slums offered himself for foreign labour to the Church Missionary Society.

We have already in these sketches spoken of more than one who consecrated their means as well as themselves to this noble work. Gordon is to be added to that list. He was a man of fortune and of culture, and he consecrated both to the service of his Master. He not only served during the remainder of his life without pay, but at his death

bequeathed half of his property to the cause for which he lived and died.

He was soon in India battling with the language and with fever, and the latter soon compelled him to seek health by a voyage to Australia. But God had work for him there before his great work in India was to be taken up. He reached Melbourne in 1867, and was the means of awakening such an interest there in the missionary cause that from £1,200 to £1,500 a year has ever since flowed from that place to the C.M.S. Missions in India.

Returning to Hindustan in 1868, we find him busy in the itinerancy work of South India, and already familiarising himself with that life of "hardness," which he subsequently felt himself called upon to adopt, not only as being likely to impress the native mind, but as being the one for which his constitution specially fitted him. He was not one of those fanatics who think that such a course is incumbent on all missionaries under all circumstances, and his own letters show that in many cases he thought it both impracticable and undesirable; but for himself he felt that "the cross must be no plaything," and that he must exercise special self-denial. "I do not like," he says, "the idea of even seeming to be an amateur missionary. . . . It appears to me that nothing cools so soon in this climate as missionary ardour, and it is a great deal more than I can do to keep mine warm." His sincerity in this matter was soon tested by the offer of a Colonial Bishopric, but he declined it, and felt himself "called to be a missionary to the heathen still."

A concurrence of events invited him to join Mr. French at Lahore in the Punjab, and believing that some knowledge of Persian would be of advantage to him in his new work, he first travelled to Persia and joined Dr. Bruce, just as the terrible famine was at its height. The scenes which he witnessed there were too harrowing, and the labour in which he engaged too diversified, to admit of description here. Suffice it to say that he lived amongst the dying and the dead, endeavouring with his worthy colleague to mitigate the sufferings of the starving population, and to rescue them from becoming the prey of the jackal and the raven. "My duties," he writes, "are those of relieving-officer, doctor, purveyor, poorhouse guardian, outfitter, and undertaker. There is a cry like the cry of Egypt on the night of the exodus—not a house in which there is not one dead."

Amidst scenes like these there was not much time for study, so as soon as he could conscientiously do so he removed to Shiraz, and took up his abode in the same house, or rather room, where Henry Martyn had lodged some sixty years before. We cannot tarry to describe his course of life while here, nor yet to follow him in due course to Bagdad, Babylon, and Bussorah; but we take up his missionary occupations at Lahore. His head-quarters were in St. John's Divinity School, but though he was a great reader, and, to use his own phrase, "believed in books," he was too intensely practical to confine himself within the confines of a college quadrangle. His letters date betimes from "the jungle," from "under a banyan tree," from out-of-the-way places where no missionary's foot had ever trod, and he dwelt amongst the natives like one of their own fakirs, who live on charity, and not as a "gentleman sahib." He had a great horror of Anglicising the natives, and when he designed a chapel for the Divinity College, and gave the money to build it, he took good care that it should be of the Eastern and not of the Western type of architecture.

In 1874 he began his Jhelum itinerancy along the foot of the Salt Range of mountains; now sleeping in a village musjid, now in some unclean dara (guest house), now in a native hut, but always like the Master, who had no place of His own where He could lay His head. Thus he went about

* The facts in this sketch are chiefly gathered from the *Memoir of Gordon*, by his friend, the Rev. A. Lewis, of the C.M.S. Beluch Mission, just published by Messrs. Seeley.

preaching to Hindus, Sikhs, and Mohammedans, and dis coursing with maulvies, dervishes, and soofies. But they are mistaken who suppose that even such self-denial and compliance with native customs can of themselves secure admission for the Gospel to human hearts. Gordon, like others, had to encounter opposition as well as to welcome success; and while he could rejoice over some whose hearts were softened and melted, he could only speak of others as being "hard as a flint and cold as ice."

In 1876 he extended his journeys to the frontier, and laid the foundation of what is now "the Belochi Mission," in a country then untouched by the Christian husbandman. Gordon was a great admirer of the Belochis, for as he says, "though they had less of God in their creed than the Afghans, they had less of the devil in their hearts." He thought a medical mission was best suited for making way amongst such a people, and he gave 10,000 rupees to establish it. It was not however till 1879 that Dr. Jukes offered himself, and began the work.

The arrival of settled missionaries in the Jhelum district, in that year, released Gordon, after five years of wandering, from his labours in that region, just as another sphere of usefulness was opening to him. Our war with the Amir of Afghanistan had commenced. Twenty regiments were in the field without a chaplain, or even a Scripture-reader. Gordon seized the opportunity to offer himself as an honorary chaplain to the troops, and was gazetted. In heart he was scarcely less of a soldier than of a missionary, and one of his young ambitions was to serve the Queen. Both that and his higher one of serving Christ were now to be gratified together. His journals describe the long and painful march to Quetta, and all the hardships of the journey, but he quaintly accompanies the record with an apt quotation from a military hand-book, "that the officer who wants such luxuries as chairs and tables had better stay at home with his mother."

They passed the Mauvais Pass of the Bolan, where rivers had to be crossed nine or ten times a day with the water up to their knees, and where the sharp pebbles were very trying to their bare feet, but the missionary was equal in endurance to the rest. Tough chuppattes for his food, and the hard ground instead of a charpoy for a bed was nothing to a man who had long known what "hardness" meant; and who was ready to rise soon after midnight to the sound of the bugle, when the thermometer was 30 degrees below freezing point, and when a long march had to be made before breakfast. Never had the troops a more devoted chaplain; visiting the sick; preaching on parade; holding prayer-meetings in the officers' tents, with a home-made candle of sheep's fat and a piece of tent-rope for a wick; and then adjourning to the rough and ready mess to be the brightest companion of the table, but never forgetting Whose he was and Whom he was bound to serve.

On they pushed to Quetta, and were close to Kandahar

when they heard that it had surrendered without a sword being drawn. The 550 miles which they had marched from the Indus seemed to the troops to have been endured for nothing. But Gordon did not think so. It gave him the opportunity of perfecting himself in the Afghan tongue, of distributing the Scriptures in Arabic, Persian, and Pushtu, and of doing real missionary work.

He was often compared by his friends to a new comet, for it was impossible to say where one would or would not meet him next. Two young missionaries had come to the Punjab at the end of 1878, and heard to their dismay that he was hundreds of miles away at Kandahar. One morning a dust-begrimed stranger appeared. His tanned face and long staff bespoke a traveller; his muscular frame told of a man who could endure hardship; his favourite spaniel followed wearily behind. "Who can this be?" said the one. "It is Gordon!" replied the other in astonishment. He had not only marched with the army to Kandahar, but he had walked back alone.

He was once more busy with his mission work in the Punjab, when the massacre of Sir Louis Cavagnari and his staff at Cabul renewed the Afghan war. He saw in this a fresh call to duty, and was soon upon the march to Kandahar again. The country was utterly demoralised. Bands of fanatics traversed the district, and assassinations of officers and men were frequent. There was a regimental order that none should go outside the camp without a revolver. The messenger of peace was fearless, and was found doing mission work in the city unarmed. He received a message from the commanding officer that if he was found so again he would be sent back to India.

The inglorious campaign was drawing to a close. Ayab Khan marched towards the city with a vastly superior force, and the battle of Maiwand inscribed a black day in our history. The remnant of our defeated troops were besieged



GEORGE MAXWELL GORDON,
The Pilgrim Missionary of the Punjab.

in the city, until General Roberts retrieved the disaster by his glorious march and brilliant victory. But meantime the soldier-missionary had died a hero's death. On the 16th of August, 1880, a sortie was ordered to dislodge the enemy from a formidable position. Gordon was at his post as chaplain, and hearing that there were wounded men lying in a shrine outside the Kabul gate, he organised a dooly and bearers, and led them out, under a heavy fire. On reaching the spot he found that the wounded were not there, but in another shrine still farther off. An officer assured him that it was impossible to proceed, for the enemy's fire was murderous. The brave missionary was not to be dissuaded. He dashed on, but a bullet struck him down, and he was carried back on the dooly which he had brought out for others. He died that afternoon and was laid in a soldier's grave, at the early age of forty-one.

How he himself regarded the event may be gathered from an expression that fell from him during the siege—"How fortunate I am to be here, where I can be of some use." What

his fellow-soldiers thought of him is best expressed in the words of General MacLagan : " He was their friend, and sought to be their helper whenever he could; not only in the tent but in the field, in the time of danger and in the hour of death." What the Church of Christ and its Great Head would say of him is engraved in the simple words that are inscribed upon his monument—

" He left all, rose up, and followed Him."
" For My sake, and the Gospel's."

Blessed and abundant fruits have sprung up since his death in the fields which once he trod. But he was content to sow and let others reap. From his solitary work in the Salt Range, he once wrote the memorable words : " I often think of that text, ' Show thy work unto Thy servants, and Thy glory unto their children.' We should be thankful if the work only is ours so that God's glory is manifest to the next generation."

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FIRST-FRUTS FROM THE BLACKFEET.

[We mentioned in the August GLEANER that the first-fruits of the Society's work among the Blackfeet Indians in the Saskatchewan had been gathered in, and that two of the tribe had been baptized. We now give Mr. Tims' letter, and portraits of the two converts.]

BLACKFOOT RESERVE,

June 5th, 1888.

IN your letter you remark "the fruit of your labours will come." This is to tell you that I verily believe the beginning has come already. Appikokia is a lad who lived with me from the time I settled down out here until Mr. Wilson came up to visit us last year from the Indian homes at Sault Ste. Marie in Ontario. He had gained quite an amount of knowledge whilst with me, and when Mr. Wilson came, volunteered to go back with him for education. Another boy, Etukitsiuani, accompanied him, but in April last the latter died at the Home of Consumption, after six weeks' illness. The day before his death, however, he was baptized by the name of David. Appikokia was baptized the same day in the church, by Mr. Wilson, by the name of James Edward. He retains his Indian name as a surname. Mr. Wilson came up again last week and brought James Edward Appikokia with him. He has now taken up his residence with me again with view to working as a teacher amongst a distant camp of Indians after he has received more instruction. He is now about nineteen or twenty years of age, tall and strong. He is very quiet and gentlemanly in behaviour, and there is every appearance of our religion having taken deep root in his heart. Time of course will enable us to judge better of him, but at present we cannot feel too thankful that God has done this much for him. He sat with me last Sunday afternoon reading St. Matthew in English, and I interpreted words that he did not know. I said to him, "James, do you believe that Jesus died to save sinners?" And he said, "Yes." I then said, "Do you believe that Jesus died for you?" And he answered, "Yes, I believe it." He has learned the trade of a carpenter with Mr. Wilson, and we find him very useful already about the Mission.

J. W. TIMS.



OUR GOLD MEDALLIST.

From the Punjab Mission News.

MONGST many schemes set afloat for commemorating the Jubilee of the Empress, the municipal committee decided to award a gold medal to the best girl student in the Amritsar City Schools. While the medal was in the abstract we scarcely gave it a thought, but when we were asked to send a candidate to compete for the honour on a certain day, we suddenly felt an interest in it which increased as the time drew near.

We sent up G—, the first girl out of all our schools in the last examination, as our champion ; and she did not disappoint us, for a few days later came the welcome news that she had won the prize. A card inviting her to the Town Hall to receive it from the Lieutenant-Governor followed shortly afterwards.

The time fixed was 7.30 A.M., but long before that girl's thin little figure, very soberly dressed and carrying a bundle, stole into our compound, and quietly sat down under a tree to wait. The bundle contained her very best suit—a red silk kurta, and a green satin chadar embossed with exceedingly straight rows of stiff-looking doves.

It would never do to walk through the streets in such costly gear, so the change of toilet was effected in the City Mission House.

" How I prayed to the Lord Jesus before each question during the examination, Miss Sahiba," said G— as she put on her chadar, quite believing that the honour came from Him.

After the unveiling of the statue of Queen Victoria the Lieutenant-Governor and Mrs. Lyall adjourned to the Town Hall to give away several prizes.

Very soon G—'s time came ; so her teacher led her up, all aglow in gold and tinsel, to have her share, the gold medal—bright enough to please even an Oriental eye, and heavy enough to stir up ambition in a hundred girl hearts all over the city to work very hard so as to win one too some day. How pleased she was to be sure—though not quite certain how she should wear it, being too large to be hung as a pendant to her earring, or over her brow !

What a weighty argument the medal afore-mentioned will be to throw at any benighted man in the city or villages who dares to say that women are animals, and can understand nothing !

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A GIRL'S SELF-DENIAL.

THE Rev. D. Wood, one of the Society's Ceylon missionaries now at home, has sent the following letter. It was handed to him by a clergyman while he was preaching for the Society :—

Rev. and Dear Sir,—I am a scholar at — Sunday School, and yesterday afternoon (Sunday) while the clergyman was giving the address and talking about the poor heathen, before the collection was made he said if we only get enough money to buy twelve Testaments, and twelve persons were converted, what a grand thing it would be. I thought I had two Bibles, and ought to give one. I prize it very much, especially as it was given me by our Vicar, and as he has left this district it will be the last one I shall get from him. I am in service and cannot give money, so will you please accept this Bible? It is my first Sunday School prize, but I should so much like to give it, and if it is only the means of converting one soul it will be worth all the sacrifice.

K. S.

May 14th, 1888.

The Bible, it should be said, has been sent by Mr. Wood to be given to a heathen girl or lad who can read English.

MY VISIT TO WEST AFRICA.

BY THE REV. W. ALLAN, Vicar of St. James's, Bermondsey.

III.—ABBEOKUTA.

BBEOKUTA next claimed a visit, but to proceed by water would take five days each way, and to hire horses in Lagos was impossible; so a messenger was sent on foot to bring horses down as far as Mokkolokky, which we could reach in canoes in two days, and from which place Abbeokuta might be reached in one. These canoes are by no means roomy vessels, being merely hollowed trunks of trees eighteen inches wide and sixteen inches deep, half above and half below the water. They have to be covered by a low awning of matting, which renders reclining the only possible position until the sun goes down, and then, thrusting the matting aside, it is possible, though hazardous, to stand upright in what may be called the doorway, and gaze around, at the imminent risk of an upset. Food, water, bedding, culinary and other utensils, luggage, and every kind of requirement had to be packed on board, and room still found in each for three natives besides Mr. Wood and myself. These preparatory arrangements occupied the whole of Monday, Feb. 20th; but at 5 A.M. on Tuesday we started, crossing the Cradoo Lagoon, touching at Ebute Metta, and then wending our way through the noisome Agboi Creek, till about noon we found ourselves on the shallow waters of the Ogun. Coming to a spot where river dues were collected, and where officials were stationed to prevent any unauthorised persons from Lagos passing by that way, we paid tribute, or "dash," in the form of a couple of bottles of lemonade, and proceeded onwards. About 7 P.M. we landed on a sand-bank, had supper and prayers by moonlight, and then lay down, by no means to sleep, but to supply the mosquitoes with English food, to learn patience by suffering, and to listen to the extraordinary series of noises which make an African night hideous.

At 5 A.M. on Wednesday we started again; and as we were attired rather in African than English costume—a pyjama suit, with no boots or stockings, constituting my whole apparel—it was easy to relieve the monotony of canoe imprisonment, and to prove ourselves amphibious, by stepping overboard and wading in the water or walking on the sand-banks, as fancy might suggest. At one spot we landed, and made our way through the bush to a village where a Mission station is about to be opened, and where a country fair was going on. As utter strangers, in a place where white men are almost unknown, and not on account of our very light and airy raiment, we formed the centre of admiration to a wondering crowd, but there was so much true politeness about these unsophisticated savages that we had no cause to complain of incivility on the part of any of the gaping throng. From thence we proceeded to Mokkolokky, where the horses were in waiting, and where we spent another night on the river, starting as early as possible and breakfasting at Afajupa, one of the missionary out-stations of Abbeokuta. A few hours of tropical heat and tropical scenery, including one ravine of the most exquisite beauty, brought us to a large village, where we rested and lunched under the "travellers' tree," and then continued our course till we were about four miles from Abbeokuta. Here a surprise awaited us, for in the centre of a heathen village about 150 Abbeokuta Christians in gala dress were ranged along the two sides of the highway, shown off to the best advantage by a background of dusky and unclad, but most orderly and interested savages. These Abbeokuta Christians had come out in a body to welcome the C.M.S. Deputation, which they proceeded to do, first by singing the English anthem, "How beautiful upon the mountains," &c.; then by an address, to which I responded as in

duty bound; and lastly by a Yoruban hymn of rejoicing. The whole party then led the way back to Abbeokuta, singing as they marched along, and I was thus escorted to the Mission compound in the Ake quarter of the town and welcomed by our missionary, the Rev. T. Harding.

Almost as soon as I arrived Mr. Wood received a present from Ogundeyi, one of the heathen kings, of a kid and a sheep "to feed his stranger with." The next day the women of the Ake congregation presented me with a sheep, an excommunicated polygamist chief gave me a cock, the wife of a Native pastor two bottles of milk, and subsequently the Serike, or Christian chief, who was out of town, sent me another sheep all the way from his farm in the country. Moreover, when, in accordance with the decrees of Yoruban etiquette, I called upon the Alake, or chief king, he presented me with a bag of cowries (20,000), and wished to accompany his gift with two bottles of liquor; Ogundeyi gave me two bags; Ulado, whose palace had just been burned down, only two heads, or 4,000 cowries; and the Jaguna, or war chief of Igbein, laid at my feet a bag of cowries and a demijohn of rum, though the latter was declined at the time, and all the other presents, except the milk, handed over to a slave redemption fund connected with the Mission. The Alake, who hinted that he would be glad of a big umbrella, was the only one who indicated any desire for a present in return.

The interest felt in the presence of a member of the C.M.S. Committee was shown even more clearly by the succession of deputations, both large and small, who represented various Christian congregations, councils, and committees, and who came with addresses and messages of congratulation and welcome. Some of these were peculiarly interesting. One, for instance, represented a Young Men's Christian Association, recently established in order that the members might strengthen one another to resist the tendency to polygamy, and make progress in moral, intellectual, and religious culture. Another consisted of the Church Council, and although the members of that august body had only one pair of boots and three pairs of slippers among sixteen pairs of feet, and in other respects were hardly attired in accordance with Belgravian fashions, they were better able to discuss such subjects as Church Finance, Polygamy, Slavery, Missions, and the proposed Yoruba Bishopric, than many Belgravians would be. The Native clergy constituted a third, and the wives of the Native agents a fourth—the latter presenting a remarkable contrast, in their superior demeanour, to the wives of kings and chiefs, and reflecting credit on those who had trained them in the C.M.S. Institution at Lagos. This suggests the importance of female influence, and the urgent desirability of securing at once the two ladies whom the Committee are prepared to send out, and for whom a house has already been erected at Abbeokuta.

What with paying calls, receiving deputations, visiting Iporu, Ikija, Ilugun, Ikeruku, Igboore, Gbagura, &c., conferring with the missionaries, home correspondence, attending Church services, and school inspection, my strength was slightly overtaxed, while the strong aroma of cow-dung floors both in the church and on the Mission premises, which is the Yoruba substitute for asphalt, somewhat affected my health, so that I was prevented by physical indisposition from joining the open-air preaching band which goes forth at least every Sunday afternoon to carry the Gospel message into the midst of the heathen population. Such efforts are by no means rare in the Yoruba country, and, thank God! by no means in vain. One case, which struck me as very interesting, may be new to the readers of the GLEANER. The C.M.S. has just undertaken the charge of a village called Iporu, two days' journey from Abbeokuta, where no missionary had ever been till this year, and only one or two

flying visits paid to it by a catechist. There is, however, a congregation of over twenty Christian converts, who have been gathered out of heathenism through the efforts of an inhabitant now deceased, who heard the Gospel at Abbeokuta, became converted in heart, and on his return to Iporu laid himself out for the enlightenment of his townspeople. A visit had been paid to the king just before I was in Abbeokuta by two of our Native agents, and one who had been there previously asked him whether he had forgotten what he had said to him before on the subject of prayer. "Oh, no," he said, and, going upon his knees, and with his eyes on the ground, he repeated the following self-composed prayer, which, though still a heathen, he was in the habit of using:—

"O God, King of kings, who settest up one and humblest another, hear me, and forgive me my sins. I am not wise; give me wisdom: order my footsteps in this world. There are those in the Royal family who are older, and wiser, and better; but me thou seest fit to put in the room of our father. Leave me not alone to rule this town; do Thou send peace and concord in my days, and lead us in all our counsels. Establish Thy holy religion in this town in my days, for Jesus Christ's sake."

And then he concluded by repeating the Lord's Prayer and the Apostolic Benediction. I should have greatly liked to visit Iporu myself as well as Ibadan and all the other numerous and, in some instances, more distant stations in Yoruba; but a peep at Ebute Meta in returning was all I could accomplish further. Still I had seen enough to make me thankful for the simple, unaffected, and comparatively satisfactory tone of the Christians of Yoruba, and especially of Abbeokuta, for their efforts to influence the heathen, and for their apparently sincere abhorrence of polygamy. I also saw enough to make me hopeful that the appointment of a firm but kindly Yoruban bishop would lead, with God's blessing, to the eradication in time of domestic slavery, to the preservation of the Church from those evil influences which are at work, to the recovery of ground that may have been lost during the expulsion of the missionaries, and to the spread of the Gospel among the masses who are still heathen.

(To be continued.)



GLEANINGS FROM FUH-CHOW.

From the REV. LLEWELLYN LLOYD.

Buddhist Fraud.

DURING the last few days a Buddhist priest has been exhibiting what he calls a proof of the Divine origin of his religion on the bridge which crosses the Shin here at Fuh-chow, and which may be seen in the large picture of the C.M.S. Almanack for 1888. The object thus shown on payment of 4 cash, just half a farthing, is a tiny image of a Buddhist sitting cross-legged inside a sea-shell coated with mother of pearl. There is no doubt that it was found thus in the sea, and the people claim it as irrefragable evidence of Buddha's rightful claim to their homage.

But what is the secret of this strange appearance inside the shell? Simply this: the priests get a large number of little clay images made, and supply them to fishermen, with instructions to place them inside the shells of living growing shell-fish. This they do, and where the fish survives the intrusion, it fastens the image to the side of its shell, and gradually encrusts it with pearl, so that when it is caught and opened, an image of Buddha is found, and a harvest reaped by the cunning priests. Is it any wonder that these ignorant people are deceived by such trickery; that they say, as one did here the other day, what greater proof can we have of the truth of Buddhism? May the day soon come when the ingenuity of Buddha's disciples shall be turned in another and a better direction.

The Value of Day Schools.

I have lately received striking proofs of the value of our county schools, where heathen and Christian children learn side by side of Jesus and His love. For the last year or two a school has been opened

near the City of Hing Hiva, and is attended by about a dozen heathen children. One of the scholars, about thirteen years old, became so concerned of the folly of idol worship, that he refused to worship them any longer; this so enraged his mother, that she beat him severely, and threatened with all sorts of punishment if he persisted in his determination. All her efforts were, however, in vain, and when last I heard of this brave little fellow, he was regularly attending a little service held on Sundays by the Christian schoolmaster in his village. In another school near this same city a little girl was so impressed with the love of Jesus, that she not only refused to worship the idols herself, but also dissuaded her father from doing so, and has succeeded in persuading him, after a good deal of coaxing, to take her to church every Sunday in the city, where they are now regular worshippers. Will not your readers ask that there may be many such scholars in our schools?

Preaching in Fuh-Chow City.

The number of students in our Theological College has, I am thankful to say, increased considerably this year. We have twenty-two against six last year; and we all felt that it would be of great practical value to them if we set apart one day in each week to be wholly spent in preaching to the heathen in this great City of Fuh-Chow. This we accordingly have done, and I am glad to be able to state that many of them have surprised Mr. Shaw and myself by their ability in speaking, and in answering the argument of their opponents. These men are, almost without exception, natives of outlying districts, and speak with a more or less heavy brogue, easily distinguishable by the city people. For this reason they have to put up with a good deal of ridicule and reproach, but in most cases they have borne it quietly and patiently. It requires a good amount of self-possession to stand up and recommend the "Foreign Religion" before a noisy, mocking crowd, and one can only believe that these young men are thus brave, because they have a real desire to make Christ's Gospel known. Several thousands of people must have listened more or less attentively to the Divine message during these weekly preachings, and we must water the seed thus sown with our earnest prayers, sure that it cannot all be sown in vain.

A BURIAL-GROUND AT FUH-CHOW.



THE place which was made over to the British as a site for their settlement in Fuh-Chow is a cluster of green hills, which are all dotted over with ancestral graves. The whole country is strewn with graves. The dead are buried here, there, and everywhere, wherever the astrologers declare that they have found a lucky site. In that strange "City of the Dead" hundreds of coffins lie each in its hired house awaiting the lucky hour for burial, for in death as in life every detail must be regulated in obedience to geomancers and fortune-tellers.

The first three weeks in April are specially devoted to the service of the dead; they are a prolonged "All-souls" festival, there called Ch'ing-Ming. During its continuance the whole population seems to be in a state of movement, for every one who can possibly manage to do so visits the graves of his family in person. The ceremony partakes of the nature of a cheerful pic-nic. Family parties arrange for a day's "outing," and start from the crowded cities on a holiday excursion, combining duty with pleasure. The offerings, which are so pleasant to the dead and to the living, are carried on trays, or else in large flat baskets of split bamboo slung from the ends of long bamboos, which are balanced on the men's shoulders. The poorest must provide some food and some paper money, and many invocations on yellow paper. In each family party one member is told off to carry the hoe with which to weed the grave. From it hang suspended many strings of paper cash, and paper sycee (the block money, like little silver shoes or boats), representing fabulous sums of Celestial coin. Others carry sweet rice-wine in bamboo bottles, and the paper semblance of all manner of useful objects, such as clothing, trunks, with



BURIAL GROUND AT FUH-CHOW : HORSE-SHOE SHAPED GRAVES. (*From a Sketch by Miss C. F. Gordon-Cumming.*)

separate great locks for external application, opium pipes, sedan chairs, houses, horses, and even attendants, all made of pasteboard or paper, not forgetting incense and candles, for the dead are in the Dark World and require light.

On reaching the graves some of the women weep and wail piteously, but they soon commence helping in the task of weeding and tidying the ground and spreading the feast. All the good things are arranged on little dishes before the tomb, which is covered with the invocations on yellow paper. The incense is lighted, the ancestral spirits are summoned by ear-splitting beating of brass gongs or cymbals. After a special liturgy all the paper offerings are burnt. While the flames ascend heavenward all the family prostrate themselves, and strike their heads on the ground nine times. The ancestors having meanwhile absorbed the essence of the good meats, the hungry human beings are at liberty to pack up the otherwise untouched dainties, and to carry them away to be consumed at the family feast. Offerings to the dead should be presented by the nearest male relative.

Every man is supposed to have three souls, one of which at death goes forth into the world of darkness to undergo trial and punishment at the hands of the judicial gods of Purgatory. The second soul remains with the corpse in the tomb, while the third watches over the tablet which bears its name in the ancestral hall. Every family has its own ancestral hall quite apart from the family tombs. All round this hall are ranged shelves, on which stand rows of these tablets, representing many departed generations. No one can be long in China before he discovers that ancestral worship is the keystone of all existence in the Celestial Empire.

It permeates all life, affecting even the most trivial details of everyday existence, and is an influence tenfold more potent for keeping the people in the bondage of gross superstition than all the countless idols of the land, inasmuch as it compels every man to be forever looking backward instead of forward, in fear lest he should by any action offend his very exacting ancestral spirits.

C. F. GORDON-CUMMING.

MR. WALKER IN UGANDA.

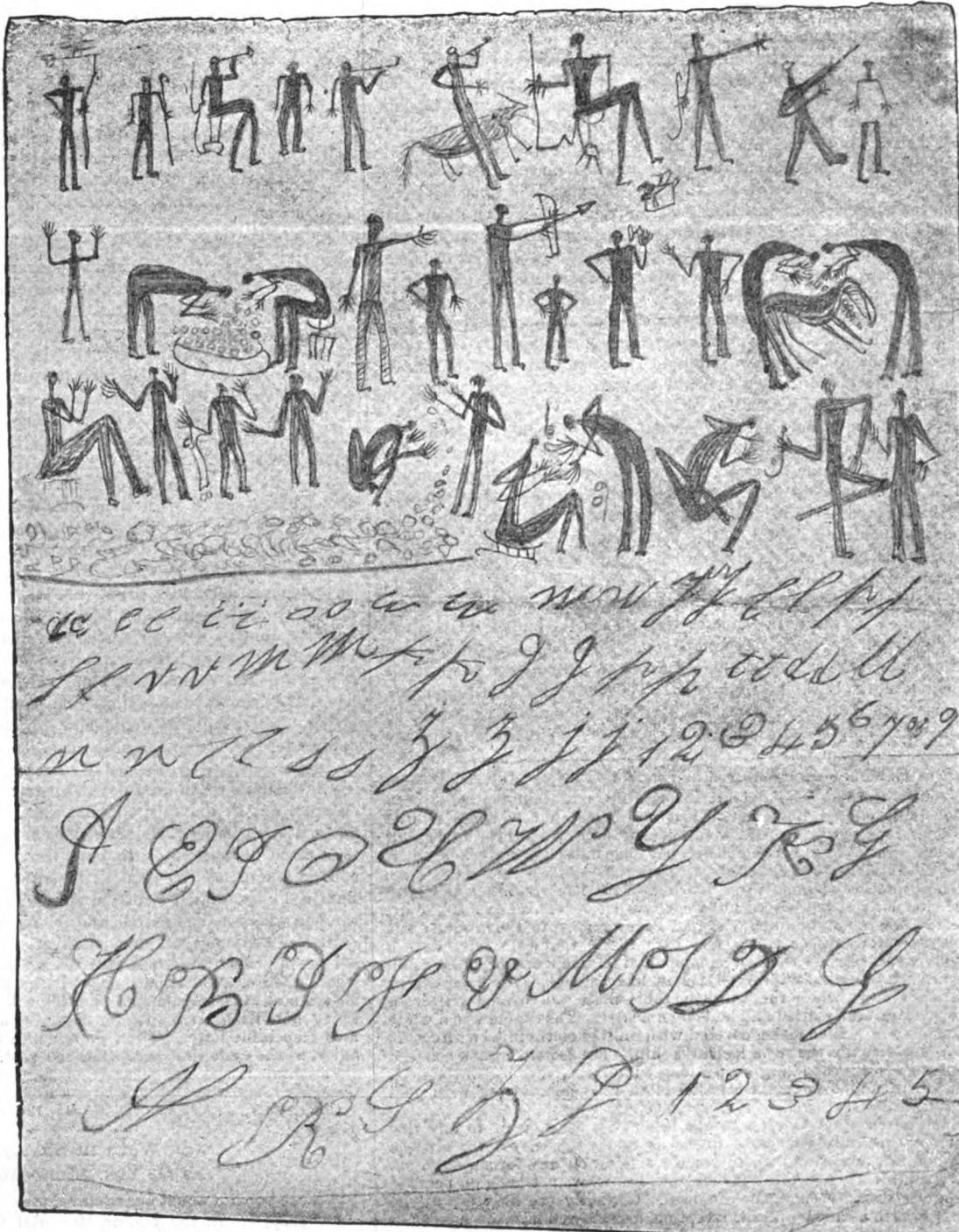
HE last account of any length in the GLEANER of the Uganda Mission was in the July Number. The latest news then given was briefly the following, and was communicated to us by the late Bishop Parker just one month before his death. The Bishop had written to the king a friendly letter telling him how grieved the English were at his having murdered Bishop Hannington, but that Christians forgive their enemies and would forgive him; and asking for freedom to go to and fro freely, and for religious liberty for the converts. At first the letter was favourably received by the king; but this was followed by alternate fits of fear and anger, the result doubtless of Arab influence. Mr. Gordon wrote to the Bishop that he was virtually a prisoner, and that the king had said he would not let him go unless another white man came to take his place, the king's intention being, apparently, to have some one there to kill if he heard reports of the English going to avenge the death of the murdered Bishop. In the face of this danger Mr. Walker, whom the king had more than once said he would like to

see, offered to go, willing, as he wrote, "not only to be bound but to die for the name of the Lord Jesus." As he was preparing to start Bishop Parker died, but even this terrible loss to the Mission did not alter his plans, and on March 31st he started in the *Eleanor*. Anxiously have we been looking for a letter from him since then, and now it has come, and what cause for praise does it reveal! what reproof for weakness of faith! But let Mr. Walker tell his own story, a story perhaps unequalled in the history of Missions:—

Before the Bishop died it had been arranged that I should come on here to keep Gordon company, and to show the king that we were quite ready to come and to believe in his good feeling towards us; also to show him that he had nothing to fear from white men. He had sent a messenger saying that he wanted another white man to come, and mentioned my name, inviting me to come. The Bishop was to have gone in the boat as far as Magu, and from there to have helped Hooper in the difficulties he had met with in arranging matters with the chief at Nasa. But the Monday, the very day we were to have sailed, God took the Bishop to his eternal rest.

I waited a few days, but on the Saturday following Good Friday I left in the boat. . . . During my voyage on the Lake I was not well; a slight attack of fever, I think it was, that upset me, as the symptoms were severe headache, and, at times, dry heat and burning thirst.

On Tuesday, April 17th, we arrived at the C.M.S. port. The king's messenger went on to tell of my arrival, and the next morning early I set off for the Mission-house. . . . The port, as you probably remember, is about twelve miles from this house. Gordon met me at the gate, and gave me a most kindly welcome. We told the messenger that I should not be ready to see the king for a week. He brought us word that the king knew I had been unwell, and was quite satisfied to wait a week. I find this a most healthful place. In two days I was quite well again, free from every ache and pain, and very hungry.



FAC-SIMILE (ACTUAL SIZE) OF A SHEET OF PAPER RECEIVED FROM UGANDA.
(N.B.—No Explanation was sent.)

The Native Christians came to welcome me, and on the Sunday 150 or 200 were present at the morning service, and nearly as many at the service at 2 P.M. It was a most refreshing and gladdening sight; it cheered me much. Really Ashe, Mackay, and the others have done, by the grace of God, a glorious work here; it is a great privilege, but great responsibility, to follow up such good work.

On Tuesday morning early the king's messenger came for us. And at 7.30 A.M. we set off for the court. Crowds of people passed us on the road hurrying along towards the king's court-house. When we came within a quarter of a mile of the enclosure we were asked to wait whilst

notice was taken to the king of our so near approach. After waiting half an hour the messenger returned, asking us to follow him. As we drew nearer and came in sight of the gate in the high (twenty feet) reed fence we saw hundreds of people. As we came nearer still, men came running to meet us at full speed: they rushed right up to us, only pulling up just before they touched us. They said, "Come quickly," and then turning round ran back to the entrance-gate as fast as they could; then they returned at full speed, and kept on running backwards and forwards until we reached the gate. The road for some 300 yards from the entrance-gate was lined with warriors, armed with spears and shields, dressed in Native style, many of them with faces painted red, others with curious arrangements of their hair to give a look of fierceness to them. I suppose there were six or seven hundred of them, as they lined the road on both sides for such a distance. As we entered between their ranks the drums beat, and all of them shouted and kept up a sort of tremulous cry, quivering their spears as they held them above their heads. When we entered the first gate the courtyard inside was full of soldiers dressed in white and armed with guns; many of them carried red and white flags.

At last, after passing through several doors in high reed fences, we came to the court-house itself. A body-guard was drawn up in front of it. Gordon made me go first. As I stepped over the raised doorstep, all in the court stood up, the Arabs, the chiefs, and the king himself. The band played—the band I fancy consisted of a big drum, two kettle-drums, a bugle, and several Native horns. I walked up the centre aisle towards the king; and in my ignorance went up far too near to him. Gordon hurried after me, and touched me on the shoulder. I stopped; the king placed his hand on his breast and bowed towards us; we acknowledged the salute in the same way. Then the king and the chiefs sat down, and we, passing behind the first row, walked up to the wall against which the throne was placed, and took our seats on camp-stools some ten feet to the king's right hand. The court was full of people, and all along the walls were ranged soldiers with guns pointed towards the door. The king spoke kindly to us, made several remarks upon my personal appearance, and decreed that I was not such a good-looking man as Gordon. He asked if I had come in the place of the Bishop. Of course Gordon, who did all the talking, and told me what was being said, assured him that I had not come in any sense as the Bishop's representative. He then asked if I was a smith or carpenter. Gordon assured him I was neither, but like himself simply a teacher. He seemed pleased and satisfied.

The court lasted some three-quarters of an hour, and then the king rose, and as the band played left the court-house. This house is like all the rest, a circular building, the roof coming down to the ground; but being some twenty or thirty feet high, inside the walls only have a slight curve. Inside the roof is supported on fine trees for pillars, and the walls are dressed with reeds, almost like bamboo. The floor, except near the throne, where there was the table-cloth, was covered with clean fine grass carefully dried and laid down neatly. The throne was a white wood chair of Native make, covered with quilted cloths filled with cotton wool, and over this the royal leopard's skin. The footstool was a polished elephant's tusk. The king wore a long white robe, very big in the neck and wrists, and over this a crimson cloth robe embroidered with gold thread.

Such a reception Gordon thinks has never been given to any one before. The Arabs who came to see us to-day say they never saw the King of Buganda stand up to receive a guest on any former occasion. They think we are in great favour now, but we do not hang on princes' favour or put any confidence in man. Certainly the king did all he could to give us a magnificent reception, and showed us great honour in allowing us to approach so near, and in standing up when we entered. Surely we may regard this as in some way a sort of apology for his past ill-treatment of the missionaries and their converts. You will easily recognise the hand of God in all this, and feel with us devoutly thankful that He has so disposed the heart of this king.

It would seem a terrible disaster if anything happened to compel this Mission to be given up. The people seem so much in earnest, and so very anxious to learn to read. Gordon sells the books at a very good price, and sells them very quickly. To-day some of the principal ladies from the court came and bought books and reading-sheets of letters and syllables. All the people speak most kindly of Ashe and Mackay. Of course I cannot understand a word of what they say, but Gordon kindly tells me what is being said.

If I can only get hold of this language, and the king remains as well disposed to us as he seems to be at present, we really ought, by the grace of God, to do a great work here; our predecessors have laid such a good foundation.

THE EDITOR'S LETTERS FROM THE FRONT.

A Convert in Travancore.

From the VEN. ARCHDEACON CALEY.

I WANT to tell you a little about Christian Raman Pillay, whom I baptized at Trichur on last Sunday week. He is one of the fruits of the Alwaye Itinerancy, and seems to be given to us by God to remind us of what in our weakness and unbelief we continually forget, viz., "Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

Christian Raman Pillay is a Nair of about thirty-five years of age, and is a Sircar (Government) schoolmaster. He became somewhat instructed in Christianity through conversations he had with the Rev. S. Mateer, of the London Missionary Society. About two years ago he repeatedly met with our evangelists and became very intimate with them. Knowing English very well, he read several tracts prepared for educated Hindus. He also read and studied the Bible. Soon he had some difficulties which he put down on paper and sent to the Rev. P. P. Joseph, C.M.S. Native Pastor, asking him for explanations. These he received. Several books were lent to him, which he read at once, and at last felt he must be a Christian.

After awhile he went to Madras, thinking he would be baptized there, but meeting with some influential Hindus he was dissuaded. He then went to Tuticorin for the same purpose, but seeing so many difficulties in the way decided he would not be a Christian. On so deciding he packed away his Bible and other books, determining to have no more to do with them. He told our agents not to trouble him, and altogether seemed like a man who had come to the birth, but must be lost. He was, however, under the influence of a power from which he could not escape. He says, "I had great internal trouble. I felt as it were a poking with an iron pin." At length (about two months ago) he said he heard a voice saying, "Be baptized!" and he could resist no longer. He thought he would now inform his people of his resolve, so applied for leave to go and visit them. Before his leave was sanctioned he said a great power seemed to seize him and say, "Be cautious: you are a Christian. You need not go to your people to be baptized." He then set out in the very opposite direction, to Trichur, a distance of about seventy miles. He arrived in a very excited state, but with a most fixed determination to be a Christian. The catechist wrote at once and told me the good news, and two or three days afterwards Raman Pillay himself wrote to me and told me of the great conflict through which he had passed, and the rest he had found.

He also wrote to the Director of Vernacular Education (a Brahmin) announcing his conversion and asking for a transfer to some place where there are Christians. To this he received a reply offering him his old post at Cottayam on a monthly salary of Rs. 15. This was like fining him Rs. 5 per month for becoming a Christian. Still he wrote a nice respectful letter, giving prominence to his conversion to Christianity, at the same time accepting the post. Last Sunday week, while at Trichur, I had the pleasure of admitting him into the Christian Church by baptism, and now he is a bright and happy Christian man.

COTTAYAM, TRAVANCORE, March, 1888.

J. CALEY.

Work in Shanghai.

From the VEN. ARCHDEACON MOULE.

WE are hopeful about our evening preachings in two out of my four chapels. In the Thorne Memorial Chapel I have placed a harmonium, and Stephen Dzing's youngest son, Kyi-doh, who is in charge, plays and sings very nicely, and collects crowds; and then he turns round and preaches. It is exhausting work in this hot weather (92° daily), but the other catechists help.

I have tried a humble plan to get at the people of this street in which we dwell, reputed to be the most gay and wicked—certainly the most noisy and crowded in all Shanghai. I have made up 100 packets, containing each two Christian books, an illuminated text, a sheet tract with statement of the Gospel and a prayer, and my red card, with a short exhortation and welcome printed on the back. These were taken to every door last week with my compliments, and declined in only three cases. I want fifty or sixty more to finish the street. We had special prayer before the books went out, and since.

A. E. MOULE.

SHANGHAI, July 9th, 1888.

THE MISSION FIELD.

WEST AFRICA.

We regret to report the death, on August 15th, of the Rev. G. G. M. Nicol, Native pastor at Sherbro, West Africa, under the Sierra Leone Native Church. He was grandson of Bishop Crowther, and son of the Rev. George Nicol, who for several years was mathematical tutor at Fourah Bay College, and afterwards Colonial Chaplain at Bathurst, on the Gambia. Mr. G. G. M. Nicol received some training in the Society's College, Islington, and then graduated B.A. at Corpus Christi, Cambridge. He was ordained by the Bishop of Sierra Leone in 1883.

EASTERN EQUATORIAL AFRICA.

THE mail from Zanzibar, on September 21st, which brought Mr. Walker's letter on page 168, brought letters also from the Coast and intermediate stations. Most of those who wrote were in fair health. The Rev. W. S. Price who has nobly responded to the Committee's request that he should remain in East Africa for six months longer, had visited the station at Mwaiba, in the Giriam country. The small Christian community of fifty Christians and catechumens, were doing well under the Native catechist. They have built entirely of themselves a nice little prayer-house, which serves also as a school. Mr. Price has lately set on foot a Divinity class at Frere Town, for the training of promising young men as teachers and evangelists. "The class," Mr. Price writes, "was begun with the modest number of nine, but who can say 'whereunto it may grow?'" Miss Ramsay and the Rev. J. E. Beverley had just arrived.

From Mamboia Mr. Roscoe writes that he and the Rev. A. N. Wood were well. The Rev. H. Cole, of Kisokwe writes, "The itinerating part of our work is very hopeful; the people have begun to cast their idols to the moles and the bats." The Rev. J. C. Price had just returned from visiting some new villages. At one place the chief mistook him for a German, and refused to see him. At other places his visits were encouraging. Dr. Pruen writes from Kikombo that the Rev. J. C. Price had baptized one of his men, and that four Christians now meet to study God's Word. There was another inquirer under instruction.

Mr. Mackay had been to Uchosa, on the Victoria Nyanza, on a visit to King Rwoma, whom he found "friendly and not greedy," and who had given him permission to cut down timber for a new mission boat.

Mr. Hooper and Mr. Deekes at Nassau had had encouragement, and were happy and well.

NORTH INDIA.

THE Native clergyman at Krishnagar, the Rev. P. M. Rudra, has been seriously ill, but is now much better. While recovering he stayed at Hazaribagh, about 150 miles north-west from Krishnagar. There is no missionary stationed there, and Mr. Rudra tried to improve his limited opportunities. The Bengali head-master of the Government school in the place and another gentleman, both Brahmos, visited him while there to hear about the life of our Lord.

PUNJAB AND SINDH.

WE regret to announce the death, on August 29th, of the Rev. Dina Nath, an assistant tutor in the Lahore Divinity School, under the Rev. F. A. P. Shirreff. He was formerly a student in the school, and was ordained deacon in 1881, by Dr. French, late Bishop of Lahore. As a lecturer on Greek, Hebrew, and Theology, his services were of great value to the school. He had lately taken an active part in the evangelisation of the villages. He is deeply regretted and will be greatly missed.

SOUTH INDIA.

THREE students in the C.M.S. Theological Class at Madras, under the Rev. H. D. Goldsmith, were candidates at the Easter Oxford and Cambridge Preliminary Theological Examination for Holy Orders. The result is very satisfactory. Two, Messrs. G. H. Asirvathan and P. G. T. Simeon, were in the first class, and a third, Mr. S. A. Daniel, obtained a second class.

CEYLON.

A MOST encouraging department of the work in the Jaffna district is that which is being carried on by eight Native Bible-women, who visit among the hitherto neglected women in the towns and villages. "In the C.M.S. Mission," writes the Rev. E. M. Griffith, "no less than 119 heathen women are learning off weekly Scripture texts, and 26 have been taught to read in six months!" One of the Bible-women had the joy of seeing three of her pupils last year baptized.

A translation of Miss Frances Ridley Havergal's *My King* into Singhalese has been made by the Rev. S. Coles.

AN APPEAL FOR PRAYER FOR EAST AFRICA.

(Wanted at once:—Twelve new missionaries for the Eastern Equatorial Province of Africa. See the first page of the GLEANER for October.)



EAR FELLOW-GLEANERS,—Forgive my saying so, but ought not shame and confusion of face to cover us if we allow this earnest appeal of Mr. Mackay's to remain unanswered and this pressing need unsupplied? As soon as the passage above referred to was read, the thought immediately flashed through my mind, "Yes, and send them we will." We have "our own missionary" as far as money is concerned, why should we not have "our own missionaries" as far as prayer will supply them? And it has been laid upon my heart to bring before your notice, with the Editor's kind permission, the following suggestions, namely:—That those amongst us who know and believe in the mighty power of prayer, should agree to offer daily for the next two months this petition to Almighty God—That if it be His will, twelve new missionaries may have offered themselves to the Committee of the C.M.S. for work in this province, by December 31st next.

For, dear friends, is "the Lord's hand shortened, that it cannot save?" or is "His ear heavy, that it cannot hear?" It really almost looks as if we thought so, judging by the feeble efforts we have hitherto put forth to obtain that for which we stand in need. Surely we need to look within and ask ourselves the question, "Where is your faith?" We seem completely to have lost sight of the boundless extent of the promises on which God invites us to venture our faith. Let us once more in all humility concentrate our thoughts upon one or two of them. Take for instance that one in Matt. xxi. 22—"And all things whatsoever ye shall ask in prayer, believing, ye shall receive." What is the condition here named? "If ye have faith, and doubt not." "Ye shall receive." Does He mean it, or does He not? And if He does, where is the limit as to what we shall ask? Again, look at the promise of Mark xi. 22, &c., which, in the R.V. is put stronger than ever. "Therefore I say unto you, all things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them"; thus commenting so fully on Isa. lxv. 24. Dear friends, what could He say more? It surely lies with us to use this all-powerful weapon, which God has put into our hands, and which He is ever ready to bestow upon us in larger measure, far more literally than we have been in the habit of doing. Lord, increase our faith!

But perhaps some one is thinking that I am not taking into sufficient consideration the earnest prayers that are daily being offered for our fellow-workers in the Mission field, and for their increasing numbers. To this I would reply, God forbid! For do we not owe to them the preservation of Mr. Mackay, who has been connected with the Mission in Uganda for twelve years past, together with Mr. Ashe, during the years in which they were brought through "so many and great dangers," of 1885 and 1886? Surely to the same source we may trace the fact that missionaries are there at this present moment, and Mr. Walker's wonderful reception by King Mwanga [see this Number].

But on the other hand, one feels constrained to ask—considering the immense amount of "interest" and so-called "zeal," that the account of Bishop Hannington's martyrdom, followed by the wholesale slaughter in Uganda of godly men and women, who "loved not their lives unto the death," called forth from Christians at home—one asks what is the net result of it all, with regard to the numbers that have offered to go out and carry on the work so nobly begun and continued in the face of insuperable difficulties and discouragements, not the least of them being the bitter thought—forced upon them by our apparent inaction—that friends at home cannot really care so very much.

Dear fellow-Gleaners, for us, who are the "Lord's remembrancers," these things ought not to be, nor need they, if we will only have more faith in God. In His marvellous condescension and grace He invites us to ask great things of Him, and then crowns us by giving exceeding abundantly above all that we had asked or thought. Then let us humbly and reverently bring this our request before Him, asking "in faith, nothing wavering," and without doubt we shall most assuredly find that "what God has promised He is able also to perform."

The writer desires to add that, though this appeal applies primarily to the East African Mission, yet the needs of those of India, China, Japan, and North-West America are quite as important in her eyes as that for which she feels constrained to urge this special request.

A PURTON GLEANER.

THE "MPWAPWAS" CONVERSAZIONE.

HE many hundreds who visited the St. James's Lecture Hall, Holloway, on the 13th and 14th inst., must have been greatly surprised at the scene there presented. The occasion was the second annual Missionary Conversazione organised by the "Mpwapwas" (a society of young men in connection with St. James's formed for the purpose of extending missionary interest). On entering the large hall a missionary box of a novel description first met the view. In point of colour, shape, and label it was identical with the well-known C.M.S. box, and differed only in size, the dimensions being 52 inches long, 24 inches wide, and of the same depth, the slit, so as to be in the same proportion, measuring 12 inches in length, and 1 inch wide. Upon the platform was erected a representation of a Hindu Mosque in Benares, from the doorway of which the various speakers emerged to address the audience. A very attractive feature was a department decorated to represent Japan. Another large corner was tastefully stocked by the South American Missionary Society, with a great variety of most interesting articles, pictures, &c. Entering the smaller hall a formidable collection of exhibits was arranged; one half of the body of the hall being occupied by the Rev. C. H. V. Gollmer's idols, and other things collected by him during his labours in West Africa, which Mr. Gollmer interestingly explained on both evenings. The other half of the hall was well filled by the Moravian Missionary Society's display, which were described by Mr. G. E. Roberts, the Lay Secretary of that Society.

At intervals during both evenings short addresses were given by missionaries of several societies. On Thursday the speakers were the Rev. E. A. Stuart, Vicar; Rev. G. Cousins, of the London Missionary Society; Rev. W. Cooper, of the China Inland Mission; Mr. G. E. Roberts, of the Moravian Missionary Society; Mr. Eugene Stock, Editorial Secretary of C.M.S.; and the Rev. W. H. Shimield, of the South American Missionary Society. On the second evening, crowded though continually changing audiences were addressed by Rev. F. E. Wigram, Hon. Sec. of C.M.S.; Rev. T. R. Wade, B.D., of the Punjab; Rev. C. H. V. Gollmer, of Lagos, West Africa; and Bishop Horden, D.D., of Moosonee, N.W. America. On both days sacred pieces of a very suitable character, arranged by Mr. Livesey Carrott, R.A.M., were sung.

P.

◆◆◆
SIXTY POUNDS FROM A POOR WOMAN.

DEAR MR. EDITOR.—The Rev. J. Bambridge (Sindh) and I went in August as the C.M.S. Deputation to the Channel Islands. We preached in several churches in Guernsey, and addressed five meetings. One result was the offer of personal service from two men, father and son.

In Jersey, where sermons were preached and meetings held, at the meeting in St. Helier's on Monday, August 20th, when the night was very wet and the number of persons present very small, only forty-five, we had a large collection, and this was owing to two contributions, one of £20, and a most remarkable one of £61 5s. 7d., which was put on the plate in a bag by a poor woman (her savings for many years, I am told), with a scrap of paper, the *fac-simile* of which will speak for itself.

61 pounds 5s 7d

i should like the money
to go for the souls of the
black or colored people

FAC-SIMILE OF LETTER PUT IN PLATE AT GUERNSEY.

This, so far as one can see, is a repetition of the widow's mite, and will bring a blessing to the donor. The offering is specially welcome, since, from one cause and another, the contributions from Jersey have fallen considerably below the average.

That her example may stir up many to give more largely to the Lord's cause, not only in the island of Jersey, but in England and elsewhere, is the earnest prayer of—Yours sincerely,

C. M. HOUSE, Sept. 3rd, 1888.

J. M. WEST.

"SHE HATH DONE WHAT SHE COULD."

"And she that tarried at home divided the spoil."

(To be sung at the Gleaners' Union Annual Meeting.)

Music by LIVESEY CARROTT.
(Copyright.)

COULD not do the work the reapers did,
Or bind the golden sheaves that thickly fell ;
But I could follow by the Master's side,
Watching the marred face I loved so well.
Right in my path lay many a ripened ear
Which I would stoop and gather joyfully,
I did not know the Master placed them there,
"Handfuls of purpose" that He left for me.

I could not cast the heavy fisher net,
I had not strength or wisdom for the task ;
So on the sun-lit sands, with spray-drops wet,
I sat, while earnest prayers rose thick and fast.
I pleaded for the Master's blessing, where
My brethren toiled upon the wide world sea ;
Or ever that I knew, His smile so fair
Shone, beaming sweet encouragement on me.

I could not join the glorious soldier band,
I never heard their thrilling battle-cry ;
The work allotted by the Master's hand
Kept me at home, while others went to die.
And yet, when victory crowned the struggle long,
And spoils were homeward brought, both rich and rare,
He let me help to chant the triumph song,
And bade me in the gold and jewels share.

Oh, Master dear ! the tiniest work for Thee
Finds recompense beyond our highest thought,
And feeble hands that worked but tremblingly
The richest colours in Thy Fabric wrought.
We are content to take what Thou shalt give,
To do, or suffer, as Thy choice shall be ;
Forsaking all Thy wisdom bids us leave,
Glad in the thought that we are pleasing Thee !

EVA TRAVERS EVERED POOLE.

[The above lines first appeared in the *Gleaner* for October, 1882. As they are to be sung at the Gleaners' Union Anniversary, to the above tune specially composed for the occasion, we reprint them here.]

We have received the Report for 1887-88 of the Church of England Book Society, one of the objects of which is the gratuitous supply of Christian Literature to Poor Clergy and to Missionaries in the Colonies and heathen lands. The Report will well repay perusal. From it we gather that the grants of theological books, other books, tracts, &c., to missionaries amounted to over £440, of which £132 was for grants made to C.M.S. missionaries.



WE are looking forward to a large and happy gathering of our Gleaners at St. James's Hall on Thursday evening, November 1st. Last year the day was fixed without any thought of the appropriateness of All Saints' Day; but at the meeting that appropriateness was again and again referred to, and a general feeling found expression that the same day should be observed year by year as far as possible. All Saints' Day was on one occasion a very marked day in C.M.S. annals. The Society's Jubilee was celebrated upon it in 1848. The fiftieth year was from April 1848 to April 1849, and the Jubilee Day was fixed to come midway between the 49th and 50th May anniversaries. On that 1st of November, the Jubilee Service was held in St. Paul's Cathedral, the Archbishop of Canterbury (Dr. Sumner) preaching the sermon, and on the next day the Jubilee Meeting was held in Exeter Hall. That meeting is well remembered by the Editor of the *Gleaner*, who was present as a boy. And now, without premeditation, the same period has come to be the accepted anniversary of the new Gleaners' Union.

As last year, a voluntary choir, largely composed of Gleaners, will sing hymns while the meeting is assembling, and lead those to be sung in the course of the proceedings. Among them will be Mrs. Thwaites's "O world of pride," to the stirring tune printed in the *Gleaner* of March last; Mrs. Evered Poole's "I could not bind the sheaves," written for the *Gleaner* six years ago, and set to music for this occasion by Mr. Livesey Carrott, organist of St. James's, Holloway, who is a Gleaner, and one of the "Mpwapwas" (see opposite page); and a new hymn written for the occasion by Miss S. G. Stock, and fitted to the tune in Sankey (No. 85) for "Who is on the Lord's side?" not the one in the *Christian Choir*. This hymn is as follows:

THE BATTLE CALL.

There's a fight to be fought, there's a work to be done,
And a foe to be met 'ere the set of the sun,
And the call is gone out o'er the land far and wide :
Who'll follow the banner ? Who's on the Lord's side ?
Chorus—Oh, hark ! the call to battle resounds far and wide :
Who'll follow the banner ? Who's on the Lord's side ?

O'er the waters it soundeth, from lands far away
Where the rebel usurper holds fair realms in sway ;
There are chains to be severed, and souls to be freed ;
Our Captain is calling ; Himself takes the lead.

Oh, hark ! &c.

Oh ! true hearts have gone forth, glad and strong, to the war,
And the fame of their exploits has echoed afar,
And though brave ones have fallen, yet rich their reward,
Who dies is crowned victor by Jesus our Lord.

Oh, hark ! &c.

'Tis not each one is called in the front rank to fight,
And there's room for us all though our strength may be slight,
And the weakest and poorest some succour may bring,
If only he follows the flag of his King.

Oh, hark ! &c.

When the warfare is finished, the long struggle o'er,
And the name of our Master all nations adore,
Then the glad shout of triumph shall ring far and wide :
Oh ! joy to the victor who's on the Lord's side !

Oh, hark ! the shout of triumph resounds far and wide :
Oh, joy to the victor who's on the Lord's side.

The Chairman, Dr. Billing, the new Bishop of Bedford, is an old C.M.S. man, and was the first clergyman to join the GLEANERS' UNION, his number being 10. The principal address is to be given by the Rev. Hubert Brooke, and Gleaners may anticipate some very helpful words from one so "mighty in the Scriptures." The other speeches are to be quite short. Archdeacon Hamilton, of Lagos, will tell us about the Branch of the Union he established at that place; the Rev. B. Baring-Gould will speak as the new head of our home organisation; and General Brownlow will represent the laity.

The amount received from Gleaners for "Our Own Missionary," up to October 10th, is £192. To this will be added any gifts sent in up to November 1st, and the whole sum will be applied to meet the expenses of one of our new lady missionaries in Japan, Miss Katharine Tristram. The plan, as now settled, is to apply the money contributed by Gleaners to this fund, each year, to the first year's expenses of a new missionary, to be named by the Editor. Each year will therefore give us a fresh "own missionary" for that year. From November 1st all sums received will go to next year's "own missionary," who will be selected and announced in due course. Miss Tristram was to sail in the *Glen Fruin* on October 20th, along with other brethren and sisters going to China and Japan, viz., the Rev. C. F. Warren and Miss Warren, the Rev. P. K. and Mrs. Fyson, the Rev. A. R. Fuller, Miss A. M. Tapson and Miss M. Gertrude Smith, for Japan; and Miss Agnes Kate Hamper, for Hong-Kong. Also, of the C.E.Z.M.S., two Misses Newcombe, Miss French, and Miss Johnson, for China. Miss Tristram has sent us the following letter, which will be read with much interest by our members :—

MY DEAR FELLOW-GLEANERS.—I thank you very heartily for the totally unexpected choice of myself, as the first Gleaner Missionary. I hope I may have the Gleaners' prayers, for I shall need them much at the outset of the work; prayers that my eye may be single, my heart kept humbled, my faith made strong. I do feel it a real privilege to be as it were, in a special sense, your representative for a time in the foreign field, and a very great privilege, one of which I am most unworthy to be allowed to work in that field at all. May it be the lot of many of our number whose path thither is not quite plain !

I should like, if I may, to say a word on this point, as personal testimony in confirmation of some helpful words given us in the *Gleaner*'s page. There has not been one difficulty thrown in my own path for which I have not been able definitely to thank God, and also now that I am soon to start for Japan, in the midst of deep joy and thankfulness, I dare not and could not face all that it means unless I were very conscious that God has called me to the work, that it is His will for me. It is just as He chooses for us, that we can hope for blessing, and therefore, if His will for any of us, as I suppose it is for most, is work at home, *only there can He use us*; if to go abroad, then there can be no fruit in self-chosen work at home.—Your fellow-Missionary worker, KATHARINE TRISTRAM.

Our Motto-Text for 1889 is from Deut. xii. 13, 14. The whole passage is as follows :—

"Take heed to thyself that thou offer not thy burnt-offerings in every place that thou seest : but in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee."

From this we take the following words as our Motto for the year :—

"In the place which the LORD shall choose . . . THERE thou shalt offer thy burnt-offerings, and THERE thou shalt do all that I command thee."

On this Motto we shall have a word to say in our January Number. For the present we merely make two observations for our members to think over. First, Do we not all desire to offer a burnt-offering to our great and gracious Master?—not a sin-offering (*that we cannot do, and need not, for it is done!*), but "ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Him." Secondly, Where should it be offered? Our inquiry should be, not

merely, "Lord, what wilt Thou have me to do?" but "Where wilt Thou have me to do it?" Whether it be in the little village or the crowded city, whether in the happy home circle or alone in the heart of Africa, let it be "in the place which HE chooses."

Our annual packet to members of the Union will begin to go out towards the end of November. It will contain the Motto Card for 1889, the Members' Manual for 1889, and the Annual Report of the Union; also a form to be filled up and returned to the Editor, with two penny stamps for the Card and Manual, and any further freewill offering which members may wish to send, either for expenses of the Union (clerks, printing, postage, &c.), for "Our Own Missionary," or for the Society's general funds. Last year three-fourths of our members returned their forms quickly, and sent about £250 altogether for these objects. As our numbers have nearly doubled since then, we look for a largely-increased return.

When the new Motto Card is received, it will be seen that the Prayer on the back of it is a little modified. It was pointed out to us that there was no petition for missionaries! — a most strange omission! This lack has now been supplied. At the same time the form in which the Prayer is printed is altered, and we hope improved.

LETTERS FROM GLEANERS.

From a Missionary's Wife in Ceylon.

I would ask the prayers of our fellow-Gleaners that our work, especially that among the women, in this great heathen city, may be greatly blessed; that more Bible-women, of whom we are greatly in need, may be raised up, and that funds may be forthcoming to support them. We have access to a great many houses, and the women, both Mohammedan and heathen, listen most attentively to the old, old story. JEANNETTE ILSLEY.

*Church Mission House, Cinnamon Gardens, Colombo,
July 14th, 1888.*

Japan: An Offer.

If any Gleaners would like any details that I could supply as to Osaka (from my four years out-of-date knowledge of it!) so as to help them to more definite interest in following "our missionary" with thoughts of sympathy, &c., I should be most happy to tell them all I can; especially if they would write and catechise me on any matter with regard to which they want information. I would try to answer them as definitely as they may ask.

MARY JANE OXLAD.
*16, Bromley College, Bromley, Kent,
October 4th, 1888.*

A Gleaner's Jubilee.

I have entered my fiftieth year of work for our beloved Society, and as age brings lessened powers, I fear I shall not be privileged to do much more for the cause.

A friend—herself a Gleaner—has suggested, that if each Gleaner were asked to give a small subscription on the occasion of my Jubilee as a missionary worker, there would, she felt sure, be a kind response.

There are a large number of Gleaners, and their united subscriptions, however small, might result in a sum sufficient to keep an additional worker in the Mission field for a year.

The sum of £3 18s. has been already kindly given by friends for this object. Trusting God's blessing may rest on this effort, I am, your faithful fellow-Gleaner,

ISA A. PROUT.
The Terrace, Braunton, near Barnstaple.

[Any contributions must be sent to Miss Prout direct, not to the office; but she will acknowledge them in the *Gleaner* only.—ED.]



Monthly Gleaner Examination.

Questions on October Gleaner.

- Describe the movement which led to the opening of the Yoruba country to Missions, the success and the trials which followed Mr. Townsend's work, and the remarkable proof of its stability.
- Mention the efforts being made among the heathen tribes of West Africa, the missionary organisation at Lagos, and the general tone of the Church in Yoruba as recently reported.
- Notice (1) the hopeful though halting attitude of inquirers in Calcutta; (2) the advanced and assured Christianity in Ajnala.
- Point out in a letter from India an illustration of Acts xvii. 16 and Rom. i. 23.
- In one article we see what the Chinese think of dead fathers and mothers; in another, what they think of dead children.
- Show, in the "Bible Study," (a) the special points brought out in each section; (b) the common thought running through all the sections.

Answers to the Bible Questions.

The following are the answers to the Bible Questions taken from the Australian magazine edited by the Rev. H. B. Macartney, which have appeared in the *Gleaner* from February to September. In some of the months we did not number the questions, but our friends will easily trace the answers out. We propose to resume the Questions in January.

Questions in February Number.

- 1 Thess. iii. 2, 8, 9.
- 2 Thess. ii. 4.
- Isa. xxxi. 4.
- 2 Cor. xiii. 11 and 14.
- Ezra i. 1, 2, 3.

In March Number.

- 2 Sam. xii. 22, 23, xviii. 33.
- Moses, Deut. xxx. 19, 20; Joshua, Josh. xxiv. 14, 15; Elijah, 1 Kings xviii. 21.
- Isa. lxxi. 10; Col. i. 19.
- Col. i. 5; 2 Tim. iv. 8.
- 1 Kings xviii. 38; 2 Kings i. 10 and i. 12; 1 Chron. xxi. 26; 2 Chron. vii. 1; Rev. xiii. 13; Rev. ix. 9.
- Jer. xiii. 10; Matt. v. 13.
- (a) Ezek. xxxiii. 32; (b) Matt. xiii. 20; (c) Mark vi. 20.

In April Number.

- Shebna, Isa. xxii. 16, 19; Joseph, Matt. xxvii. 60.
- Matt. xxvii. 51; Matt. xxviii. 2.
- Ps. xvii. 15, xxii. 26, xxxvi. 8, xxxvii. 19, lxiii. 5, lxx. 4, cv. 40.
- Matt. xxvii. 44, and Rev. ix. 8.
- (1) Mark ix. 24; (2) Luke vii. 38, 44; (3) Acts xx. 19, 31, and 2 Cor. ii. 4; (4) 2 Tim. i. 4; (5) Heb. xii. 17; (6) Heb. v. 7.
- 2 Chron. xxxv. 20–24.

In May Number.

- Rom. viii. 22, 26, 28.
- Zech. i. 2, 15.
- Job xxxii. 1.
- "Peace with God," Rom. v. 1; "The peace of God," Phil. iv. 7; "Peace one with another," Mark ix. 50.
- Ps. cxii. 5–9.
- Rom. xi. 21; 1 Cor. iii. 10; viii. 9, x. 12; Gal. v. 15; Col. iv. 17; Heb. iii. 12.

* This is Mr. Macartney's answer; but we prefer another. The word "inspiration" is not usually applied to angels; and the Scripture term regarding a speaker, "filled with the Holy Ghost," seems especially to describe it. If so, then Elisabeth and Zacharias are the first two so stated to have been inspired, and in each case the word that opens the mouth is "Blessed"—the exact antithesis of the last word of the Old Testament, "curse," Luke i. 41, 42, 67, 68.

Texts for Bible-Searchers.

WORKERS.

VII.—Patient and Hopeful.

- The husbandman waiteth
- He that believeth shall not make haste
- Abound in hope, through the power of the Holy Ghost
- The hope of the righteous shall be gladness
- They shall not be ashamed that wait for Me
- Ye have need of patience, that . . . ye might receive the promise

Gleaner Examination.

Successful Candidate for the twelve months ending September, 1888.

FIRST CLASS.

Competitor who has gained three-fourths marks.

Miss E. Laurence, Clapham Park.

ERRATUM.—For Mrs. Mary E. Hibbert, Harpurhey, Manchester, in Second Class, August, 1888, read Miss Mary E. Heawood, Durham.

Gleaners' Union Roll Call.

"They rest from their labours."

Miss Emily Poulter (a Gleaner for three months), No. 11,312, July 7th. Rev. John Rowlands, Rector of Newton Toney, Salisbury, No. 2,076, Sept. 21st, aged 79.
Annie Tathill, Hardingham, Norfolk, No. 1,483, July 23rd.

SUNDAY SCHOOL TEACHERS' COLUMN.

EDITED BY MISS EMILY DIBBIN.

Missionary Lesson.

BY A. L. L.

A little crossing-sweeper, shouldering his broom, was hurrying along. A gentleman stopped him and asked where he was going. "To the missionary meeting," was the reply. "You going to the meeting!" "Why, yes," said the boy, "I'm a partner in the concern; I've got a collecting-box, and want to hear how it's all getting on." That those boys and girls who take no interest in missionary work because they know little about it may become like the crossing-sweeper, let us think of

I. THE MASTER'S COMMAND.

That His disciples should teach all nations, preach the Gospel, be witnesses for Him unto the uttermost parts of the earth, recorded in each of first five books of New Testament—St. Matt. xxviii. 19; St. Mark xvi. 15; St. Luke xxi. 48; St. John xv. 27; Acts i. 8.

II. THE DISCIPLES' EXAMPLE.

St. Peter preaching in Jerusalem (Acts ii.); to the Gentile centurion at Cesarea (Acts xx.); St. Paul and Barnabas sent forth on their missionary journey from the Church at Antioch (Acts xiii.) [notice the subject of their preaching—Acts ii. 22–24, 38; x. 38–40; xiii. 23]; at Corinth (1 Cor. ii. 2); at Ephesus (Acts xx. 20, 21, 24, 27).

III. THE HEATHEN'S CRY.

Acts xvi. 9. The same cry has been often repeated. [Illust.—The Hill Aryans. Mr. Baker was visited by men from several villages, who said, on seeing his hesitation to undertake fresh work, "Five times have we been to call you. You must know we know nothing right. Will you teach us or not? We die like beasts and are buried like dogs. Ought you to neglect us?" They added they did not want money or rice, but to learn to serve God.]

IV. THE CHRISTIAN'S DUTY.

To obey. All cannot leave home and country to teach in distant lands, but all may share in the work. All cannot give money, but all—the poorest, the feeblest—may pray. "More things are wrought by prayer than the world dreams of." We should pray—

1. For the missionaries themselves. [St. Paul begged the prayers of the Christians of Thessalonica (2 Thess. iii. 1), Ephesus (Eph. vi. 19), Colosse (Col. iv. 3).] That they may have—

(a) Boldness to preach before kings, chiefs, and learned men.

(b) Guidance. Col. iv. 3. Collect for Whit Sunday.

(c) Deliverance from unreasonable and wicked men (2 Thess. iii. 2).

Think how some have suffered (Bishop Hannington in East Africa, Bishop Patteson in Melanesia, Ziegenbalg in India, Judson in Burmah).

2. That God's Word may have free course.

Isa. lv. 11. Hindrances have been wondrously removed, for there was a time, not long ago, when no missionary was allowed to land in India, China, or Japan. It was difficult to procure a passage on board ship for such an one. [Illust.—William Carey.] But still there remain many difficulties to the preaching and acceptance of God's Word, and there is "an earnest need for prayer."

Anecdotes and Illustrations.

A JAPANESE CONVERT.—Mr. Hutchinson, writing from Nagasaki, gives the following account of the examination of a candidate for baptism: "Baptism requires repentance and faith. What evidence have you to offer of repentance?" "Why, I used to worship idols very earnestly, and now I have thrown them all away and will only worship the true God, Jesus Christ." "What advantage do you hope for in receiving baptism?" "The forgiveness of my sins." "Will the water of baptism wash them away?" "No, my sins are in my heart; that is a sign of their being washed away." "What, then, will wash them away?" "The blood of Jesus Christ shed on the cross." "And who applies that to your heart—can I?" "No, not man; only the Holy Spirit of God."

AN INDIAN'S ZEAL.—Mr. Winter, writing from N. W. America, tells of an old Indian who has charge of the Mission at one station: "His zeal for God's house is intense. He regularly invites all to 'come and worship' morning and evening, ringing the bell himself. He raises the tunes, reads the prayers and lessons, and preaches the sermon. Sometimes he is very weak by reason of his age, but the 'love of Christ constraineth' him to work for his Master."

"LED BY A WAY THAT THEY KNEW NOT."—An epidemic having broken out in one of the South Sea Islands, two chiefs, convinced that their people were being "devoured by their gods," built canoes and set out with many followers to find a new home. Storms and starvation reduced their number, and after some weeks' drifting about, the survivors were driven on a coral reef. The inhabitants of the neighbouring island received them kindly, explaining that they had been taught to do so by the teachers, who had induced them to throw away their idols and worship the one true God. The visitors begged to be directed to these teachers, and having found a missionary on another island, remained there for instruction, returning at last to carry the glad tidings to their own home.

HOME NOTES.

THE Valedictory Dismissal of the Society's Missionaries either going out for the first time or returning to their stations took place at St. James's Hall, Piccadilly, on October 3rd. Those taken leave of were Bishop E. C. Stuart of Waiapu, Bishop E. Sargent of Tinnevelly, Bishop S. A. Crowther of the Niger, and the following, placed under their respective Missions:—

Sierra Leone—Miss B. H. Nevill.

Yoruba—Miss M. Goodall.

Palestine—Rev. Dr. Elliott; Mrs. and Miss Low.

Persia—Rev. Dr. and Mrs. Bruce; *Rev. H. Charles, B.A.

North India—Rev. G. B. Durrant, M.A.; Rev. H. Williams; *Rev. A. E. Johnston, B.D.; *Rev. W. B. Collins, M.A., and Mrs. Collins; *Rev. J. A. Cullen.

Punjab and Sindh—Rev. T. R. Wade, B.D., and Mrs. Wade; Rev. F. A. P. Shireff, M.A.; Rev. J. and *Mrs. Bambridge; Dr. A. and Mrs. Jukee;

*Rev. W. A. Rice, M.A.; *Rev. R. J. Kennedy; *Rev. F. Lawrence.

Western India—Rev. R. A. Squires, M.A., and Mrs. Squires.

South India—Rev. W. J. Richards; *Rev. J. Thompson, B.A., and Mrs. Thompson.

Mid China—*Rev. T. H. Harvey, M.A.; *Rev. E. P. Wheatley, B.A.

Japan—Rev. C. F. and *Miss Warren; Rev. P. K. Tyson, M.A., and Mrs. Tyson; *Rev. W. Andrews, M.A., and Mrs. Andrews; Rev. A. R. Fuller; *Miss K. Tristram, B.A.; *Miss A. M. Tapson; *Miss M. G. Smith.

(The asterisks indicate those who go out for the first time; the dagger those who were unable to be present at the Dismissal.)

Bishop Stuart, Bishop Sargent, and Bishop Crowther responded, and were followed by the Rev. T. R. Wade and C. F. Warren, who, as the two senior Missionaries, spoke on behalf of those returning to the field. The new missionaries were then introduced, and spoke for one minute each in succession. The lady missionaries were subsequently introduced, one by one. Subjoined is a list of those who had already sailed since July:—

Niger: *Mr. H. E. Kelsey. *East Africa*: Dr. E. J. and Mrs. Baxter; *Rev. J. E. Beverley; *Rev. H. T. Robson; *Mr. C. S. Edwards, L.R.C.P. and S.; *Miss A. Wardlaw Ramsay; *Miss M. L. Holmes; *Miss E. C. Scott; *Mr. W. C. Fraser; *Mr. B. Ward. *Palestine*: *Miss A. M. Elverson. *South China*: *Dr. J. and Mrs. Rigg. *North-West America*: Rev. H. and *Mrs. Nevitt; Rev. J. G. Brick.

The Chair was taken by the President of the Society, Sir John H. Kennaway, and the General Instructions to the Missionaries were delivered by the Rev. W. Gray, and they were afterwards addressed by the Rev. B. Baring-Gould, who has just entered upon his duties as Central Secretary of the Society.

THE Valedictory Dismissal Meetings mentioned last month as about to take place in various parts of the country were held at Eastbourne on October 8th, at Bristol on the 9th, Cambridge on the 10th, Sheffield and Liverpool on the 11th, at York, Leeds, and Chester on the 12th, and at Nottingham and Manchester on the 15th and 16th.

THE C.E.Z.M.S. reinforcements for the present autumn number nineteen ladies, viz., Miss S. Mulvany and Miss E. Highton returning to Calcutta, Miss Parslee returning to Amritsar, and the following going out for the first time:—Miss Hensley to Krishnagar, Miss Hall to Bhagulpur, Miss Ellis to Mirat, Miss Eardley and Miss Warren to Amritsar, Miss White to Sukkur, Miss Brook to Hydrabad, Miss Rainsford and Miss Newman to Kashmir, Miss Penny to Bangalore, Miss Collins to Trevandrum, Miss Johnson to Fuh-Chow, Miss French to Ningpo, and Misses M. and B. Newcombe (sisters of the Misses I. and H. Newcombe who went to Fuh-Chow two years ago), to Shanghai. The Valedictory Dismissal was held in the Mildmay Conference Hall, on October 2nd, the Chair being taken and the address given by the Rev. H. E. Fox, Vicar of St. Nicholas, Durham.

THE Special Service to inaugurate the Winter Sessions of London C.M. Unions was held at St. Martin's-in-the-Fields, Trafalgar Square, on Monday evening, October 15th, the sermon being preached by the Rev. Henry Sutton, late Central Secretary of the Society. The text was Hag. i. 13.

TWO MORE UNIVERSITY MEN HAVE BEEN ACCEPTED BY THE SOCIETY: the Rev. Albert R. Steggall, M.A., L.Th. Durham, and Curate of St. Thomas's, Islington, who has been accepted for Eastern Equatorial Africa; and Mr. James N. Carpenter, B.A., of Corpus Christi College, Cambridge.

AN ANONYMOUS FRIEND OF THE SOCIETY HAS RECENTLY VERY GENEROUSLY PLACED IN THE HANDS OF THE CENTRAL SECRETARY (REV. B. BARING-GOULD) THE SUM OF £125 TO BE EXPENDED ON THE MISSION STATIONS IN SOUTH INDIA VISITED BY HIM LAST WINTER. ANOTHER ANONYMOUS FRIEND HAS OFFERED HIM £500 TO BE SPENT IN INDIA IN COUNTERACTING THE PERNICIOUS ENGLISH LITERATURE NOW SO WIDELY CIRCULATED THERE.

THE Ladies' Missionary Prayer Meeting, at the Mission Hall, Cannon Street, Brighton, which is organised by Mrs. Hannington, has recommenced, and is now held every Friday, at 3.30 P.M. We hope any of our lady readers living in or visiting Brighton will try and attend.

NEW PUBLICATIONS.—Will friends please note the following:—
(1) Vol. III. of The GLEANER PICTORIAL ALBUM, containing Illustrations of China, Japan, New Zealand, North-West America, and the North Pacific. This Volume is bound uniformly with Vols. I. and II. in crimson and gold. Price Five Shillings. (2) The C.M.S. POCKET BOOK, containing much C.M.S. and miscellaneous information, and a Diary for every day in the year, with the Daily Lessons, &c., &c. Bound in leather, 1s. 4d. post free; in paper covers, without the Diary, 3d., post free 4d. (3) The C.M.S. SHEET ALMANACK, on a sheet for hanging up, printed in bold type, red and black; a Text for every day in the year; a Motto-Text for the Year; portraits of the late Bishops Hannington and Parker, and a large picture illustrative of heathen worship in China. Price 1d.; or mounted on rollers and varnished, post free 1s. 8d.

WE have been asked many times if the Maps published in the Society's Annual Report can be had separately. Will friends please note that they can? Price 1s. the set of nine, post free; or single maps 1d., post free 1½d.



Topics for Thanksgiving and Prayer.

Thanksgiving for reinforcements and "Dismissal" blessings; prayer for those who have gone or are going to their work (pp. 161, 175).

Thanksgiving for good news from Uganda. Prayer for missionaries and converts, for the heathen king and people (pp. 161, 168).

Prayer for the myriads of China (p. 161).

Thanksgiving for first-fruits from the Blackfeet (p. 165).

Prayer for twelve men for East Africa before December 31st (p. 171).

Prayer for blessing on Gleaners' Union Anniversary (p. 173).



Contributions received by the Editor.

To October 10th.

In connection with the Gleaners' Union:—

For Union Expenses: Mrs. Gray Skipwith, Meerut, 5s.; Sums under five shillings, £1 1s. 1d.	£1 6 1
For "Our Own Missionary": Mrs. Gray Skipwith, 5s.; A Nilgiri Gleaner, £10; Miss Joanna Sathianathan, Madras, (coll.) 9s. 4d.; Miss M. Western, 5s.; Mr. and Mrs. Stanhope Ward, £1 3s. 6d.; Miss Fry, (coll.) £1 2s.; Miss E. Marshall, Durham, £2; Two sums under five shillings, 2s.	15 6 10
For C.M.S.: Gleaner No. 11, 964, 10s. 6d.; J. G. Luxmoore, Contents of Missionary Box, 6s. 6d.; "A Gleaner," for Ceylon, 15s.	1 12 0
Membership and Examination Fees, &c.	2 14 0
Total.....	£20 18 11

Total.....

£20 18 11

The Editor has also received:—

For C.M.S.: T. M. W. (Watford), £5; Mrs. and Miss Kennaway and Friends, £1 3s.; Per Miss S. E. Neve—Pelham Institute Bible Class, 16s. 8d.; Mrs. Gardiner, 6s., and E. Bull, 3s. 6d.; H. S. (Egham), £1; Salisbury Conference by Rev. E. N. Thwaites, £2 2s.; Miss N. M. Wheeler, Christ Church, New Zealand, £1 1s.	11 12 2
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Correction.—Under this heading in October Number, Miss A. E. Rees, Newton-le-Willows, should have been Rev. A. W. Upcher, Sale of Work at Necton Hall, Proceedings of Children's Working Party, £5 2s. 8d.

For Deficiency Fund: E. S. C., £20. For East Africa: E. C. Acirfa, £5. For Hannington Memorial Church at Frere Town: Miss Fry, (coll.) £1 2s.; Keynsham Gleaners, 12s. For Jerusalem Diocesan School: Mrs. Atkinson, 6s. 6d.	27 0 6
Total.....	£59 11 7

We have also been requested to acknowledge:—

For C.M.S.: H. P. N., Proceeds of a Holiday Tutorship, £15 15s.



SPECIAL NOTICE.

We must again remind our friends that it is no use sending letters and contributions for a particular number of the GLEANER long after it has gone to press. It is generally not possible to notice anything received after the 10th of the preceding month.

Also, we cannot undertake to correspond about the numerous poetical contributions sent to us. Five out of every six are at once rejected, because there is only space for about one in six, and we naturally choose the best.

Also, no notice can be taken of any letter not accompanied with the name and address of the writer.

Forthcoming Sales of Work.

Mrs. Clowes, The Rectory, Boyton, Woodbridge, Suffolk. Sale Nov. 10th.
Mrs. Hobson, The Vicarage, Stanstead Abbotts, Herts. Sale Nov. 16th.
Miss A. Keeling, 33, Cheetham Hill Road, Manchester. Sale Nov. 16th.
Mrs. Phelps, St. Peter's Vicarage, Congleton. Sale third week in November.

Mrs. Evill, Mayfield Vicarage, Ashbourne, Derbyshire. Sale Nov. 23rd and 24th.

Mrs. R. Palmer, Uttoxeter. Sale Nov. 27th.

Mrs. Hird, Cheshunt, Herts. Sale Nov. 28th.

Mrs. J. E. Matthews, Swanwick Vicarage, Alfreton. Sale last week in November.

Miss Stephens, 1, Lind Terrace, Ryde, Isle of Wight. Sale early in December.

Mrs. Holt, National Provincial Bank, Bangor. Sale first week in December.

Mrs. Marden, St. Peter's Hill, Stamford. Sale first week in December.

Rev. Canon E. B. Mason, Christ Church, Birmingham. Sale first week in December.

Mrs. Watts, 10, The Crescent, Thirsk, Yorkshire. Sale first week in December.

Mrs. Dudding, St. Peter's Vicarage, St. Albans. Sale Dec. 4th and 5th.

Mrs. Austin, 36, Highbury Hill, London, N. Sale December 5th.

Miss Emily P. Leakey, Exeter. Sale early in December. Contributions should arrive before the 6th.

Mrs. Kentish, Wigton Hall, Carlisle. Sale Dec. 8th and 9th.

Mrs. Gregg, Kirkley, St. Ann's Road, Eastbourne (Ladies' Association); Miss Hood, Osborne House, Eastbourne (Juvenile Association). Sale December 14th and 15th.

Contributions may be sent to the addresses given. All announcements of Sales of Work should reach us before the 10th of the preceding month. We cannot acknowledge results.

C.M.S. PUBLICATIONS.

THE CHURCH MISSIONARY ALMANACK FOR 1889, printed in red and black, on a sheet for hanging up, with an Ornamental Motto-Text for the Year, two Portraits and a large View illustrative of Heathen Worship in China, and a Text for every Day in the Year. Price 1d., or 8s. per 100. Members of the C.M.S. will be supplied at the uniform rate of 8s. per 100, carriage extra, direct from the C.M. House, Salisbury Square, E.C. Clergymen localising may have it at the rate of 8s. per 100, in addition to extra charges for insertion of local matter. All communications respecting localising to Messrs. Jas. Truscott & Son, Suffolk Lane, London, E.C.

THE CHURCH MISSIONARY POCKET BOOK AND DIARY FOR 1889. Price, in roan, with tuck or band, gilt edges, 1s. 4d. post free. Now ready. The Diary is for the whole year, with two pages to a week, a double space being given to each Sunday, besides several pages for ordinary Memoranda.

THE CHURCH MISSIONARY POCKET ALMANACK AND KALENDAR, containing the same General and Missionary Information as the Pocket Book, but without the Diary. Price, in lithographed cover, 3d., post free, 4d. Now ready.

THE POCKET MANUAL OF THE CHURCH MISSIONARY SOCIETY. Containing the same information of the Church Missionary Society and its Work as in the Pocket Almanack and Kalendar, but without the Almanack. Price 1d.; post free, 1½d. Now ready.

THE GLEANER PICTORIAL ALBUM. A selection of the best Pictures from the C.M.S. Publications and other sources, grouped together in Countries, and illustrating Natural Scenery, Habits and Customs, and Religious Ceremonies of the People, Scenes and Incidents in Missionary Life and Work, &c., &c. In Three Volumes. Handsomely bound in cloth, crimson and gold, with bevelled edges. Price 5s., post free, each volume. Volume III. ready early in November, same price, containing China, Japan, New Zealand, North-West America, and North Pacific.

MAPS OF THE C.M.S. MISSIONS, as issued with the Annual Report—Price 1s. the set of nine maps, post free. Single maps price 1d., or post free 1½d.

[ADVERTISEMENTS.]

CHrysanthemums.—Choice blooms (indoor) ready after November 12th.

Per box, 2s. 6d. Proceeds devoted to C.M.S.—Miss P. Colgate, Glynde, Sussex.

NEEDLEWORK.—Some Lady Gleaners, living at Slough, would be pleased to take in needlework of any description for the C.M.S.—Apply to Miss M. E. Conway, 5, Hencroft Street, Slough.

KNITTED GLOVES.—Some young people are anxious to obtain orders for winter knitted gloves. Proceeds in aid of the C.M.S. Children's size, 1s.; ladies', 1s. 6d.; gentlemen's, 2s.—Apply E. H., 5, Windsor Terrace, Bedford.

MEMOIRS OF THE LATE REV. C. T. HOERNLE.—To be sold in future for the benefit of the C.M.S. and C.E.Z.M.S.—To be ordered from the Rev. J. F. D. Hoernle, The Holmwood, Dorking. Reduced price 2s. 6d., postage 3d. extra.

SALE OF WORK.—Miss Scott, Marlboro' Road, St. Albans, will be glad if kind friends will send her an Apron or Pinafore for her Stall on Dec. 4th and 5th.

CHURCH PASTORAL AID SOCIETY.

Offices: Temple Chambers, Falcon Court, Fleet Street, E.C.
To carry on the work of this Society at its present rate requires about £12,500 a quarter, or £54,000 a year. The expenditure last year exceeded the income by £1,300. To withdraw grants for Curates or Lay Agents most seriously cripples God's work in parishes that ~~now~~ look to outside aid for the means of evangelising the masses of poor contained in them, and there are over 100 applications on the Committee's approved list of cases waiting for aid.

JAMES I. COHEN, Secretary.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, & Co., 20, Birch Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

THE CHURCH MISSIONARY GLEANER.

DECEMBER, 1888.

EDITORIAL NOTES.

 HIS number appears nominally on the last day of the week appointed by the authorities of the Church for Intercession in behalf of Foreign Missions, viz., the week in which St. Andrew's Day falls. But it will be in the hands of most of our readers at the beginning of that week (Nov. 26th to Dec. 1st), so we would express our earnest hope that the season may be one of very fervent supplication, "with thanksgiving." The C.M.S. Committee observe as their day the Thursday, Nov. 29th, having, in the morning, a Communion Service at St. Dunstan's, and, in the afternoon, the usual Prayer Meeting, extended to two hours, and held at Sion College, instead of the C.M. House.

"For what" shall we "make request"? The original Day of Intercession in 1872 was specifically to pray for men; and men are still the great need. Many of the readers of the GLEANER are praying at this time specially for reinforcements for East Africa, in response to the touching letter in our last number. We heartily thank those who have written to assure us of their co-operation. But we hope this Intercession season will remind them to pray also for the rest of the Mission field. We need men to help other brethren as well as to help Mr. Mackay. Also there must be prayer that the necessary means may be provided. A Christian society has no right to run into debt; and our Finance Committee warn us that we are now incurring liabilities, for our growing work and increasing number of missionaries, far beyond what a reasonable estimate of resources entitles us to rely upon. Within a week of our last number appearing, two friends, separately and spontaneously, offered to provide each for one new missionary in Africa. The missionary cause needs that sort of giving.

Another attack from Canon Taylor!—this time on the Society's financial management and account-keeping. We know that nothing human is perfect; and a friendly critic might now and then be helpful in suggesting improvements in these respects. But will it be believed that there is scarcely a single statement in Canon Taylor's article which is not an inexcusable and sometimes ludicrous mis-statement of the facts! We cannot burden the pages of the GLEANER with such matters; but a statement which answers every one of Canon Taylor's allegations has been issued, and appears in this month's *Intelligencer*.

Very perplexing is the outlook in East Africa. Anything we may now say, writing in the second week of November, may be quite out of date by the time this number appears, so rapidly are events moving. We trust that through God's gracious over-ruling, both the Anglo-German blockade against the sea-going slave trade, and the operations on the mainland of the new Imperial British East Africa Company, may be made subservient to the best interests of the country, and facilitate rather than hinder the spread of the Gospel. But meanwhile the agitation among the Natives is great, and the peril to the Missions very real. Mr. Price, thank God, is in command at Frere Town, and writes of the large party now there and at Rabai, "Whatever happen, God help us to glorify Him, by our lives or by our deaths, as He may see good, and over-rule all to the furtherance of the Gospel in this country." When the brethren for the interior will be able to go forward we know not; and meanwhile Mr. Mackay

and the others in the interior are without reinforcements. The C.M.S. numbers are, seventeen at Frere Town and Rabai (including six waiting to go inland), three in Taita and Chagga, seven in Usagara, three at the south end of the Nyanza, and two in Uganda; total thirty-two. We are sure that prayer will be made without ceasing unto God for them.

One valued friend has written questioning our statement last month, that "conversion is God's work, not ours;" while another has written thanking us warmly for the words. We did put the matter strongly, and the words are possibly open to misconception; but they are strictly true. We said, "that if C.M.S. worked through all eternity it could not convert a single soul." This is a literal fact. It does not affect our responsibility, for God works by means, and He calls on us to use the means; but it does affect our estimate of results, which was the point in question. We may indeed hinder conversions by our mistakes; but we cannot make them. It is just like our personal salvation. God says, "Be converted" (Acts iii. 19; in R.V. "Turn again"), and although we have no power of ourselves to "turn again," we have the awful power of refusing the Divine grace that can "turn" us.

A most interesting and valuable book has just been published by Messrs. Seeley, which we hope many of our readers will send for. It is the Memoir of George Maxwell Gordon, the honorary "Pilgrim Missionary" of the C.M.S. in the Punjab, who was killed at Kandahar while acting as chaplain to the British troops in the Afghan War in 1880. Gordon was one of the most remarkable men on the missionary roll, as our readers will have gathered from the Bishop of Ossory's sketch of him in our last number. He laboured successively in South India, Persia, and the Punjab; and most varied are the scenes and experiences described in his letters and journals. His biography is written by his comrade the Rev. A. Lewis, M.A., who went out to work the C.M.S. Beluch Mission which Gordon's unbounded liberality established.

It is not our custom to quote newspaper reviews and notices of the GLEANER and other C.M.S. publications. We dislike everything that savours of "puffing." But we feel disposed to make an exception, and to print the following paragraph which appeared in *Church Bells* of Nov. 2nd:

THE CHURCH MISSIONARY GLEANER is by far the most inspiring of the smaller religious serials. It is instinct with life and love of souls. It is always full of interesting records from those who are in the forefront of the missionary efforts. The pictures of the GLEANER are always striking.

We hope our readers will make a fresh effort with the new year to increase the circulation of the GLEANER. It has gone forward well lately; but the advance has not been such as to cover the expense of the enlargement begun last January. Every effort will be made to add to its attractiveness. A leading feature of the ensuing year will be a systematic account in each number of some one of our Missions, to assist the many readers who are now endeavouring to study their history and progress. The Bible Readings will be contributed by our old friend the Rev. J. E. Sampson, Miss Nugent desiring to be relieved of the task for a while; and Miss Leakey succeeds Miss Dibdin as editor of the Sunday-school teachers' column. But the letters of our missionary brethren and sisters will more and more be the main staple of the Magazine. There is nothing like them.

THE GLEANERS' BIBLE STUDY.

BY SOPHIA M. A. C. NUGENT.

Thursday, Dec. 6.

Read John xvi. 16—38.

Question: "Do ye enquire among yourselves of that I said?"

WE have just passed Advent Sunday, and are in what we may call the expectation month. It is not too much to give a whole month to the thought of our blessed Master's coming again, when we see how He spoke of it Himself. See how many hints He gave of it to His disciples during the last long talks with them, as John xiv. 3 (trace the others), besides several parables, and His nearly final words, "Till I come" (John xxi. 22).

The Lord knows what fresh courage it gives for daily life to have something glad to look forward to, and He tries to fasten this thought on His disciples' hearts, "I will come again; I will see you again." He wanted to rouse the spirit of expectation in them in two aspects. First, to stir them to expect Him to come unto them in some new way *spiritually*, such as John xiv. 23; and second, to fix their hopes on His great future return *actually*, when He would claim the kingdom entirely, outwardly as well as inwardly.

And now the disciples seem struck by it, and they begin to ponder it, as told us in John xvi. 17, 18. And though they were too shy to bring their question to Him, He knows it and notices it, and it says, "Jesus knew that they were desirous to ask Him." It is very blessed to read this, and see that He watches how our minds work, and then helps us out. "Jesus knew that they were desirous to ask Him." Does He know that we are desirous to ask Him anything? He loves to perceive it, and takes it up at once, and asks the question, "Do ye enquire among yourselves of that I said?" He likes His own words to be taken up and pondered, and when He sees any puzzled enquiring disciples, He is immediately at hand. Is this the way we use His words, and begin to "enquire" what He means? This is the best way of preparing for His Advent, whether of some new manifestation of Himself into our hearts, or about His future coming.

Let Him see that we "enquire." Let Him see that His words "a little while" fasten upon us. They will inspire us both to watch for His appearance at any happy moment in some blessed new form to our own souls, and also quicken us to prepare His way by making a path for Him in other's hearts. "Yet a little while, and He that shall come will come!"

Thursday, Dec. 13.

Read Luke xii. 31—48.

Question: "Who then is that faithful and wise steward . . . to give their portion of meat in due season?"

WHAT a challenge in this question! The Lord Jesus had been speaking of being ready for the Master's return, and of what a joyous day it would be, when the whole household should be round Him, and He Himself would come forth and serve them. "Blessed are those servants!" He says. And then Peter asks, "Is this only for us, or for all?"

We may be very grateful to him for asking, for it brings out this inspiring challenge from Christ. "Who then is that faithful and wise steward?" Any one may arrive at that post of honour—any one who has been faithful. And so who would not covet such a post and train for it? Each one who has received of His meat may become a steward of it, that is, may have enough to pass on to others. They are first fed themselves, and then they feed others. "It is required in stewards that a man be found faithful." We may be faithful first in the way we receive our food, not grumbling, but grateful, and not wasting. There are many stewards needed, for the household is always increasing. The workers in highways and hedges, our own cities, and heathen neighbours, are fast filling the house, and the new comers must be nourished. What we have well fed on ourselves will tell us best what they need. Stewards of the manifold grace of God, for all do not need the same at the same time. "To every one"—so we must be well acquainted with the members of the house, that none may be left out; "his portion of meat," so that each must have what he needs, and in "due season" too. It is a post to be desired. Let us train for it, learning the household stores, and learning the member's needs, and doing all the handing out of each little portion with the thought, "The Master is coming!"

Thursday, Dec. 20.

Read Luke xxii. 31—38.

Question: "When I sent you forth . . . lacked ye anything?"

WE have come almost to the end of the year, and we cannot help thinking of the failures in our service. But the Master does not want us to close in cloud and gloom, and so He is not going to let us

think to-day of failures, but turns our thoughts to what He has been. "Look back," He seems to say, "over all the errands you ran for Me—lacked ye anything?" And they answered, "Nothing!" "Nothing!" and yet they had gone without purse, or scrip, or shoes; nothing to carry food in, and nothing to buy it with. How was it? "When I sent you forth." There was the reason. To go out unprovided unless He sent would be presumption, but when "I sent" that made all the difference. Then they were absolutely thrown upon Him, and He was their provision and their protection, and they could say with emphasis, "Nothing!" "The Lord is my Shepherd, therefore can I lack nothing." And He knew they could say it, and was not afraid to ask them; and there, over the Last Supper, just before His agony, He, as it were, cheered Himself as well as them by drawing from them that He Himself, by Himself, was enough. He was Almighty, He was all-sufficient!

Could He draw this from us? Could we answer that emphatic, unhesitating "Nothing"? Many a missionary worker is now going forth in the same spirit, without riches or language, strong in the one strength of "He sends me!" Many a home-worker is finding it true also. Only be convinced that He sends, and all provision follows, and the purse and scrip and shoes are not missed.

He does not always "send" in the same way. In our passage He says, "But now" to the same workers, and changes the methods though not the commission. All talents are wanted, as well as all foolishness; all your property, as well as all your poverty. The point is, "When I sent you forth, lacked ye anything?" And as we look back on another year of service almost closed, our glad ringing answer is, "Nothing!" Where He sent He provided; where He summoned He was responsible.

Thursday, Dec. 27.

Read Luke xvii. 7—10.

Question: "Will He not rather say unto him . . . Sore Me?"

THIS week brings us to the last week of the year. We have been allowed another whole year of the blessed service, which is earth's highest honour and Heaven's highest joy. Does the service end with the year? No, we can joyfully say: and this is why I have chosen this passage to end with, because it brings out the continuity of the service, that there is no break in it. I remember when this passage sounded almost hard. Is there to be no pause for the weary servant who has been "in the field" all day? Is it not a little inconsiderate? But as we grow to know the Master better we can *revel* in it, that it is a life-long service, which nothing need interrupt. We are bound to Him in a willing bondage for every hour of our day, and as the servant of old, who said, "I love my Master" (Ex. xxi.), would look on the scar on his ear with joy as he felt, "I am nailed for ever to my Master's service—nothing can separate us," so do we.

The service is perpetual, but it is not always alike. The servant here was in the field all day, ploughing, feeding cattle—heavy farm work, in shower and sun. He was an outdoor worker then. But now he comes in, and the Master says, "Make ready wherewith I may sup." There is indoor service for him now. First field-work, then house-work; first the general and palpable service, and then the personal devotion to the Master Himself.

This little parable touches many aspects. Perhaps some began this year in "the field," in arduous, strenuous toil, conspicuous to every one, and now they are ending it in the house, compelled to "come from the field," by sorrow or broken health. They need not think their service is over! it is only changed; and the Master's voice is saying, "Make ready wherewith I may sup, and gird thyself, and serve Me." It was outer work then, now it is inside work; visible work then, hidden service now—field-work turned to personal attendance on Him.

And is it not blessed to see that He *means to be satisfied*, for He adds, "till I have eaten and drunken." So that He looks forward to your feasting Him! How can we do it? Ask Him. He expects it, for "will He not rather say unto him?"

So the service is continuous, whether in field or house, this year or next year—different sorts, but for the same Master, and for a Master who is ready to be satisfied.

No wonder that with such a Master the most devoted servant can only say of himself, "Unprofitable!" for he sees how much more He is worthy of than we can possibly give Him. But while the servant says "Unprofitable," the Master says, "Thou hast feasted me."

It is St. John's Day, and how fully the parable describes him. He had household work after his "field" work. Patmos and patience after winning his title of "Boanerges." And his service, so prolonged and honoured, ended with his saying "Unprofitable,"—"I fell at His feet as dead!"

So we close our search into the questions He asks us. Shall not each ask, "Which of them has come home to me? Which have I answered?"

BRIEF SKETCHES OF CHURCH MISSIONARY LABOURERS.

BY THE BISHOP OF OSSORY.

XII.—Thomas, of Tinnevelly.

 HE year 1837 was the year of the Queen's accession, and in that year some remarkable men went out into the Mission field. Amongst others, Squire went out to China to inquire as to what openings could be found into that long-closed land; Townsend, whose life we have lately sketched, began his work in Africa; and Thomas, of whom we are now about to write, began his mission in Southern India.

He was a native of Carmarthenshire, and born in 1807. He passed some of his early years as an articled clerk in a lawyer's office, and had the advantage of the energetic and faithful ministry of the Rev. J. B. Byers, of Lamphey in Pembrokeshire, who became his counsellor and friend. It would seem that it was under his influence Mr. Thomas's thoughts were first directed to missionary work.

He received his missionary training at the Church Missionary College in Islington, and was one of the noblest and most successful men who went forth from that valuable institution. "Physically and mentally," says Bishop Sargent, "he was a strong man, and had a wonderful turn for mechanics and architecture. We worked together shoulder to shoulder in Tinnevelly for many years, and no earthly friend did I value more than I did him as a devoted missionary brother."

All who knew him will corroborate this testimony. The writer of this sketch can well remember the impression made upon his own mind by a visit which Mr. Thomas paid to him and to his flock at Sandford, near Dublin, some thirty years ago. He seemed to combine the characteristics of a patriarch and of a missionary. He was endowed with a strong but gentle wisdom; full of energy and love; able to rivet the attention of the old, and to engage the affections of the young; firm in his grasp of truth, and decided in his own convictions, but considerate and respectful towards the opinions of others. He was full of missionary zeal, and infused something of it into the minds of all with whom he came in contact. For many years my family and congregation, influenced by his pleading, maintained some Native girls in Mrs. Thomas's school, and this brought us into constant correspondence with her and her good husband, so that we heard much concerning their work, and learned more and more to admire the way and spirit in which it was carried on.

He was admitted to Deacon's orders by the Bishop of London, and to Priest's orders by the Bishop of Gloucester. He received his instructions from the C.M.S. Committee on the 28th June, 1836, and soon afterwards sailed for India.

Upon his arrival in Tinnevelly, the district of Mengnanapuram was assigned to him. It was then anything but an attractive post. It lay in the midst of a waste of sand, relieved only by palmyra trees and thorny shrubs, and presented altogether a most desolate appearance. Indeed, it was called by the natives, "Saba nilam" (the land under a curse), but under his fostering care it soon became like an oasis in the desert, and physically and spiritually it began "to blossom as the rose." Wells were dug; streams diffused fruitfulness around; flowers, trees, fruits grew up around the simple but tasteful bungalow which Mr. Thomas eventually erected as his future home and life-long residence.

But all this was only the outward and visible sign of a far more blessed change which was taking place in the condition of the inhabitants. When Mr. Thomas first

reached his station, heathenism was rampant, and devil-worship prevailed. The idolatry which prevailed was of the most repulsive kind. One scene is thus described:—"On one side of the road stood a devil-temple, and I saw at some distance a crowd of people assembled round it. . . . One old woman drew my attention, and I shall never forget her figure, and the fury-like air and expression of her countenance. She was tall, and more than ordinarily masculine in appearance, and was smeared with ashes and saffron-water; her long black hair hung dishevelled down her cheeks, and her motions indicated a state of mind in the highest degree frantic. While she thus stood in the centre, a sheep was brought and laid at her feet. She looked wild, muttered her order, and, to my surprise, the neck of the sheep was suddenly severed by a sharp knife. Four men held the animal by its legs, and instantly, on the gash being made, the sheep was lifted from the ground, and the fiendish-looking, wretched old woman pressed her mouth and face between the severed head and body and drank its blood warm as it flowed. . . . As soon as she had done so, a chatty of saffron-water was thrown in her face. Her face, to the eyes, her neck and breast, were smeared with the blood, which also clotted in her loose hair. She reeled to and fro, and seemed to have every muscle of her body in action. The accompaniment to all this was the tom-toms, and the harsh noise of a species of clarionet used by the natives, interrupted occasionally by the wild shouts of the crowd."

So much for the heathen around him. As to the Christian Natives, they were then comparatively few, and had been weakened by divisions and thinned by persecutions. The means of grace were scanty, and the appliances for education were of an inferior kind. The first prayer-house, for it could scarcely be called a church, was a miserable hut which had been erected on the site of a former devil-temple. It was a low-roofed, sultry building, but there was something hopeful and prophetic in the fact that the threshold was formed of an ancient idol which was turned face downward, so that all who entered trod under foot the symbol of their past idolatry. The Mission school was taught by a heathen, for as yet no Native Christian was equal to the task.

Let us pause in our narrative to think what that district of Mengnanapuram now presents to our view. It can tell of its 16,000 Native Christians, with their 20 Native clergy and 4,000 communicants. It has 4,300 children under Christian instruction throughout some 130 villages, and in not a single one of these is a heathen employed as a school teacher; on the contrary, efficient helpers and teachers have been sent out from this centre to Madras, Ceylon, and the Mauritius. The Mission has struck its roots deep into the soil, and reminds one of the famous banyan tree in the Nerbudda, as graphically described by Professor Forbes, with its 300 large and its 3,000 smaller roots, not indeed a "forest within a forest," but a living church amidst the dense masses of Indian heathenism.*

Mr. Thomas's first Mission sermon in the Tamil language was preached on Christmas Day, 1837. Within four years from that date no less than 2,000 persons had cast off idolatry and gathered around the missionary; at the end of 1847 they had increased to 5,000. Four churches had been built, and six other places of worship established in as many different villages. These indeed had no pretensions to architectural beauty, but they were spacious and well ventilated rooms, with walls ten feet high and lined with mats. The Native Christians had not only contributed to the building

* The C.M.S. Tinnevelly Mission, of which Mengnanapuram is but a single district, has now 62 Native clergy, 56,000 adherents, 12,000 communicants, and more than 14,000 children in its schools.

of these, but had organised a church-building fund for the district.

Ere long a large and beautiful Gothic church was erected. It was large enough to accommodate 2,000 worshippers, and the Sunday congregation averaged from 1,000 to 1,300. The foundation-stone was laid on the 20th June, 1843, and the building was opened in December, 1847. Its handsome tower and spire, its clustered shafts of pillars, and its tesselated floor won the admiration of English visitors. The clerestory and slated roof were afterwards added by Bishop Sargent. On the same day that the foundation of the church was laid, a handsome and substantial school-house was begun, and there from year to year, ever since, a goodly number of Native girls have been trained and educated for a useful Christian life.

Dr. Cotton, Bishop of Calcutta, thus describes what he saw during a visit in 1864:—"A short service, consisting of a selection from the liturgy, followed by an exposition or catechetical lecture, is held in each church twice a day. . . .

On Sunday all attend, and the sight is most impressive and encouraging. Take Mengnnapuram as an example, which is the finest church. On the floor are seated 1,400 dusky Natives, the catechists and schoolmasters in full suits of white, the poorer men with waist-cloths only, the women often in gay, but not gaudy colours, the children massed together in two squares, all profoundly attentive to the service, kneeling reverentially during the prayers, joining heartily in the responses, and listening eagerly to the sermon, which is often broken up into a catechetical form. . . . When to this we add that the singing is admirable, soft, melodious, reverential, we shall convince our readers that a service at Mengnnapuram impresses a visitor with a sense of freshness, reality, and earnestness of Christian life."

The village in which Mr. Thomas resided was entirely destroyed by a terrible storm in 1845, but through his exertions it was soon rebuilt, with regular streets intersecting each other, and ornamented by the planting of cocoa-nut and other trees. The population of the village which, in 1837, amounted to only 338, has since reached 800, mainly owing to the fact that many of the converts from heathen villages have come and settled in the place. They are nearly all of the Shanar caste; some of them are traders and cultivators, but the majority earn their livelihood as palmyra-climbers. Mr. Thomas had no reason to complain of their want of liberality, for their subscriptions for religious purposes amounted in a single year to 4,475 rupees (then about £400).

Perhaps the most interesting feature of the South Indian Mission is the increasing number of Natives who have been trained and ordained for the ministry; they now number 74. On one occasion (31st January, 1869) no fewer than 34 were set apart for this work by the Bishop of Madras in

Mr. Thomas's church. Of these 19 belonged to the C.M.S., and 12 of these had been prepared by Mr. Thomas himself. The Rev. P. S. Royston (now Bishop of Mauritius), in giving a sketch of this most interesting service, mentioned that the previous examination had been mainly conducted by two Native pastors, and that the ordination sermon was preached by another, the Rev. V. Devanagayam.

It is not given to all missionaries to witness, as Mr. Thomas did, the result of their labours, but after thirty-three years of successful toil he might well say with the aged Simeon, "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation." He both sowed the seed and he reaped the harvest. He died on the 28th March, 1870, in full reliance on the Saviour whom he loved and served. When Mr. (now Bishop) Sargent asked him if he felt his feet upon the rock, he pointed to a large card that was hanging near his bed, and on which there was printed, "We have not an high priest who cannot be touched, &c., &c.," and then said, "That is all my desire, and there is all my trust." His remains were carried to the grave by twelve of the Native clergy whom he himself had trained, and not only amidst the tears of thousands whom he had led to Christ, but amidst the deep regrets of the heathen who honoured and respected him. His dying request to the C.M. Committee was that his son might carry on the work. The village of Mengnnapuram—which means "the village of true wisdom"—with the church which he built, and the successes which he achieved, are his best and noblest monument on earth; but his is a higher and more enduring memorial in Heaven, for "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."



THE LATE REV. JOHN THOMAS.
C.M.S. Missionary in Tinnecelly, 1837 to 1870.

FRUITS OF THE WINTER MISSION TO INDIA.

[The following interesting letter from Archdeacon Caley, of the Travancore and Cochin Mission, has been received by the Rev. G. Karney, who visited India as one of the Missionaries of the Special Mission to India and Ceylon in the winter of 1887—88.]

COTTAYAM, August 15th, 1888.
EAR MR. KARNEY.—It is now a little more than seven months since you and Mr. Baring-Gould finished your seed-sowing in Travancore. It was only seed-sowing, not harvesting. I hope, however, the harvesting is really setting in, and that we shall have reports of abundance of fruit from all places where we have abundant reports of seed-sowing. The following is my first instalment.

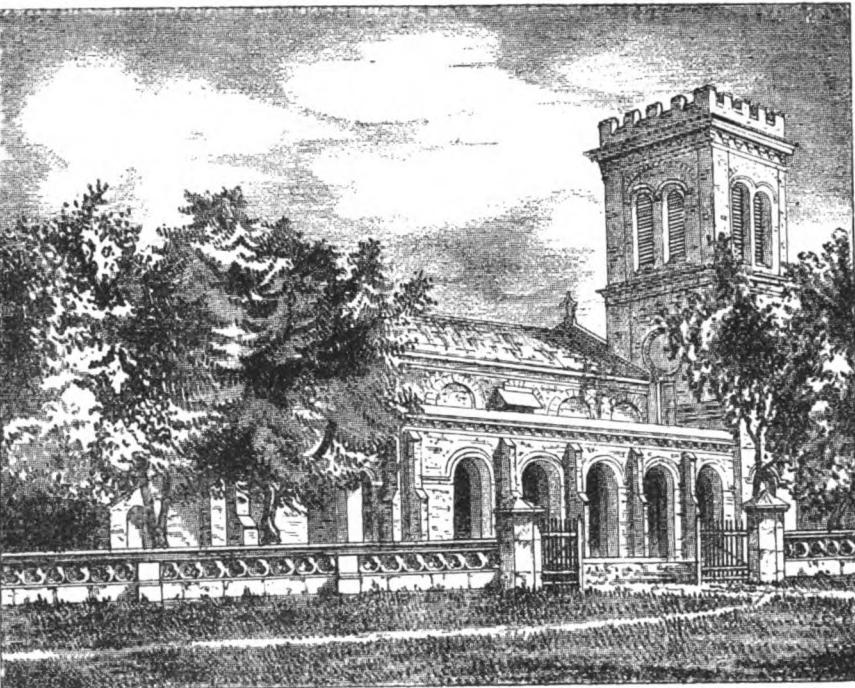
You remember Tiruwella? You recollect how the church was crammed with its nearly 2,000 eager listeners? One of those listeners named Samuel, a member of our congregation at Kanana, in the Mallappally pastorate, was so stirred that he began of his own accord to work for Christ amongst the heathen in the surrounding places, and has already formed a new congregation at Waipoor, a place about five miles east of Mallappally. I went there on Thursday last to see what was done, and

to try and aid the work. A rough kind of prayer-house was already put up, and there were thirty-three in it who had openly enrolled themselves as followers of Christ, and forty-five more outside who are about to do likewise. I found them in real earnest. The way they joined in the Lord's Prayer would have done credit, I believe, to your congregation. No one afraid of hearing his own voice, or of letting others hear it. It was as it ought always to be repeated.

The one who has aided Samuel is Chakko, whose child you baptized at Mallappally. He has two other congregations to look after, but he is able to go occasionally to Waipoor. I was rather afraid before I went that I might be asked to supply a teacher now that the congregation is formed, but I had made up my mind how I should meet the request. I was not, however, asked to incur a single farthing of expense in any form whatever. The work was commenced by an unpaid agent, and it will be carried on by such, with an occasional help from some other congregation. It is therefore the kind of fruit I most wish to see produced by the Winter Mission. We want Christians without pay and without prompting to go forth and tell what Christ has done for them, and what He can do for others, and by such means found congregations that can stand without having to be propped up with English money.

I have only one request to make. Put down the newly-formed congregation of Waipoor in some place that will secure its constant remembrance in prayer.—Very sincerely yours,

JOHN CALEY.



ST. THOMAS'S CHURCH, MIRAT.

the missionary cause. Its importance as a missionary centre arises from its being in the neighbourhood of Hurdwar, the annual melas (festivals) at which place are attended by half-a-million of pilgrims from all parts of India. "Brahma himself," we are told in the *Ramayana*, one of the Hindu religious books, "cannot fix bounds to the merit that man attains who bathes and gives alms at Hurdwar."

TO THE MOTHER OF A YOUNG MISSIONARY.

THE following letter was written last year to the mother of a young missionary by that interesting and remarkable man, Mr. G. Sillwood, of Keswick, who was bedridden for so long, but whose words to Christian friends who visited him were so highly valued. He has since died, and a sketch of him has been published locally:

I would like to give you a line before your son sails. These words kept coming into my mind in connection with you and him, "The Lord loveth a cheerful giver." He knows by actual experience what it is to give up a Son to be a missionary, and to send Him, not simply to a foreign land, to a life of hardship, and sorrow, and persecution, and *possible* death, but with a determined purpose that He should meet death at the hands and on the behalf of those to whom He went. The Lord Jesus, that unique Missionary, known by actual experience what it is to be away from home, and from all the delights and joys of heaven, and only to reach Home again through the grave. And He Himself hath said, "Go ye: I am with you." So He will see to it that your son shall be able to do, to bear, to go; to be anything, everything, anywhere, any time, if he will but just trust himself to Him, and follow whithersoever He leads.

"He that giveth to the poor, lendeth to the Lord, and that which he hath given Him, will He pay him again." The Lord always keeps His word. You have given a son, and the son has given himself to the poor heathen. The Lord will more than make it up to you.

VEDDAHS OF CEYLON.

OF the various races who people Ceylon a small number of utterly uncivilised people, called Veddahs, still inhabit the jungles on the East Coast, where for more than 2,000 years they have retained their primitive manner of life. They are supposed to be the descendants of the Aborigines—the Yakkha, or devils, as they are called in Native legend. The Veddahs maintain themselves by hunting, in which they are very expert. They know nothing of religion and history (except a few relics of demon worship), or any art whatever; cannot count beyond two; have no amusement save dancing, and are said never to laugh. Hitherto they have resisted all efforts to encourage them to leave their wild life.

AN AFGHAN ON THE UGANDA MARTYRS.

THE Rev. W. Thwaites, of Peshawar, has recently visited the Medical Mission at Tank, on the Afghan frontier. He found that the Native clergyman, the Rev. John Williams, had had encouragement. There were four very promising inquirers with whom he had a long talk. They were Pathan Mohammedans, but they have not courage to make the final break; it would be a serious one in Tank, and one of them, a Waziri, would not be safe if he were baptized there. His story was curious. He first heard of Christ through some fellow-countrymen of his who had been in the Hospital at Tank; there they had heard John Williams preach, and had received copies of the Gospel in Pushtu. They were telling the story at home, and showing the book, when the Mullahs [Mohammedan priests] heard of the matter and came upon them in a rage. They seized the books, and said that those who listened to such teaching ought to be driven out, and their houses destroyed. The youth heard all this and wondered; he had nothing evil in the teaching, all seemed good and excellent, and the rage of the Mullahs was inexplicable. He determined to know more of it, and in course of time made his way to Tank, and there he has been reading steadily with Mr. Williams. When he told Mr. Thwaites of his fear, the latter spoke to him of the Uganda martyrs, and his answer was, "They did right, they did right, and I ought to do the same." "God grant him grace," writes Mr. Thwaites, "and the others also to be courageous, for there is danger in delay."



A VEDDAH, AN ABORIGINAL NATIVE OF CEYLON.

MY VISIT TO WEST AFRICA.

BY THE REV. W. ALLAN, Vicar of St. James's, Bermondsey.

IV.—THE NIGER AND HOME.

HE return journey to Lagos was very similar to that already described, and the five days' journey to Akassa in the *Tenerife* similar to that between Sierra Leone and Lagos, so that I may pass it over almost in silence. It was, however, an interesting circumstance that one of our stewards had nursed Dr. Percy Brown, the C.M.S. medical missionary on the Niger, during his last fatal illness, and when returning to England in 1884. The account he gave was very touching. He had become so emaciated that he was able to lift him in his arms like a baby, and the last words that the dying doctor uttered, as the steward was in the act of raising him, were, "A little child again," thinking no doubt of our Saviour's words, "Except ye become as little children, ye shall not enter into the kingdom of heaven."

On reaching Akassa I entered on a new stage in my journey, and met with very different experiences. The *Henry Venn* was anchored there; the C.M.S. flag was floating in the air (I wish I could say in the breeze); the Society's secretary of the Niger Mission, the Rev. J. A. Robinson, was awaiting my arrival, with steam up, fuel, provisions, and cargo on board, and all things ready, as he hoped, to take me up the river as far as Lokoja. But I was obliged to refuse, and request him to convey me to Brass and Bonny, as I had only from Thursday till the following Tuesday to spare. There were two other Englishmen on board—the engineer, who has since died of fever on his way home, and the mate, who was then ailing and has since been obliged to leave. There was also a dear little negro boy of five or six years of age, redeemed from slavery by Mr. Robinson for three or four bags of salt, and adopted by him. The traders and others seemed to regard him with aversion; but I could not help sympathising with Mr. Robinson's partiality for him, for he seemed a gentle, obedient, and affectionate child.

A few hours in the mangrove creeks brought us to Brass, with its 1,400 Christians and 500 communicants, in time to visit the Mission-house and pastor and the new church, toward which Chief Sambo gave £480 in casks of palm oil as well as many of its internal and handsome fittings, and where the first offering of £30 was sent home as a thank-offering in aid of the funds of the C.M.S. Cannibalism and snake-worship were formerly rampant here, but they have now given place, though not without a struggle, to the holy religion of Jesus.

During the whole of Friday, from 4 A.M. till dark, we steamed through narrow creeks till we reached a comparatively open space, where we anchored as far as possible from shore, for the people there are still cannibals, and might have conceived a devouring affection for us. We hardly waited for dawn before we continued our route, so that we arrived off Bonny early on Saturday afternoon, March 10th, and called at once on Archdeacon Crowther, who has been so largely instrumental, in God's hands, in converting Bonny from an earthly hell into a Christian town. Here we were speedily joined by Mr. Packer, the C.M.S. architect and builder, who is at present engaged in erecting a new and spacious church, which is to accommodate one thousand, and for which the people of Bonny, though for the most part slaves, have raised about £1,500. As twenty years have not yet elapsed since the Gospel was first preached in Bonny, though European traders have been there for centuries, there has not been sufficient time for all material traces of past atrocities to disappear, or for the countenances of the people to lose that determined and almost forbidding look which

seems to characterise them, and to tell of the hole of the pit from whence they have been dug; but the traces that remain testify the more emphatically to what the grace of God hath wrought. The accursed grove, formerly the receptacle of murdered victims, and untrodden by any but priestly feet, is now the highway from the town to the church. The young girl whom Mrs. Crowther is bringing up is the first of the twin-born children rescued from infanticide, and a relic of a now detested crime. The occasional appearance of an iguana, probably only to be consumed as food, serves to remind us of the time when they were objects of Divine worship, and of the noteworthy day when they were as far as possible exterminated by their former devotees. The Juju temple, in a state of ruin and decay, with a few mouldering skulls, reminds the spectator of the very recent period when it was decorated with 20,000 skulls in rows, and piles, and columns, the ghastly remains of cannibal feasts; while the three Juju priests, who were the mainspring of the various diabolical practices, and thus gained their living, are now engaged in trade, worshippers in the Lord's house, and one of them a baptized Christian. [See paragraph below.]

It was a pleasure—though in one sense a melancholy one—thus to contrast the present with the past, and especially to remember the martyrdom of Joshua Hart, the noble young Christian slave, who was barbarously treated, and finally drowned, in 1875, because he would not participate in heathen rites; it was a pleasure also to hear, at 7 A.M. on Sunday morning, the notes of sacred song, and sounds of Christian worship, wafted from the shore to the *Henry Venn* across the waters in which "the protomartyr of the Bonny Mission" perished, and testifying to the blessed change which the grace of God had wrought; but perhaps the greatest pleasure of all was to have the privilege, somewhat later in the day, of personally addressing a congregation of 885, and of learning, in answer to an inquiry, that in addition to nearly 600 baptized adults, the baptismal class at that very time numbered over 700.

This visit to Bonny formed a fitting and encouraging climax to my missionary journey, and may form a suitable close to this slight sketch of that journey, so I will only add that I left Bonny by the *Calabar* on March 12th, touched at Sierra Leone on the 26th, and spent a few hours at Bishops-court, reached Madeira on the 5th of April, where I enjoyed a few happy days at the lovely home of the Rev. A. Lindon, and finally leaving in the *Tenerife* on the 10th of April, and with the Bishop of the Niger as my fellow-passenger and state-room companion, I landed at Liverpool in health and strength, and with a heart overflowing with thankfulness to God for sparing mercy, and unnumbered answers to prayer, on the 18th of April, and returned to my London work.

THE LAST OF THE "JUJU HOUSE," BONNY.

JUST before leaving England in October, Bishop Crowther received a letter from his son, the Archdeacon of the Upper Niger, informing him of the demolition by the chiefs of Bonny, of the Juju House, or Temple of Skulls at that place; this temple was for many years the receptacle of the bones of victims taken in numerous ways, and afterwards killed and eaten. Bonny has advanced in Christianity and civilisation, but no attempts were made to remove the hideous memorial of what they once were. After the receipt of the *Record* in which was part of the Rev. W. Allan's report of his visit to Bonny [see Mr. Allan's article above], the Archdeacon took an opportunity to speak to the king and chiefs of the disgrace brought on the place by the building. They saw with him, and sanctioned its removal. The Archdeacon writes:—

"Chief Warribo sent for me on the morning of the 6th instant to offer prayer and to witness the clearing away of the skulls. I went at six o'clock A.M., accompanied by Mr. A. E. Williams, and after reading Psalm cxv. and the suitable Ibo 'prayer for the king and chiefs' in the Prayer Book, the work of clearing up commenced. By six o'clock in the evening there was not one skull to be seen, or post of the house standing. To God be praise, for it is God which worketh in men to will and to do of His good pleasure."

LETTERS FROM BATALA SCHOOL BOYS.

[The following are extracts from letters written during their recent holidays by some of the boys in the Baring High School at Batala in the Punjab, to A. L. O. E. (Miss C. M. Tucker), the well-known and devoted honorary missionary of the Indian Female Normal School and Instruction Society. The letters have been sent to us by our missionary, the Rev. E. Corfield, who is Principal of the School] —

CHAMBA, August 11th, 1888.

MY DEAR MISS SAHIBA,—I received your kind letter, which arrived here before we did, and was very glad to read it. Thank you very much for the pretty verse. We are very glad to say that God gave us the power to preach at nearly every place on our journey, but at three places, viz., Pathankote, Mahdani, and Backlo, the people listened very attentively, and were very glad to hear the good news. At Pathankote there were nearly fifty men. Some of them asked questions which Munshi Nebal Chand (Christian House Master) answered very nicely. In Mahdani thirty people were present. One said that their god was pure, but Munshi Nebal Chand showed him that he was quite wrong. Saturday and Sunday we spent at Backlo, and preached to some faqirs (mendicants). They were very glad to hear. The people of this place are very good (*i.e.*, honest), but they do not know anything about Christ. May God send His men to these poor people, and tell them all about our dear Lord Jesus Christ.

The Christians of Chamba are very kind to us. In order to show their love, when we reached Chamba they gave a "bhajan" (hymn-singing) party, and invited us.

All the boys send their salams to you and to all.—Yours sincerely,
BHAGWAN DASS.

The following is a translation of an Urdu letter:—

PESHAWAR, August 9th, 1888.

JANAB MIS SAHIBA SALAM.—The next day after reaching Peshawar I went into the middle of the bazaar, and what did I see? Why, my cousin standing there. When he saw me he ran and embraced me, and shouted and cried so much that I stood in the bazaar astounded. As he was crying he said to me, "You have dishonoured the whole family; but still it is all right. Come to our house, and we will say that you were never a Christian, but that your enemy had slandered you by saying so." When I heard this I cried a great deal, so much so that many Mohammedans came round. Then taking out my Testament I turned to Rom. viii. 35 and read, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Then all the Mohammedans spat in my face, and said, "This is an infidel." After this other Mohammedans came up, but, turning their faces away, they passed by. You see I am in a place of great temptation, so there is great need of prayer on my behalf.

"The grace of our Lord Jesus Christ be with you. Amen."

"Be thou faithful unto death, and I will give you a crown of life."

KHAIR ULLAH.

Another boy writes:—

I always sing and read my Bible every morning. I ask God for His blessing, and for power and wisdom to obey them who are over me. I hope God will answer me, for the Holy Book says, "Ask, and it shall be given you; knock, and it shall be opened; seek, and ye shall find." Mr. Corfield told us to remember this verse, and I do remember it. "Thou God seest me." You have been very kind to me, and I shall never forget your kindness; I shall never forget Batala.—I am the "American Tucker" Scholar,

OLIVER D' COSTA.

A LEAVE-TAKING.

(Written after the C.M.S. Valedictory Meeting at Sheffield.)

"Adieu!" can any parting word be sweeter?

"To God" it turns alike our thoughts and yours.
Fleet are the ships, but oh! our thought is fleeter,
To God we turn—His love our love secures.

"Farewell!" The earnest wish for your well-being
Fulfils the words and changes them to prayer;
Distance may sever, but, beyond our seeing,
We trust each other to our Father's care.

"Good-bye!" May God be with you still to strengthen
The high resolves which prompt you to depart,
Maintain your faith, and, if it may be, lengthen
Your days, to see the harvest of your heart.

"Adieu," "Farewell," "Good-bye," dear friends, we leave you
To God, may He be with you on your way:
Secure your welfare, and at last receive you,
Where doubt and danger can no more dismay.

C. A. G.

AN AFGHAN GENTLEMAN.

HE following occurrence is related in the *Punjab Mission News*:—

"An Afghan gentleman, who was notorious through the whole country-side for his thieving capabilities, having come down from the Waziri Hills, thought he would pay his friend Mr. Thwaites (C.M.S. missionary at Dera Ismail Khan) a visit. After the usual compliments and tender inquiries after each other's health and happiness, he took up the blankets on the bed, and said, 'What beautiful blankets!' 'Yes,' promptly replied Mr. Thwaites, 'don't you steal them.' Whereupon the following conversation ensued:—

"You needn't be afraid, Sahib. I have pledged my honour to the Deputy Commissioner not to steal any more in the Dera District."

"Good for Dera, but how about Bannu?"

"Ah, so much the worse for Bannu," unconcernedly replied the chieftain.

"My dear fellow, why don't you give up this sort of thing, and work?"

"Work! I work!" gasped the astonished Afghan. "Look at that!" said he, as he extended a hand as small and soft as a lady's towards Mr. Thwaites. "A hand like that plough or sow—Tauba!" (*i.e.*, repent of the enormity of such an idea).

"In the course of further conversation, he mentioned incidentally that he was going back in a few days to reap his harvest. On being asked what this might be, he smiled significantly, and merely said, 'The Povindahs' (*i.e.*, traders from Afghanistan) 'are now returning home from India.'



FAREWELL TEXTS.

THE following Texts were given by missionaries at the Valedictory Meeting at Nottingham, October 15th:—

By the Rev. J. Grundy, going back to S. China—

"Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—*Psalm ii. 8.*

By the Rev. H. S. Phillips, going to S. China—

"And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again."—*2 Cor. v. 15.*

By the Rev. H. Carless, going to Persia—

"As My Father hath sent Me, even so send I you."—*St. John. xx. 21.*

By the Rev. G. B. Durrant, going back to N. India—

"And God is able to make all grace abound towards you; that ye, always having all sufficiency in all things, may abound to every good work."—*2 Cor. ix. 8.*

By the Rev. J. Thompson, going to S. India—

"And this they did, not as we hoped, but first gave their own selves to the Lord."—*2 Cor. viii. 5.*

The Rev. F. Woods, in commanding them to God, gave the missionaries the following text—

"Certainly I will be with thee."—*Exod. iii. 12.*

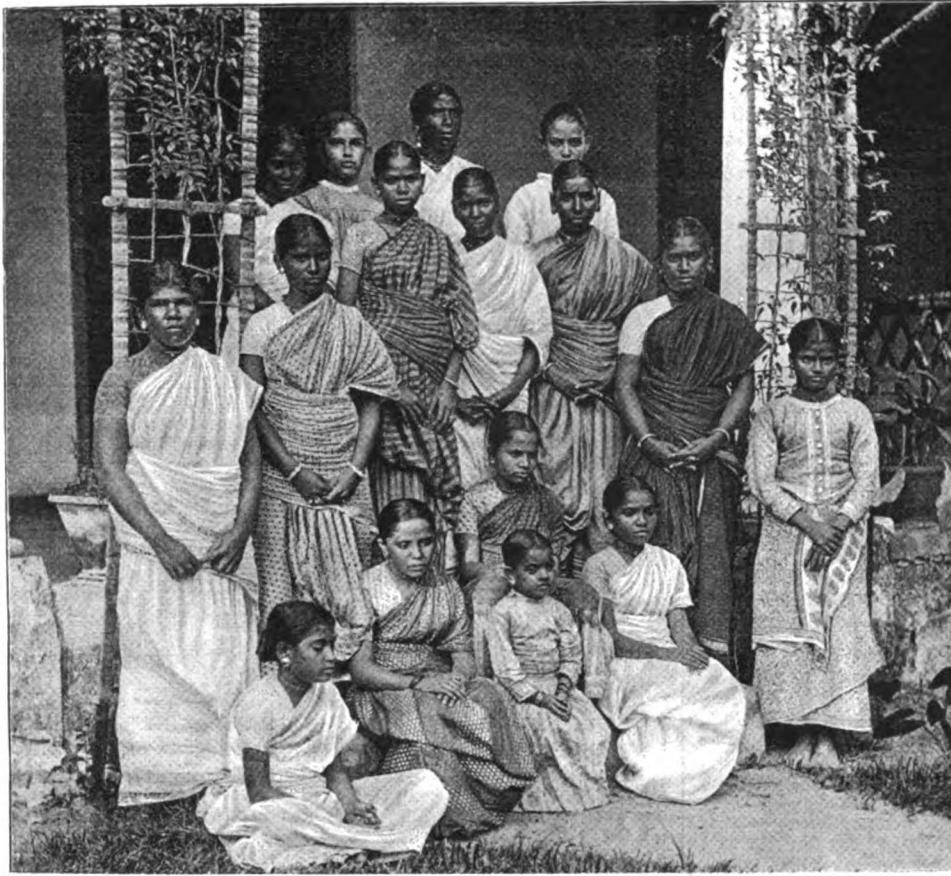


THE NORFOLK LADIES' C.M. UNION.

To the Editor.

DEAR SIR.—It may possibly interest some of the Gleaners to hear about a little meeting of the Norfolk Ladies' C.M.S. Union recently held in a small town. A lady who resides there invited her neighbours and friends to a drawing-room meeting, where information about some of the Missions of the Society would be given by a member who had lately visited them. About forty assembled, and appeared to be much interested. We adjourned to another room for tea, and while this was going on, the secretary for the district went round and asked each person if she felt disposed to join the Union. The result was that then, and afterwards, seventeen new members were added to the five who belonged to it previously, and cards of membership were sent to them. A lady in the neighbourhood invited all the members to come to her house in a few days to talk over what could best be done to help the Society. At that meeting it was agreed that a working party should be held quarterly in different houses; that each member should bring one article of work, either for sale, or for the poor ex-slave children in Frere Town, or for any other Mission at the option of the giver. That each thing for sale should be ticketed with the price, so that if any one liked to buy it at the meeting she could do so, otherwise the work would be sent to some large sale in the country. (Plain warm clothing which can be given to the poor generally finds ready purchasers.) The lady at whose house the first meeting was held kindly undertook the office of secretary. This plan is so very simple that I think any Gleaner might adopt it who would pray and try. Surely we must all long to do something in this glorious cause for the Master's sake.

S. C. E.



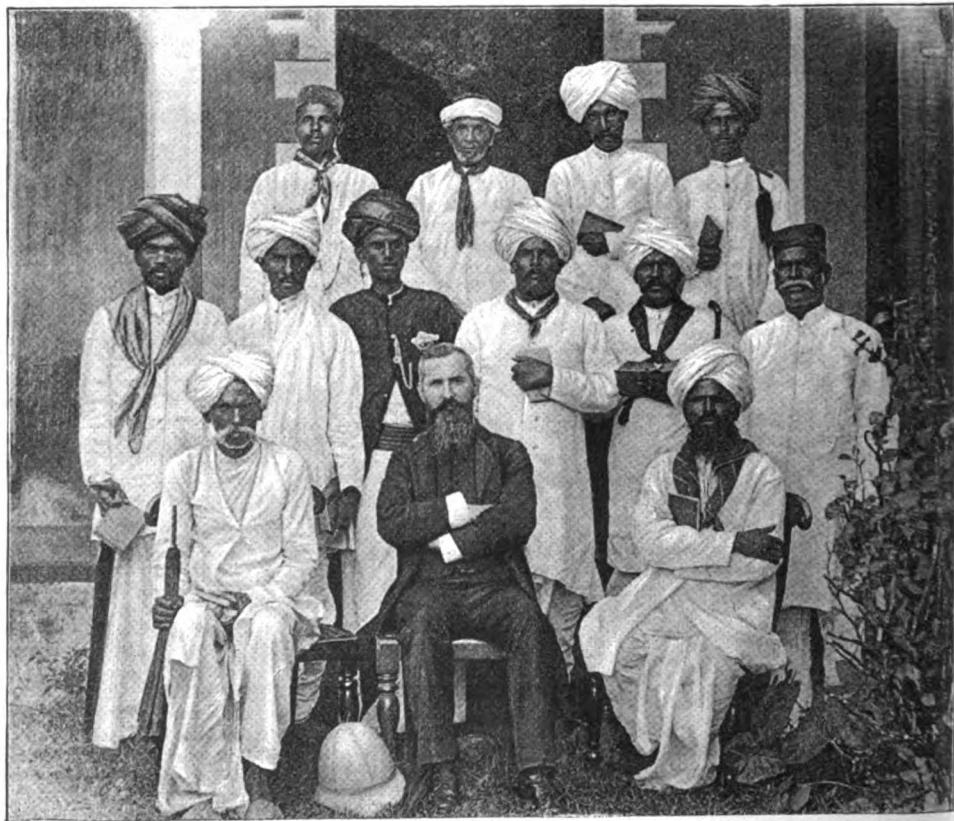
GIRLS IN THE TAMIL BOARDING SCHOOL, COLOMBO.

now on the roll of Native Christians.

The work among the Tamils at Colombo was reported on last year by the Rev. D. Wood. The congregations number 813 members with 219 communicants. There are twelve schools (one being a Boarding School for Girls, presided over by Miss Eva Young), with a total of 599 scholars. The character of the Native Christians is very satisfactory. Writing of them generally, Mr. Wood says:—“As a body the members of our congregations continue to manifest warm interest in the affairs of their Church, and some of the more intelligent are active in promoting its welfare, both spiritual and temporal. A few are engaged voluntarily in definite Christian work, such as preaching in the streets on Sunday evenings, and teaching in Sunday-schools. There is, I think, a growing desire for a revival of God’s work amongst us.” One of the Tamil converts being asked why, in his private prayers, he was in the habit of praying in an audible voice, replied, “When I pray in silence my thoughts wander and my prayers are confused, and so it is my custom to pray aloud.”

THE WORK IN CEYLON.

HE work of the Society in Ceylon comprises evangelistic, educational, and pastoral agencies among both Singhalese and Tamils, the two races, with distinct languages, forming the population of the island. Several Singhalese congregations are at Colombo, the seat of government, Cotta, Baddegama, and Kandy, one of the ancient capitals; and congregations of Tamils at Colombo, Kandy, and three or four places in the Jaffna peninsula, in the extreme north. In connection with or beyond this settled work there are two Evangelistic Missions of special interest and importance, the Kandyan Itinerancy and the Tamil Cooly Mission. Both work in the hill-country in the centre of the island, covering nearly the same area. The former is among the Singhalese village population, among whom its labours have been much blessed; the latter among the Tamil Coolies on the coffee estates, some 1,700 of whom are



THE REV. D. WOOD AND C.M.S. TAMIL CATECHISTS AND SCHOOLMASTERS, COLOMBO.



KAYA FIMBONI. (From a Sketch by Miss M. A. H. Allen, of the Universities' Mission.)

ANOTHER EAST AFRICAN VILLAGE.

[We give the last of a series of East African pictures, prepared from the sketches given to the Society by Miss Allen, of the Universities' Mission at Zanzibar. The following notes on it are by the Rev. A. DOWNES SHAW.]



FIMBONI (in the wood) is one of the principal stockade villages in the Rabai district. As its name implies, it is surrounded by a wood, and being also on the crown of a hill, it is easily defended against the Massai, who often approach it with cattle-lifting intentions. For many years the people of Fimboni have expressed their willingness to receive the Gospel. In Mr. Rebman's time regular visits were paid by one of the three catechists (William Jones, George David, or Ishmail Semler) for evangelistic work. In 1881 Mr. Binns, who was the missionary in charge of the Rabai district, put up a house for a Native teacher; in 1882 two young teachers, Isaac and Cecil, were placed there. They did some very good work amongst the people, holding daily services and school. During the last two years no Christian teacher has resided there, but the town has been visited almost daily by an itinerant preacher, named Nathaniel Kikofi.

Drunkenness is the great hindrance to the spread of the Gospel here, as in most of the other kayas. Great quantities of intoxicating drink are made from the sap of the cocoanut palm. This is both cheap and very strong, and intemperance is a habit with most of the men. Certain days are set apart for drinking and dancing, when it is useless for the catechist to go to the village. The vice happily seems to be confined to the male sex, for it is quite exceptional to see a woman intoxicated.

It is well to remember that encouraging stories of Mission work represent the sheaves from the Mission field; there is a great deal of toil, anxiety, and disappointment before there is a reaping. The missionary is face to face with the result of centuries of the devil's rule. Is it to be wondered at that progress amongst the people is slow, that the Natives do occasionally succumb to those sins which they practice so freely in their youth, and that the servant of God often feels sad and discouraged? These things are not to be wondered at. The marvel is that there is a power which can break down the devil's barrier to the Gospel, can make one of these vicious heathens a moral man, can give a taste for heavenly joys, can, in fact, change a child of the devil into a child of God. This is the great wonder.

MORE LETTERS FROM AFRICA.

Shall we give up the Nyanza Mission?

From MR. MACKAY to the Editor.

MUTEREZA, KWA MAKOLO, August 5th, 1888.

I THANK you very much for your most touching letter of 18th May, [about the news of Bishop Parker's death], and for your thoughtfulness in sending me proof of the June GLEANER, with so admirable a portrait of our late Bishop. I have put the picture up on the wall by me, and sitting, as I am at present, in the very room which he used to occupy, and on the very spot where he used to write, you can well imagine how much his likeness helps to recall vividly to me his spirit and presence. As I lay my head down each night in the corner where he lay, and where I closed his eyes in death, I ever feel how little he thought when he last lay down that he would never rise in that same body again.

Asha has (a week ago) started for the coast, and once more I am, in a sense, alone, with no European companionship except my books and the

graves of our departed brethren. But I look for new companions by-and-by, and know that they will come, for it cannot be that our Committee will in future leave this Mission in the undermanned state in which it has been so long.

But what of this suggestion, whispered or uttered aloud, to give up the Nyanza Mission? Are you, perhaps, joking, when you mention such a thing? If you tell me in earnest, which I can scarcely believe, that such a suggestion has been made, I only answer, NEVER! It is only what is difficult that is worth doing: the easy is already done.

Tell me, ye faint hearts, who are they to whom ye mean to give up the Nyanza Mission? Is it to some other Christian Society smaller than the C.M.S., and therefore less able to meet the occasional heavy expenses? or mayhap, is it to murderous raiders like Mwanga, or to slave-traders from Zanzibar, or to English and Belgian dealers in rifles and gunpowder, or to German spirit-sellers? All these are in the field, and they make no talk of "giving up" their respective missions.

Tell me again, why will ye give up the Nyanza Mission? Is it because of the difficulties of the work? Have ye never read of the principle of *Antagonism*? Does that exist in nature only, and possibly in the House of Legislators at Westminster, but not in the lands which the Church of God is called to cultivate and conquer in the name of Christ? It is where superstition and suspicion are supreme, where bloodshed most abounds, where cruelty is uncontrolled, where Islam most enslaves, where dealers in guns and gin are most determined to deluge the earth with their instruments of death, where the darkness is the darkest,—there it is the loudest call comes to the Church of Christ to dare and do, and hoist the colours of the Captain who never lost a fight.

A. M. MACKAY.

LATEST NEWS FROM UGANDA.*

From the REV. E. C. GORDON to the Secretaries.

BUGANDA, NATETE,† June 20th, 1888.

WHEN Mr. Walker arrived he was received by the king with marked distinction. Few white men have been welcomed to Buganda with more honour and respect. The king has since shown us some regard. We went to court one day and saw him privately. On this occasion we took with us a long dress coat belonging to Mr. Walker. This the king had sent for, having coveted it from the first time he saw Walker wearing it. The short white coats we wore on this day also took his majesty's fancy. The king could not leave the subject of the coats, so Walker promised him one—a new one. At the same time we reminded his Majesty that we had received no return present from him, whereas we had brought him a good chair, &c. The king laughed pleasantly at our coolness, and said that we, rather his guest, should receive something. The same day he sent us two cows and a goat. His messenger came with us to take back the promised coat. Shortly afterwards the messenger returned again for another, saying that the king would buy the one I was wearing; we must not refuse to sell it; if we agreed, our friendship was to be considered complete, and we might teach. We sent this one also, and in return he sent back a load of shells. The king has since sent us some more cows—in all, seven animals.

The king has not publicly recognised the work here, and many are, therefore, still in hiding. He may not know when Sunday falls, but he must know that very many are in the habit of coming here on a certain day for worship. The building we use for service has often been quite full, and we have enjoyed some most hearty meetings. Many of the Christians bring their Prayer-books, which Mr. Ashe had printed in England‡. Some few also bring their New Testaments (Swahili). The Prayer-books are small, and they like them, for they are able to hide them underneath their clothing. All the Prayer-books sent are sold off, as also the New Testaments (Swahili), and more are asked for. We are

* We have only space for extracts. The full letter is printed in the *C.M. Intelligencer*.

† Natete is the name of the place in Uganda where the Mission is. Buganda is the local name of the country.

‡ The "Prayer-book" is a small selection of prayers, such as the General Confession, &c., translated into Luganda. St. Matthew's Gospel is also in Luganda. The New Testament in Swahili (the coast language) can be read by the chiefs and other leading people, because they know that language as well as Luganda.

hoping that Ashe and Mackay will undertake to translate another Gospel, that of John. This Gospel is a favourite one here.

One or another of the members of the Church Council is generally staying at the Mission Station. At present, Zakariya Kizito is here. He is a most worthy, earnest Christian, and one who sets a good example to others. He is industrious, and, being a tailor, can use his needle well. He helps me every Sunday interpreting the Swahili for me, and he often gives a short exhortation himself in the afternoon. Others also of the Church Council are well able to give exhortations.

The Bishop wrote a capital letter to the Christians, which I often read and re-read to them on the Sundays at the service. Sometimes I read it to them more privately in the house to a few. Some of the elders have asked me for a copy of this letter, which I have made, and others are now wanting one. They wish to read the letter at their separate homes to others, and to re-read it themselves.§

There have been many baptisms during the time of my residence in Buganda. You will understand that the candidates are brought forward for baptism by two or more members of the Church Council. The number of Christians composing the Church Council was originally ten, three of whom suffered martyrdom in the year 1886. The rest are all earnest, good Christian men, and most eager to teach and instruct others.

We believe we owe much, yea, all our present peace and comfort, to your kind and constant prayers.

WORK AT MPWAPWA.

From DR. S. T. PRUEN to a Friend.

KIKOMBO, MPWAPWA, June 10th, 1888.

YOU will be glad to hear that our boy Ali was baptized by Cole at Kisokwe a month ago. He chose the name of Paolo (Paul). He is, I think, a sincere, earnest Christian, and tries now both to preach the Gospel to others, and to help the poor and sick, of whom we get a constant supply from the passing caravans. Paolo (cook), Mabruki ("boy"), and Kanoni (herdsman) come regularly to be taught God's Word two evenings a-week. I have a little class only intended for those who have already decided to accept Christ, and made up their minds to follow Him openly. Soon after it was formed, a man named Mwasama, a rather unintelligent man, came and asked if he might join. I thought at first he did not understand; but he said he quite knew—he did believe that Isa Masiya had redeemed him, and now he wanted very much to learn His words, so that he might be able to follow Him, and to please Him. The other men said, "He really understands. He is willing to confess Isa Masiya in front of the other men. He won't say one thing in the class here and another in front of the other men." So he joined us. They all used to pray in turn: very simple unaffected prayers, acknowledging what sins they fell into, and asking for God's Holy Spirit to dwell in their hearts, so that they might be kept from doing these sins, and might have courage to preach the good news to others, which they were afraid to do at present.

Two days after Mwasama joined, there was an epidemic, which attacked nearly every one on the station. Paolo and Mwasama were the worst. We wrapped them up warmly, and fed and nursed them; but Mwasama got collapsed, and though we pulled him through the first attack, he died next night. He seemed to think he would die, and said he was not afraid to go. We buried him next day near the place. Some more might have died if it had not been for arrowroot and charity blankets. I can't tell you how valuable small blankets are out here. It means all the difference between life and death to a man with pleurisy or dysentery—both common complaints out here. Cold is our great enemy out here, unlikely as it may appear.

Leo died from the effects of the tsetse fly-bite—not from jealousy. He was dying when I took him to Frere Town, and only lived a day or two after getting there. Stokes, who has just come down country, tells me that Toby (Leo's daughter) died from enlarged liver at Mttinginya's, the place where Nellie and I were to have gone. So my race of mastiffs is extinct.

June 17.—The readings to-day were very helpful (3rd Sunday after Trinity). What stress seems placed on humility and meekness. They are the necessary antecedents to grace, and that has been defined as the "unmerited complement of need." So that having grace we have all our wants supplied. Again, they inherit the earth, and theirs is the

§ Is not this exactly what used to be done at Corinth and Philippi with St. Paul's letters?

kingdom of heaven. With them dwells the God whose only other dwelling place is eternity. With humility seems connected the patient endurance of wrongs, without which we cannot be perfected. This also comes in to-day's readings. We can rejoice in tribulation when we know that God is establishing and perfecting us by it.

Nellie keeps up her class of women and girls, teaching them to read, and explaining the Bible to them with the aid of pictures. She also teaches some of them sewing; but, oddly enough, sewing is men's work out here. Paolo sews quite neatly. We have just finished a little tent for him and his wife (he married lately) when travelling. It is about 5 ft. 6 in. by 4 ft., and 4 ft. high. He has made it very strongly, with cords in every seam. Yet, with poles, tent pegs, and ropes it only weighs 6 lbs. We want the married men to have little tents when travelling. Their wives can carry them (they have their own loads), and they are very glad of them if they can get them cheap and strong, yet light.

From the same to the Editor.

KIKOMBO, July 30th, 1888.

We have been very much interested in reading the accounts of the Annual Meeting. We were glad too to see how loyally the Committee had been supported.

One of the men here has asked to be taught, that he may teach his brethren in Unyamwezi. He is very anxious for baptism. If he was going to stay with me a little longer I would teach him a little medicine.

Price has just returned from a second tour in Ugogo, and now Wood hopes to start on one as soon as Roscoe and his wife arrive. He will confine himself to Usagara. So the Bishop's plans are being carried out, although he has been called away. Every one who itinerated speaks of being well received. Cole is in his element itinerating; he is a brave old fellow to stay at his post still. He will have earned a real rest when he does come home.

I get on rather slowly with Swahili; I certainly am slow at picking up a language, but I can make myself understood now, and even explain God's Word to the men. They evidently understand, because they can apply it afterwards as a test to their own actions or the actions of others. Yet in their delightful, unsophisticated way, they often put into their prayers a petition that I may know Swahili better soon, so as to be able to explain more things to them. They have not done this so much latterly, though.

You will be interested to know that I am using "Steps to Truth" for the men. I am writing it out in Swahili, in printed characters, for Kanoni (the Unyamwezi man) to take with him when he goes up country. I really think they take in most of the arguments. The illustrations have to be modified occasionally, but with a few exceptions it is most useful as a complete course; and I have been taught truths more clearly in going through it. I have left out Lesson xiii. It could hardly be condensed properly; but I don't think I shall need to leave out any others.

SEPT. T. PRUEN.

NOTA BENE.

THE Report of the General Missionary Conference held in London last June, is just published. It is a wonderful work, a monument of untiring industry and editorial skill on the part of the Secretary of the Conference, the Rev. James Johnston; and it is full of interesting and valuable matter. It is in two large octavo volumes, which can be had for 5s. if application is made this month to the publishers, Messrs. J. Nisbet & Co.

WE are reminded by the receipt of a book of specimens of "Christmas Letters," &c., of the truly wonderful work done by the Christmas Letter Mission, organised by our old C.M.S. fellow-worker, Miss E. S. Elliott, who formerly edited the *C.M. Juvenile Instructor*. What helpful messages our friends might send to their fellow-Christians in the Mission field, particularly the English-speaking Natives in West Africa, India, Japan, &c., by posting to them some of these excellent letters or cards. They can be had of Messrs. Hazell, Watson, & Co., 5, Kirby Street, London, E.C.

THE REV. A. W. Cribb, Vicar of St. Thomas's, Stepney, and formerly C.M.S. missionary at Fuh-Chow, has issued eight admirable leaflets on the Holy Communion, the whole of which can be had in one small pamphlet for 1d. Nothing better of the kind has appeared.

ONE of our Bath Gleaners, Miss V. M. Skinner, sends us another "Friendly Letter" of her well-known series, this time to Law Writers. It is as excellent as its predecessors. She writes:—

"As all our C.M.S. friends have at some period or other of their lives to employ a legal adviser, could you not advise them as soon as possible to make their wills and leave a good plumping legacy to the C.M.S., and at the same time send copies of this Letter, which may be had on application to the author, Miss Skinner, 5, St. James' Square, Bath."

THE MISSION FIELD.

WEST AFRICA.

WE regret to say that Miss M. E. Kendall, of the Female Institution, Lagos, has come home invalided. Miss Henderson, of the Annie Walsh Institution, Sierra Leone, who has been ill, is expected to return to England shortly.

THE mail from West Africa on October 30th brought letters from Archdeacon Crowther of Bonny and the Rev. W. E. Carew of Okrika about the painful cases of cannibalism at the latter place, accounts of which have appeared in the newspapers. The Archdeacon was about to start for Okrika to look after the Native Christians (numbering about 150) who had been threatened with persecution for not helping the heathen in their atrocities. Mr. Carew, the Society's Native pastor at Okrika, which has only been occupied as a station for four years, was in some danger at the time of writing. He had appealed to the king to stop the massacre but without avail, his remonstrances being received with ridicule.

EASTERN EQUATORIAL AFRICA.

THE Rev. W. S. Price writes on Sept. 29th regarding the serious state of things in East Africa, owing to the revolt of the Natives against the German occupation. He says:—

All our plans are set on one side for the present. Baxter has arrived with all his goods, and messengers have been sent to stop or turn back Pruen. Yesterday Mr. Robson and Dr. Edwards arrived, and here for the present they must remain. What can be God's will in bringing so many of us together in this place at the present time, who can say? The news is very bad from the south. All the country is in a ferment. War is in the air. We know not what a day may bring forth. You have probably heard by cable of the state of things, and will not forget us in your prayers. I am wiring to you to stop sending out any more missionaries, male or female, for the present. We are now more than full up: nineteen in all at Frere Town (including four ladies and an infant).

It is, as you may suppose, a very trying time; yet we trust that God will be our present help in the needful time of trouble.

All kinds of rumours come to us from Mombasa. In view of the possibility of a sudden outbreak and attack, I have warned Capt. Wilson to keep the *Henry Wright* in good trim, and to be ready to get up steam on the shortest notice. She may at least afford us a refuge for the ladies. Whatever happens, God help us to glorify Him, by our lives or by our deaths, as He may see good, and overrule all to the furtherance of the Gospel in this country.

There has never before been so large a number of missionaries gathered at Frere Town and Rabai; eighteen at the time Mr. Price wrote. This is owing to the detention of several on the coast who are intended for the interior, viz., Mr. Beverley, Mr. Robson, Dr. and Mrs. Baxter, Dr. Edwards, and Mr. Fraser. In the present state of the country it is impossible to go forward; nor for Dr. and Mrs. Pruen to come down to Frere Town as had been intended.

The letters from Mpwapwa and other places in the interior are favourable.

ARABIA.

WE regret to say that Mrs. Harpur lies in a precarious state. She came home in October, and was so ill that her husband, Dr. Harpur, was telegraphed for, and is now on his way to England.

SOUTH INDIA.

OUR readers will be interested to learn that a new station has been opened at Kumnamett in the south-east of the Nizam's territory. It is one of the main centres through which the Nizam's State Railway, now being constructed between Hyderabad and Bezwada, passes; and being only about forty-eight miles from Raghavapuram, the Rev. J. B. Panes, who has been transferred to the new station, will superintend a contiguous portion of the Raghavapuram district, and thus, while breaking up fresh ground, will also lighten the labours of his successor at the latter station, the Rev. H. W. Eales.

NEW ZEALAND.

WE regret to announce the death of Mrs. Burrows, wife of the Rev. R. Burrows of New Zealand, at the age of 82. She married Mr. Burrows in 1839, and went out with him in the following year; and during her whole missionary career of nearly half a century, she was loved and revered by both colonists and natives. Archdeacon E. B. Clarke, the C.M.S. missionary in the northern district, writes a touching "In Memoriam" of her in the *Auckland Church Gazette*.



THE SECOND ANNUAL MEETING.

ALL Saints' Day this year opened in London with a dense fog. At mid-day, however, the fog cleared off, but then came the rain, and all the afternoon and evening it fell in torrents. Last year the GLEANERS' UNION Meeting was thinned by the wet weather, and this year it was thinned again. Very many were prevented from coming, and not a few have written to express their great disappointment. But the letters received beforehand particularly touched us. Many members at a distance sent messages of affectionate interest, and many promised special prayer for a blessing on the meeting, and letters since received from members who were present testify that those prayers were indeed answered. It was surprising how many did come, and how well the hall filled despite the drenching rain. Of course the great majority were London members; but distant counties like Devonshire and Monmouthshire—to say nothing of nearer ones like Bedfordshire and Sussex—were represented; Devon in the person of Lady Kennaway, who came up expressly. And a bright and happy spirit manifestly prevailed.

As mentioned in our last, a voluntary choir, chiefly from Hampstead and Holloway, sang hymns before the meeting, and led those sung during the proceedings. As last year, Mr. C. Strong conducted, and Mr. Livesey Carrott was organist. The following were the hymns:—

How bright appears the morning star. *Tune, H. Comp.*, 527.

How bright these glorious spirits shine. *Tune, A. and M.*, 438.

Lo! the day of God is breaking. *Tune, Sankey*, 196.

O world of pride. *By Mrs. Thwaites. Words and Tune from C.M. Gleaner, March, 1888.*

I could not do the work the reapers did. *By Mrs. Poole. Tune by Mr. Livesey Carrott. See last Number.*

Ten thousand times ten thousand. *Tune, A. and M.*, 222.

There's a fight to be fought. *By Miss Stock. Tune, Sankey. See last Number.*

O Jesus, I have promised. *Tune, A. and M.*, 271.

Saviour, Thy dying love. *Tune, Sankey*, 119.

Praise, praise ye the Name of Jehovah our God. *Tune in Aitken's Mission Hymnal.*

Several of the "Mpwapwas" of St. James's, Holloway, acted as stewards.

To the disappointment of all, including himself, the Bishop of Bedford was unable to preside, being obliged, unexpectedly, to go and open a new church in the Isle of Dogs. Bishop Alford, one of the oldest members of the C.M.S. Committee, kindly came up from Tunbridge Wells to take his place.

After the hymn above mentioned, "There's a fight to be fought," with which the meeting proper began, and prayer by the Bishop of Sierra Leone, the Editor of the GLEANER presented the Annual Report of the Union, not reading it, but giving some facts and statements from it. We extract its more important passages:—

Extracts from the Report of the Union.

The Union has from the beginning steadily progressed in number of members. On November 1st, 1887, when the First Annual Meeting was held, the number was 7,624. This day, November 1st, 1888, it is 13,318. The members are old and young, male and female, rich and poor, abroad and at home. About 450 are clergymen.

A list of the number of members in the various counties, and abroad, made up to September 30th, shows that one-fourth of the whole are in London and its suburbs. Of the counties, other than Middlesex, Lancashire stands first with 922; then Kent, with 684 (besides 150 included in London); then Yorkshire with 600; Gloucestershire, with 535; Hants, with 473; and Sussex, with 416. Surrey, which stands next with 413, is really first of all, as 700 of its members are included in London.

The numbers abroad are interesting. There are 22 on the continent of Europe, 265 in Asia, 61 in Africa, 19 in America, 50 in Australasia; total 417, of whom nearly 200 are Native Christians in Africa, Persia, India, and Ceylon.

The total amount received by the GLEANERS' UNION to October 31st, 1888, is as follows. Although the fees, &c., from the beginning are included, the other contributions have been almost entirely in the past twelve months:—

Membership and Examination Fees.....	£129 15 8
Gifts for Union Expenses	169 18 1
" Our Own Missionary"	212 4 1
" " C.M.S.....	235 19 4

In addition to the above, the Editor of the *Gleaner* has received about £500 for the Society in sums, mostly small, not expressly given in connection with the Union, but a large proportion of which are known to be the fruit of its influence. (Of course all this is entirely independent of the ordinary subscriptions and collections of members for the Society, which are paid to local treasurers of associations.)

The expenses of the Union, in two years and three months, for clerk's stipend, printing, postage, &c., have amounted to £486, and will probably continue to be at least £200 a year. It is hoped that the free-will offerings of Gleaners will in future more than cover this expenditure; yet, even if they did not, the Society's outlay would be small indeed when compared, with the results, direct and indirect.

It should here be mentioned that the greater part of the office work of the Union, which is considerable, is now done by voluntary helpers. The registers are kept by two ladies who freely give their time and labour for two or three hours three days a week: and the heavy work of sending out the thousands of annual packets is done by several ladies who come day after day in the months of November and December.

Perhaps the most interesting and hopeful of all the results of the Union are the piles of letters received expressive of gratitude, sympathy, and interest. Old C.M.S. workers of fifty and more years' standing have avowed that their zeal has been quickened. New workers have been drawn out and encouraged to labour for the Cause. The Card of Membership, the Motto Card, the Cycle of Prayer, the Manual, the GLEANERS' UNION pages in the *C.M. Gleaner*, the Bible and Gleaner Questions, and especially the Bible Studies contributed by Miss Nugent, have all evidently been used of God, in His gracious condescension, to stir the hearts of many.

The result has been much deepened interest in the Society and its work, fresh plans and efforts in its behalf, a vast increase of systematic study of its Missions and of systematic prayer for them, much additional labour on the part of old friends, hundreds of new friends gained.

And, beyond this, the evidence is abundant that the Union has been made instrumental in deepening the spiritual life of very many of its members. It has sent them to their Bibles; it has sent them to their knees; it has brought them to fresh consecration and surrender of themselves to the Lord, and submission to His will. It has led many to consider solemnly whether they themselves were called to the Mission field; and it has helped those who have found the door closed against them to be content with the humbler spheres appointed for them at home.

Let all boasting be excluded. Yet it would be deep ingratitude to the Gracious Master of all true Gleaners not to recognise His blessing when He has given it. It is when we recount the noble acts of the Lord, that we are impelled in heart and in life to show forth all His praise.

Bishop Alford then said a few hearty words, and, after the singing of "O Jesus, I have promised," introduced the principal speaker, the Rev. Hubert Brooke.

The Rev. Hubert Brooke's Address.

Mr. Stock has given any one whom he invites to speak to-night a fine choice of subjects. For those who want to know about the Gleaners' Union to-night may be told that there are five clear fields put before them, in any one of which and in all of which they may go and glean.* As I am limited strictly to half an hour, and mean not to exceed it, I am going to choose the first, and ask you to learn some lessons of gleaning in the field of Holy Scripture, because it is the one where I have laboured most in gleaning myself. In looking at that field of Holy Scripture it is

* Referring to the five objects of the Union stated in the prospectus, and on the back of the Card of Membership.

interesting to remember that the Lord said, "The seed is the Word." The whole of the Scripture is the field; any one, and each single, word that we glean out of it is a good seed. As we think about that good seed and glean it for God's service to-night, I will divide what I am going to say into two portions—one applying to the gleaning in God's Word some of the lessons I have been learning from the harvest field in Essex these last two months, and then ask you to come with me and follow along the line by which I have gleaned one single sheaf out of that Word, as a specimen to decorate our harvest thanksgiving meeting to-night.

As I looked on the harvest field in Essex, the first thing that struck me when I saw the gleaners was that every gleaner was a witness to the fact that it was harvest time. So all of us Gleaners to-night are witnesses by our very name, by the very Union to which we belong, to the fact that we believe that the harvest has come, that the harvest is plenteous and the labourers are few, that the fields are white already unto the harvest—we have but to lift up our eyes and see them. In one sense specially is the field of God's Word ripe for the harvest now. There have been times when God has said to those who wrote His Word, "Seal up the Word until the time of the end"; but now the "time of the end" has come, the seed sown so long has been ripening, and we are invited to gather it. At the time of the end those whom God makes wise begin to understand. Let us encourage one another's hearts in the Lord to-night, as we think that we are here as witnesses to the fact that the harvest is ready. The harvest in all these five fields is ready, and only waiting for the Gleaners to go in and gather the good sheaves there.

The next lesson I learn from the harvest field is that there is always plenty of corn left even after the stated labourers have done their work. I talked with a dear old child of God, a man nearly eighty, with a special view to this meeting, about his gleaning in years gone by, before machinery was introduced into the fields. I said, "Did you gain a great deal from the gleaning?" "Well," he said, "we were a large family, and we used to bring in as much as three or four sacks a year after the reapers had done their work; but now-a-days they don't get nearly so much." I am very sure that the machinery is not so perfect yet in any of these five fields put before us, but what any one of our families may go in and find many a sackful for our own friends' and brethren's satisfaction and strength. I watched a little closer to see who were gleaning, and I saw—what fitted in with Mr. Stock's words about most of the helpers being women—that naturally enough the strong men and the sturdy elder boys were not gleaning, for they were the regular labourers; they were gathering in the harvest for the farmers. Those who were gleaners were not in all cases the strongest women even, some of whom were also working for the farmers; but the weaker women, the girls and the children. So I thought that was the second thing to note. That we are none of us too weak and feeble in the Lord to be gleaners. Yes, all of us may glean, and all may find plenty of sheaves, whole armfuls ungathered there, especially in God's own Word. In all these fields of gleaning put before us in this Gleaners' Union what multitudes there are of sheaves rotting because not gathered in. Surely there is no need for two to be grabbing at the same stalks. There are plenty for all. Much less need is there for any dispute over possession of what is gleaned, like boys who drop their bundles to fight about a single stalk. We want to learn the lesson that Isaac learned. He dug a well and the Philistines took it from him, and he called it Esek. He dug another and they also took that from him, and he called it Sitnah. He dug a third well and they left him alone, and he called it Rehoboth—that is, room. Oh! what a grand thing it is to write over the field of God's Word, "There is room for all and abundance for all who come to glean here."

Again I noticed that the work of gleaning is just adapted to the powers of all. One evening, about half-past seven, there came up to the rectory a woman who had been gleaning all day, and she carried in her arms a little child. The little child opened its eyes to see who was going to talk to mother, and within half a minute she had closed them and was fast asleep. The mother said, "She is only three years old, you see, and she has been gleaning all day." How soon we may begin to glean! As soon as we are in the family and belong to it we can begin to be useful to its other members, and have a share in bringing in what shall feed them all. None too young in Christ to be taught by mothers to be gleaners in the harvest field of God's Word. As I looked

at them all gleaning, the youngest and the oldest, I noticed one thing—a very simple matter of fact that marked them all—that they had to stoop for every single ear they wished to pick up. "The meek will He guide in judgment, and the meek will He teach His way." In all our gleaning let us be sure that it is only just as we are meek enough to stoop down and ask of Him to be shown where to glean and what to glean—stoop down that we hear His voice telling us and hearing where He is pointing us—that we shall be gleaning to purpose and according to the Father's will.

I asked my old friend what they did with the corn when they had gleaned it, for I had been a town worker and knew nothing about it. "First of all," he said, "we had to thresh it out. Now they bring their bundles and put them into the threshing machine; but of course it used to be with the flail." "And when threshed out, what then?" "Either we sell it as it is or take it home, mostly the latter; and if we are going to use it we take it to the miller to be ground, and then we have a store for the coming months." Is there not a meaning in all that for us, for the seed is the Word? It is not only that we just go into the harvest field and gather from His Word a good ear of corn. Does it not need to be threshed out, so that we may reach the spirit of the Word that lies within the letter? Does it not need to be ground down for personal use, applied to ourselves, and kept in store so prepared that we may use it whenever needed, pointing the blessed truths that we find into our own hearts, and opening those hearts to receive them? And then of course it is to be baked fresh every day, which is the best way. Home-made bread is twice as nourishing as bakers' bread. Dear friends, if you want to be nourished in your souls, just see that you feed on home-made bread, gleaned, threshed, ground, and baked by yourself.

Then the result is a grand one in the households so fed. It is beautiful to see how all can share in strengthening and blessing others. No one points at the table and says "I gathered that and you gathered this." No, when it is ready they all know they had a hand in gathering it, and all have a share in using it afterwards. "The manifestation of the Spirit is given to profit withal," for the common good of all the family of God.

And now for a little while let us turn these things to ourselves. We will ask God to bring them to our minds day by day, and to send us forth to the study of His Word with the certain conviction that there is an abundance of precious treasures we have not yet found in it, and that we need not think we are too young or too ignorant to find them out. The best training to make us stated labourers by and by is to begin to be gleaners when we are young. One of the farmers told me about some of the boys he employed. He said, "I get them very early from school, because if they stop at school too long they are never quite handy afterwards." When we mix the learning with the working it is far the best way. As soon as we can, let us begin to work for ourselves. It will have a fine effect in our own lives and hearts: where we have been gleaning for ourselves, threshing for ourselves, and baking for our own households, we shall find a healthy appetite, a good digestion, sound sleep, and renewed strength to begin again the next day; because we did not take it all from others, being fed like babes that are not old enough to glean for themselves.

Now come with me and look into His Word, for a model, a specimen sheaf, in one portion of God's field—the Gospel according to St. John. Some years ago I there found this precious Sheaf. It has often been food for other souls, and, nevertheless, seems to have been kept to sow again, and grow afresh. In that Gospel the Lord Jesus Christ is put before us as being revealed, manifested, made known in five different characters; as it were, in five different stages of the knowledge we may have of Him.

(1) In chapter i. 31 we are told concerning the work of John the Baptist, "I knew Him not; but that He should be made manifest to Israel, therefore am I come baptizing with water." This is the first manifestation of the Lord Jesus, the first aspect, in which we see Him as the Good Seed, the Word of God. He is revealed to us historically. What every one who has ever heard the Gospel knows is, that Christ came into the world, that Christ died and suffered, was buried, and rose again; that Christ performed the work which was foretold of the Messiah.

(2) But Israel, to whom thus He was manifested, received Him not. It is not enough thus, as we see, just to know that He has come. Outward manifestation does not bring Him into the heart; something more is needed. We look on to the second chapter and find in the 11th verse these words, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory." His glory was underneath the veil, but the veil was taken off and His disciples believed on Him. That is what happened to each one of us, as one by one we were brought into the condition where we could say, "One thing I know, whereas I was blind now I see." I see Jesus as a personal Saviour in my soul. He manifested forth His glory when He was spiritually revealed to the soul, and His disciples believed. Perhaps by God's

blessing every one of us not only knows of Him by the historical manifestation, but also as spiritually revealed to the soul. Should there be one who does not remember this,—then He bids them come to Him, and to those who come He makes Himself known.

(3) Looking on to the last chapter, we find in the first verse of the Revised Version, "After these things Jesus manifested Himself unto His disciples at the sea of Tiberias; and on this wise manifested He Himself." In the 14th—"This is now the third time that Jesus manifested Himself to His disciples after that He was risen from the dead." Quite a new manifestation! When they knew Him as the Saviour, each one in his own soul knew what the words meant, "Son, daughter, thy sins are forgiven thee." As they went about in daily life, they found when Jesus was with them all things were plain, and when He was not, all things were difficult. When Jesus was not with them they could not cast out the demon from the poor child; they could not face the storm and reach the land. But when He was with them all was easy. And now He says it is expedient that He should go away from them altogether. Well, in this manifestation of the risen Saviour, he was showing them how it was expedient for them that He should go away. Two of them were walking along the road, and all of a sudden He was there. No sooner are their eyes opened to see Him than He is gone. They come back to tell the others, and He is there again. A week after they are gathered together, and He appears again. They go to Galilee, and He is there. He appeared and disappeared during forty days, until they came to understand what He meant: that now He was going to be with them always, though they should never see Him at all. This is the third precious ear of corn, and the manifestation of Jesus as the ever present Saviour. All that you would have found in Him, if He had been with you in bodily presence, you have with you always and everywhere, because He says to you, and especially to you as Gleaners, "Lo! I am with you always, even to the end of the age."

(4) Well, that might satisfy us to the full, and so does for a time; but He has promised even more than that. The sheaf shall be fuller of the fat of the wheat before we have done with it. So we look back a few chapters, where He speaks of something that is to follow after He is ascended. In chapter xiv. 21, and following verses, the statement is found that the Lord made concerning the next manifestation of Himself: "He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him. Judas saith unto Him, not Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world?" Jesus answered and said unto him, If a man love Me he will keep My words, and my Father will love him, and we will come unto him and make our abode with Him." Yes, the Lord who has been giving us these former manifestations to satisfy our souls, now implies that we can give something to satisfy Him. When it is said, "Your body is the temple of the Holy Ghost," you know what constitutes the temple is the indwelling of God—nothing more or less. In that temple—speaking of us as temples—He says, under certain conditions, if these living temples love Him and keep His Word, He will come and take up His abode in them. You do not go and take up your abode in a place unless you like it. It surely implies that there is love for that place where you mean to settle down; and the Lord who has revealed Himself to us as the ever-present Saviour, now speaks of manifesting Himself as the *indwelling* Saviour. He is one who seeks a place where He may rest, even in the hearts of His people, that there He may manifest Himself unto them. "For the Lord hath chosen Zion; He hath desired it for His habitation. This is my rest for ever: here will I dwell, for I have desired it" (Ps. cxxxii. 13, 14). What meaning it puts into that word of the apostle, the writer of this Gospel, in the first chapter of the first epistle, "Truly our fellowship—our home fellowship—is with the Father and with His Son Jesus Christ." May I ask you, friends, whether you know the Lord like this? You look back and see the time, when you knew Him historically and you had heard about Him; then you can see the time when He was revealed to your soul and you said, "I know Jesus." Perhaps you can also see the time when you came to know Him better, as one always by your side—not only sometimes there. Can you know Him better still? Does this Word mean that you can know Him as an indwelling Saviour? When He comes to dwell and make His abode with you, of course He comes in His fulness. Oh! what boundless prospect of growth and expansion in the knowledge of the Lord it means when you find each fresh glory you discover in Jesus, is in One who has come to dwell and take up His abode in your heart.

(5) Still there is more to follow. There is yet another manifestation. In the last chapter (v. 22) we read, "If I will that he tarry till I come, what is that to thee? follow thou Me." And that coming is the same (that is called His appearing—His manifestation—His coming again in the glory—His revealing Himself at the end of the age. (See 1 Tim. vi. 14; 2 Tim. iv. 8.) There is something put before us—something that we have not reached yet, something that is going to put the topstone to our redemption and salvation, that we who have known the forgiveness of our sins in the past, are yet kept looking forward to something else still to come, when He shall appear in glory, and then He shall give us something added to the saved soul, and the saved life,

even a saved body in which we shall be like Him, and dwell with Him for ever.

Take with you, dear friends, this sheaf, and God's blessing go with it. Take it home as you go to-night and look at it there again; it is only just put before you in the rough, in the ears as gathered; take it home and thresh it out, and grind it down, and mix and knead it well for your own souls; yes, and bake it—bake it at the fire of your own hearts—"While I was musing, the fire kindled"—and feed upon it day by day. This is the old corn of the land, this is the strong meat of the Word; it is always Jesus. In every aspect what we are looking for in the Word must be Jesus, as Gurnall said when pondering the details of the temple—"At last I have found it: it is all Jesus—the foundation, the adornment, the lights, the shewbread, the mercy-seat, the veil, the glory that fills it, all is Jesus." Let us come to the Word, knowing that there is so much more of Him there, that we have not found yet. Then in proportion as we know more of Him, the heart gets stronger; the weak hands are lifted up; the feeble knees are confirmed; because they have been seeing Him and knowing Him who has come to take up His abode in the soul. Then, though it may seem to those outside that our little stock of knowledge is absurdly small, and they laugh at it, as but a handful of meal in a barrel and a little oil in a cruse that is left, we shall find, for ourselves and for others, that it is a handful of meal that shall not waste and a cruse of oil that shall not fail until He comes again in glory to the earth.

After prayer by the Rev. H. Sharpe, and the hymn, "Saviour, Thy dying love," Major-General Brownlow said—

I have been asked to say a few words of encouragement to Gleaners; but what stronger encouragement can we have than that for the love of Jesus in furthering Mission work we are very specially blessing our Lord and Master. The parting words of those we love are always lovingly cherished as expressing thoughts lying near to the speaker's heart; and the parting injunction of our blessed Master, accompanied by that specially gracious promise of ever-present and abiding help and protection which has been alluded to already, bids His disciples go forth into the world and make known His ways to all the nations. I think we can go back eight hundred years before the day recorded in the last chapter of St. Matthew and find a solemn injunction to Mission work. The concluding portions of Isaiah abound in scathing statements against heathenism and idolatry, and there are various challenges to the heathen gods to show what they can do and what they are. Thus challenged, it was open to the challenged party to retort and say, "Produce your claims to be worshipped." The Lord, in reply, might have pointed to the heavens, the work of His fingers, and the stars which He had ordained, and this fair earth in all its beauty; to the sweeping tempest, to the dark thundercloud, and to the lightning-flash controlled and directed by Him alone. He might have pointed them to the pestilence that walketh in darkness and the destruction that wasteth at noon-day as the messengers of His bidding. He might have pointed to all His wondrous works in the deep, and to the bleaching bones of His enemies in past times. But the Lord did none of these things. He turned to His people and said, "Ye are My witnesses." You must vindicate My honour in the presence of the nations—an appeal primarily made to the Jews; and stronger proof could hardly be found that in the wonderful history of that people up to the present day. But are we not witnesses also? Promises intended primarily for the Jews have been the stay of God's people through all the centuries that have run out since the first of those promises were given. We have not the right to appropriate the promises unless we discharge the responsibilities that accompany them. It is very much the fashion to say that the heathen do not want to hear the Gospel; but is that the fact? We are told that they lead better lives without Christianity than with it; but is not that due to the shameful lives lived by many Christians (so-called) abroad? But that is no reason why we should neglect our duty towards them, and also the Lord's command. The man or the woman who can use such an argument in regard to Mission work can know very little about it. He can know very little of heathenism itself and the misery it entails, and very little indeed of the peace and the joy which spring from owning the Lord Jesus as the heart's true Lord and King. I reply that the heathen do want to hear the message of salvation. Some time ago I heard speak a missionary from Rupert's Land. He was waited upon in mid-winter by a tribe three hundred miles further north still, from a territory where the snow lies on the ground eight months in the year. They had come to see him over snow and ice, and were presumably very much in earnest. The old chief spoke for the rest and said, "Praying chief"—that was what they called him—"I am an old man now; I cannot tie on the snow-shoes; I can no longer hunt or fish; but this is my son. I put my foot in his footprints, and the way is made easy for me in my old age. We have heard that you have come across the great sea to tell us of One whom the Great Spirit has sent to guide us to Himself—One who has gone before and trodden the snow on the track, as my son treads down the snow for me. We want to know about Him and how to find Him when we leave this earth for the spirit-land: send some one

to teach us." Were those men not thirsting for the water of life and hungering for the message of salvation? The missionary wrote home imploring the Society to send out some one to take up his work and set him free to go and work amongst them. Back came the sorrowful answer, "No funds: we cannot afford it." The heathen are willing enough to hear the message of salvation; it is Christian England that is backward in sending it. Let each one of us do what we can to roll away that reproach from the name of our dear country.

At this stage the Bishop of Sierra Leone took the Chair, Bishop Alford having been obliged to leave. Archdeacon Hamilton then gave a brief account of the formation by him of a Branch of the Union at Lagos in West Africa. The Rev. T. H. Harvey, about to sail for Mid China, also spoke briefly, asking the prayers of Gleaners for himself and other missionaries; and the Rev. B. Baring-Gould, the new Central Secretary (*i.e.*, for Home Organisation), closed with some very hearty words, calling upon Gleaners to glean "wherever" and "whatsoever" the Lord might appoint. The last hymn was then sung, and the Bishop of Sierra Leone dismissed the meeting with the Benediction.

[We are compelled to defer several letters, notices of Branches, &c.]

Texts for Bible-Searchers.

WORKERS.

VIII.—Believing and Expectant.

1. Thou shalt find it after many days
2. He performeth the thing that is appointed for me
3. If ye have faith as a grain of mustard seed. . . nothing shall be impossible unto you
4. They that sow in tears shall reap in joy
5. My judgment is with the Lord, and my work with my God
6. He that believeth on Me, the works that I do shall he do also

Monthly Gleaner Examination.

Questions on the November Gleaner.

1. Describe briefly the varied work done by Mr. Gordon in Australia, Persia, the Punjab, and beyond the Indus. Instance his self-denial, courage, and zeal for souls.
2. Give proofs of the Abbeokutans' interest in C.M.S., their progress in Christian life, and notice the heathen king of Iporu.
3. What was the purport of Bishop Parker's letter to Mwanga? Mention the condition of the Uganda Church as reported by Mr. Walker.
4. Describe (a) the idol-culture and ancestor-worship; (b) the effect of Christian teaching in undermining idolatry; (c) the evangelistic methods adopted in Fuh-Chow and Shanghai.
5. Notice (1) the first-fruits from the Blackfeet; (2) a case reminding one of Acts ix. 5; (3) a Bible-reading in East Africa; (4) new work in Ceylon.
6. Two remarkable appeals come to us from China and East Africa. Notice these, and observe why precedence should be given to Foreign above all other Missions.

Gleaners' Union Moll Gaff.

"They rest from their labours."

- Mr. Richard Henry Merrill, St. Helen's, Lancashire, No. 2,055, July 4th, aged 25.
 Miss M. N. Akerman, 53, Abbey Road, N.W., No. 7,311, Oct. 11th.
 Mr. William C. Watts, Ross, Hereford, No. 11,931, Sept. 2nd, aged 36.
 Mrs. Emily Crook, Sunnyside, Southern Hill, Reading, No. 340, Oct. 2nd, aged 77.
 Miss Flora Faulkner, Earl's Court, Kensington, No. 2,283, Oct. 15th.
 Miss Groom, 31, Haover Street, Stepney, No. 9,044, Aug. 8th.
 Rev. Samuel H. Mason, Weston-super-Mare, No. 620, Oct. 12th, aged 29. Had much desire to be a C.M.S. missionary.
 Mr. James Brooks, Fosbury, Wilts, No. 2,348, Oct. 17th, aged 21.
 Miss Alice M. Barnes, Walmley, Bolton, No. 4,853, Sept. 26th, aged 25. Trusting in Jesus.
 Rev. J. W. Dickinson, Lagos, West Africa, No. 2,890, July 2nd.
 Miss Lizzie Wright, St. Andrew's, Eccles, No. 7,603, Sept. 29th, aged 14.

Miss I. A. Prout acknowledges with many thanks help already received towards her Jubilee Fund. Gleaner 11,430, 1s.; A Surrey Gleaner, Maranatha, 10s.; A Gleaner, 1s.; Mrs. John Mills, 3s.; A Gleaner, 1s.; Dr. and Mrs. Ramsbotham, 5s.; Gleaner B., Broxbourne, 1s.; A fellow-Gleaner, Camberwell, 2d.; A Gleaner's Jubilee, 2s. 6d.; Edith Dryland, Blackheath, 2s. 6d.; total, £1 7s. 2d.

HOME NOTES.

WE regret to announce the death on Oct. 30th of Mr. J. A. Strachan one of the partners in the firm of the Society's Honorary Stock-brokers, and a member of the C.M.S. Committee. Mr. Strachan had been connected with the Society for over forty years. For several years he was a member of its staff, occupying the position of accountant. He resigned it to join the firm already referred to. He joined the Society's General Committee in 1880, and had since been a member of several of its Committees and Sub-Committees. We also regret to announce the death on Sept. 21st of Mr. J. Griffiths, F.R.I.B.A., formerly Honorary Architect to the Society, and an Honorary Governor for Life.

THE Rev. R. Kidd, B.A., Trinity College, Dubl'n, and Curate of St. Andrew's, Stamford Street, Blackfriars, has been accepted for Missionary work, and appointed to the Yoruba Mission. Two more ladies, Miss A. H. Wilson and Miss Eva Jackson, have also been accepted.

A MEDICAL man, Mr. Marcus Eustace, B.A., M.B., Dublin, accepted by the Society last June, has been appointed to the Persia Mission.

OUR missionary Miss Marion Goodall, who sailed for Lagos on November 11th, was thrown out of a carriage a few days before starting, and much shaken, though, as we trust through God's mercy will prove to be the case, not otherwise hurt. We commend her specially to the prayers of our friends.

WE went to press too early last month to mention a most interesting meeting held on October 18th, at Ridley Hall, Cambridge, when a large number of lady students from Girton College and Newnham Hall assembled at the invitation of Mrs. Moule, and were addressed by six lady missionaries about to start for the Mission field, viz., Miss Vidal (Palestine), Miss Goodall (West Africa), Miss Tristram and Miss Tapson (Japan), of the C.M.S., and the Misses M. and B. Newcombe (China), of the C.E.Z.M.S.

A CHURCH MISSIONARY "Mission" was held at Bradford during the week October 22nd to October 29th, when sermons were preached in the various churches, and meetings held in the Bradford Mechanics' Institute, and at several schools in the town. The "Mission" was fitly brought to a close by the anniversary of the Bradford Auxiliary of the C.M.S. on the 28th and 29th. Anniversary sermons were preached in all the churches on the Sunday, and on Monday the annual meeting was held in the Mechanics' Institute. The meeting was a crowded one, and Canon Barlissley, who presided, made a powerful reply to Canon Taylor.

THERE is a capital off-shoot of the Lay Workers' Union for London at Hornsey Rise, which has issued a most inviting prospectus and programme. "Lay Workers" as interpreted by its rules include ladies. Each member is expected to pay especial attention to one particular Mission, and to keep the other members informed of its progress at the monthly meetings. These little local C.M.S. organisations, not for mere collection of funds, but for study and conference and prayer, are one of the most hopeful signs of the times. The Hornsey Rise Lay Workers have not followed the example of the "Mpwapwas" and others and taken a fancy name. But fancy names are liked, and there are now several of them. At St. Paul's, Onslow Square, there are the "Nyanzas," and at St. Mary's, Whitechapel, the "Kavirondos."

BY the time this number appears the volumes of the *Gleaner* and the *Juvenile Instructor* for 1888 will be ready. Both are most suitable for Christmas and New Year presents. The cover of the *Instructor* has been changed entirely this year, and has a really handsome appearance. *Gleaner* volumes, 1s. 6d. and 2s. 6d. *Instructor* volumes, 1s., or with gilt edges, 1s. 6d.

THE Gardener at the Church Missionary College, Mr. W. Dermott, asks us to say that some shrubs and flowers would be acceptable for planting in the College garden. Will some of our friends send any to him at the College, Upper Street, Islington?

WE wish to call attention to the advertisement of cut flowers from France in the second column of the last page. Mrs. Simpson has helped the Society for several years in this way, and recently sent £13 as the result of sales last winter. We hope our friends will send for some flowers.

Topics for Thanksgiving and Prayer.

Continuous prayer for men and means (p. 177).

Thanksgiving for result of Winter Mission in Travancore (p. 180); for latest news from Uganda (p. 186); for the work at Mpwapwa (p. 186).

Prayer for the preservation of the missionaries in East Africa (p. 187); for those who have come home ill (p. 187); for Miss Goodall (p. 191).

Forthcoming Sales of Work.

Mrs. Dumbleton, 9, Regent's Park Road, Church End, Finchley. Sale, Parish Room, first week in December.

Mrs. N. F. Horne, Brandram Road, Lee. Sale Dec. 5th and 6th.

Miss Crozier, 9, Temple Street, Dublin. Sale Dec. 5th.

Mrs. F. T. Cahill, Avenue House, Richmond. Sale Dec. 6th and 7th.

The Rev. U. Davies, St. Matthew's, Canonbury, N. Sale Dec. 6th and 7th.

Miss Garrod, The Lymes, Sudbury, Suffolk. Second week in December.

Mrs. Storrs, Sandown, Isle of Wight. Sale second week in December.

Miss Wainwright, The Beeches, Balham. Sale second week in December.

Miss White, Wilton House, King's Road, Reading. Second week in Dec.

Mrs. Browne, Vicarage, Fareham, Hants. Sale Dec. 11th and 12th.

Mrs. Hayter, St. Dunstan's Vicarage, East Acton, or Mrs. J. M. West, 1, Perryn Road. Sale Dec. 12th and 13th.

Rev. E. W. Odell, St. Lawrence Rectory, Ventnor, Isle of Wight. Sale Dec. 11th.

Mrs. Fitzpatrick, Glendower, Alum Chine Road, and Miss Lodge, 1, Queen Anne Gardens, Bournemouth. Sale Dec. 12th and 13th.

Miss McNeile, Christ Church Road, Bournemouth. Sale Dec. 12th & 13th.

Mrs. Pattison, Thorpe Rectory, Norwich. Sale Dec. 14th.

Mrs. Gregg, Kirkley, St. Anne's Road, Eastbourne; Miss Hood, Osborne House, Eastbourne. Sale Dec. 14th and 15th.

Miss Jickling, Donisthorpe Lodge, Leamington Spa. Sale Dec. 18th.

Miss Emily P. Leakey, Exeter. Sale Dec. 18th.

Rev. W. M. Gibbon, 34, Lower Leeson Street, Dublin. Dec. 18th & 19th.

Miss G. Hetherington, St. Peter's Vicarage, Drypool, Hull. Dec. 18th.

Miss Holdich, Railway Road, King's Lynn. Sale Dec. 20th.

Mrs. Allan, Hazlemere Vicarage, High Wycombe. Sale about Christmas.

Miss M. E. Seaver, 147, Queen's Road, Peckham. Dec. 27th and 28th.

Mrs. Hewetson, Vicarage, Measham. Sale last week in December.

Miss E. Longley, Norton House, Henfield, Sussex. Sale early in January.

Contributions may be sent to the addresses given. All announcements of Sales of Work should reach us before the 10th of the preceding month. We cannot acknowledge results.

Contributions received by the Editor.

To November 10th.

In connection with the Gleaner's Union:—

For Union Expenses: Right Rev. Bishop Cheetham, 10s. 6d.; Mrs. Cheetham, 10s. 6d.; Miss Amy Turner, subscription 17s. 6d.; Gleaner No. 40, 12s. 6d.; Mrs. Hicks, 10s.; Dr. Lombe (Torquay), 1s.; A Grateful Gleaner, All Saints' Day, £5; Gleaner No. 9, 735, 5s.; G. P., 5s.; Sister Lucy, £1; Mrs. Johnson and Friends, 11s. 6d.; Mrs. Probyn, £1; Anonymous for Expenses at St. James's Hall, £10, and Collection, St. James's Hall, £15 5s. 7d.; Thirty-six sums under Five shillings, £1 17s. 6d. £38 16 7

For Our Own Missionary: Haverstock Hill Y.M.C.A., 1s.; Miss M. Luff, 5s.; Miss C. Rowland Smith, 6s.; Miss Campbell (sale of work), 3s. 6d.; Miss Osborne, 5s.; Gleaner No. 12, 575, 5s.; Gleaner No. 12, 577, 5s.; Gleaner No. 40, £5; Miss Florence Foy, £1 10s. 5d.; Mrs. Shone, £1; Miss Mé Mé Fleming, 10s. 6d.; St. Peter's, Nottingham, Gleaner's Union Branch after Service of Song, 18s. 9d.; Miss R. B. Bartlett, 5s.; Gleaner No. 10, 691, 17s.; Gleaner 32/3/4, 5s.; Mrs. Cape, £1 1s.; No. 11, 042, 10s.; Two Gleaners £2; Mary Leate, 5s.; Mrs. and Major Pennell, 5s. 6d.; A Gleaner, 5s.; Miss Neale, 5s.; No. 10, 716, 5s.; No. 12, 413, Contents of Missionary Box, 10s.; No. 7, 298 (Nova Scotia), 14s.; Fourteen sums under five shillings, £1 11s. 11d. 20 5 7

For C.M.S.: Gleaner No. 3, 399, Contents of Missionary Box, 16s.; Miss M. A. Martin, No. 625, £1 5s.; Gleaner No. 10, 733, saved from smoke, 16s.; Redhill Gleaners, per Mrs. Sella, £1 12s.; Gleaner No. 11, 595, Consecration Offering, Sale of Jewellery, £3 3s. 9d.; Clara Thwaites, Thank Offering, 10s.; Mrs. Headland, £10; Gleaner No. 227, £2 10s.; Gleaner No. 9, 501, 5s.; Two Gleaners, £1; Five sums under two shillings, 3s. 9d. 22 1 6

Membership and Examination Fees, and Renewal Fees for 1888..... 7 13 2

Total £86 16 10

The Editor has also received:—

For C.M.S.: Mrs. Wardlaw Ramsay, £1 1s.; Mrs. Punnett, £1 1s.; Miss J. M. Ashby, Box of Jewellery; Mr. George B. Studd, £100; J. M. W. Wattford, £5..... 117 6 0

For the Hannington Memorial Church Fund: Miss Annie L. Smith, 10s.; Mrs. Headland, £5; Collected by Miss English from many Gleaners by Penny Subscriptions with the exception of one Donation, £1 12s. 2d..... 7 2 2

For Mohammedan Missions: Mrs. Headland 5 0 0

For Eastern Equatorial Africa: A Sympathising Gleaner 15 15 0

For Persia: "Third Class Passenger," £100; Miss Louisa E. Cox (second instalment of £100 a year). £25..... 125 0 0

Total £399 0 0

OUR COLOURED WRAPPER.

We have determined to change the colour of our wrapper. About the pink there is much difference of opinion. We have received letters from some friends strongly condemning it, and from others enthusiastically praising it. But we find that, whether good or bad in itself, it fades sadly; and that is decisive against it. Many suggestions have been made regarding a change; but we have chosen a pale green, for this reason, that both the *Intelligencer* and the *Juvenile Instructor* are green, and that the adoption of a similar tint will give a family likeness to the C.M.S. publications.

C.M.S. PUBLICATIONS.

THE GLEANER PICTORIAL ALBUM. A selection of the best Pictures from the C.M.S. Publications and other sources, grouped together in Countries, and illustrating Natural Scenery, Habits and Customs, and Religious Ceremonies of the People, Scenes and Incidents in Missionary Life and Work, &c., &c. In Three Volumes. Handsomely bound in cloth, crimson and gold, with bevelled edges. Price 5s., post free, each volume. Volume III., now ready, contains China, Japan, New Zealand, North-West America, and North Pacific.

THE SPECIAL WINTER MISSION TO INDIA AND CEYLON, 1887-88. Letters from Missionaries and others. Price 1s.

ANNUAL VOLUMES NOW READY:—

THE CHURCH MISSIONARY GLEANER for 1888, with 100 Illustrations. Price, in coloured paper boards, 1s. 6d., or 1s. 10d. post free; in cloth boards, gilt, 2s. 6d., or 3s. post free.

THE CHURCH MISSIONARY JUVENILE INSTRUCTOR for 1888, with many Illustrations. Price, in new and improved cover, 1s., or 1s. 3d. post free; gilt edges, 1s. 6d., or 1s. 9d. post free. Covers for binding, 8d. each, post free.

THE CHURCH MISSIONARY INTELLIGENCER AND RECORD for 1888. 808 pp. Price, cloth gilt, 7s. 6d.

N.B.—The *Gleaner Pictorial Album* and the *Church Missionary Gleaner* and *Instructor* volumes form handsome and suitable books for Christmas Presents or School Prizes.

THE CHURCH MISSIONARY ALMANACK FOR 1889, printed in red and black, on a sheet for hanging up, with an Ornamental Motto-Text for the Year, two Portraits and a large View illustrative of Heathen Worship in China, and a Text for every Day in the Year. Price 1s., or 8s. per 100. Members of the C.M.S. will be supplied at the uniform rate of 6s. per 100, carriage extra, direct from the C.M. House, Salisbury Square, E.C. Clergymen localising may have it at the rate of 6s. per 100, in addition to extra charges for insertion of local matter. All communications respecting localising to Messrs. Jas. Truscott & Son, Suffolk Lane, London, E.C.

THE CHURCH MISSIONARY POCKET BOOK AND DIARY FOR 1889. Price, in roan, with tuck or band, gilt edges, 1s. 4d. post free. Now ready. The Diary is for the whole year, with two pages to a week, a double space being given to each Sunday, besides several pages for ordinary Memoranda.

THE CHURCH MISSIONARY POCKET ALMANACK AND KALENDAR, containing the same General and Missionary Information as the Pocket Book, but without the Diary. Price, in lithographed cover, 3d., post free, 4d. Now ready.

ADVERTISEMENTS.]

VERY PRETTY AND ARTISTIC CHRISTMAS AND NEW YEAR'S CARDS for SALE for C.M.S. Pressed flowers and ferns arranged by two Gleaners. Words engrossed in red and black. Prices from 4d.—Apply R. F. E. S., 8, Adolphus Road, Finsbury Park, N.

CUT FLOWERS.—Mrs. Pauline Simpson, Antibes, France, will send a box of flowers, for the benefit of the C.M.S., on receipt of half-a-crown in stamps or postal order. Letter should bear a 2½d. stamp.

A LADY requires some **CHRISTMAS CARDS** painted with Texts of her own selection. Will any Gleaner able in this way to help the C.M.S. correspond with K. R., 76, Guildhall Street, Bury St. Edmunds, enclosing specimens of work.

BEAUTIFUL EVERLASTINGS FOR SALE for the C.M.S. 5s. and 2s. 6d. boxed sent; also 2d. bunches of pink and white Acrocliniums. Post or rail extra. — Mrs. Mills, Orton Waterville Rectory, Peterborough.

MISS E., Fairholme, Thame, will forward to any one sending address and eight stamps, particulars of pleasant work by which a few pounds may be realised yearly in advance of work done. In aid of C.M.S.

A LADY wishes to **SELL SOME CANARIES** (young, home-reared) for the benefit of the C.M.S. Likewise two or three young Bantams. Canaries, pair 7s. 6d., or cock bird singly 5s. Bantams pair 3s.—Address, Mrs. Williams, Worth Vicarage, Wareham.

CHURCH PASTORAL AID SOCIETY.

Offices: Temple Chambers, Falcon Court, Fleet Street, E.C. To carry on the work of this Society at its present rate requires about £13,500 a quarter, or £54,000 a year. The expenditure last year exceeded the income by £1,300. To withdraw grants for Curates or Lay Agents most seriously cripples God's work in parishes that must look to outside aid for the means of evangelising the masses of poor contained in them, and there are over 100 applications on the Committee's approved list of cases waiting for aid.

JAMES I. COHEN, Secretary.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, & Co., 20, Bircham Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.